MATTHE HALE Miles Capitali
Justic de Banco Regis Ano 1679
[illegible] Shrewsbury at The sign of The Bible in Duck Lane & John Leigh
[illegible]

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Mary Hille's [illegible] her book 16

CONTEMPLATIONS MORAL AND DIVINE:

In two Parts.

By Sir Matthew Hale *Knight, late Chief Juſtice of the* Kings-Bench.

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THE PREFACE.

THE Author of *theſe Writings* is a *perſon of great Learning, great Judgment and Wiſdom, and of great Virtue and Piety. He hath written divers learned and compleat Works upon other Subjects;* but *for theſe* Writings *here publiſhed, they were* written, *as were alſo many others of the like nature,* extempore, *and* upon this occaſion, ‘ *It hath been his cuſtom for many years,* ‘ *every Lord's Day in the afternoon after Evening Sermon* (*between that and Supper-time*) ‘ *to employ his thoughts upon ſeveral Subjects of* ‘ *Divine Contemplations;* and *as things came* ‘ *into his thoughts, ſo he put them into writing;* ‘ *which he did for theſe two Reaſons.* 1. *That* ‘ *he might the more fix his Thoughts, and keep* ‘ *them from diverſion, and wandring.* 2. *That* ‘ *they might remain, and not be loſt by forgetfulneſs or other interventions.*

And as this was the occaſion and manner of his writing them, ſo this doubtleſs was all that he intended in them, unleſs moreover to communicate them to his Children or ſome particular Friends in private upon occaſion: but for publiſhing them, *certainly he had not the leaſt thoughts of any ſuch thing; much leſs hath he reco[illegible] them for that purpoſe; nor ſo much as [illegible] them ſince he wrote them; nor indeed ſo much as finiſhed ſome of them. Nay ſo far was he from any thoughts of publiſhing them, that when he was importuned [illegible] give his conſent to the publication of them, he could not be prevailed with to do it. And therefore that they are now publiſhed, the Reader muſt know that they are publiſhed not only in their native and primogeneal ſimplicity, but without ſo much as the Author's privity to it.*

And thus much I thought my ſelf obliged, even in juſtice to the Author, to acquaint the Reader with, and ingenuouſly to acknowledg, and take upon my ſelf the fault; if any thing leſs perfect and compleat, or any wiſe lyable to exception, ſhall appear in theſe Papers, ſeeing they were neither written with any intention to be publiſhed, nor reviſed by the Author, nor are publiſhed with his knowledg.

But this again on the other ſide obligeth me to render *ſome* Account of my doing herein. *I confeſs I approve not the thing in general, that is,* *the publication of another's Writings without his conſent or privity: But yet I know very well that theſe things which in the general are for the moſt part unlawful, may yet be ſo circumſtantiated in a particular caſe, as that they may become not only lawful, but very commendable to be done in that caſe: and ſuch a ſpecial caſe I take this to be. And though I think my ſelf accountable to the Author chiefly, if not to him alone, for what I have done in this caſe, yet ſome account thereof I ſhall give to the Reader, ſo far at leaſt as concerneth theſe Writings, or is neceſſary for him to be acquainted with.*

When I firſt met with ſome of theſe Writings, and obtained the peruſal of them, I thought them well worth my pains to tranſcribe: which I did, partly for my own uſe, and partly, ſeeing them written in looſe and ſcattered Papers, to preſerve them from that danger of periſhing, from which I conceived the Author's larger and more compleat Works to be more ſafe and ſecure. And having collected a pretty conſiderable ſtock of them, I communicated ſome of them, as I ſaw occaſion to ſome friends, ſome of them perſons of good judgment and learning, who very much commended the ſame: and ſcarce any that ſaw them, but ſaid 'twas great pity but they ſhould be Printed. But beſides the Approbation of them by all to whom I did communicate them, I perceived that they had a real effect to the good and benefit of *ſome who peruſed them: and this experience of the good effects which they produced by my communication of them to a few friends in private, did further confirm my own opinion of them, that they muſt certainly do much good if publiſhed; and being made common, have the ſame good influences upon many, which I found they had upon ſome of thoſe few to whom they were communicated in private: But for the Manuſcript Copies which I had, they were not ſufficient for all thoſe fair opportunities of doing good with them, which I ſaw even among my own friends and acquaintance. Whereupon I* ſolicited the Author *to publiſh them, or at leaſt to give his conſent to the publication of them; but could not prevail with him for either, although I know that no motive or argument is more prevalent with him than that of* Doing good. *But when I perceived as I thought, that the chief reaſons why he would neither publiſh them himſelf, nor give his conſent to the publication of them, were ſuch as would be of no force againſt the* publication of them without his privity *or knowledg, I began to conſider of doing that.*

But before I reſolved upon it, I ſent two of the largeſt of them to a perſon, whoſe judgment I know the Author doth much eſteem, to have his Opinion of them, not letting him know either who was the Author, or who ſent them to him, and having received his Opinion and commenda-

tion of them, and that he judged them like to do much good, and ſuch as would be very ſeaſonable to be publiſhed, I began further to conſider whether and how they might be publiſhed without *either* Wrong or Injury *to the one ſide, or* Offence *on the other,* to the Author. *And for the former I reckoned that* his concern *in it was either* in reſpect of the Diſpoſal of the Copy, *wherein would be no great difficulty; or more eſpecially* in reſpect of the Writings to be publiſhed, *if either there ſhould occur any thing therein not fit to be made* publick; *or if they were not ſo well poliſhed and perfected as might be for his credit and reputation.*

And although this might ſeem to be provided for in ſome ſort by Concealing his Name (*which truly I ſhould much rather have made known, but that I knew I muſt then venture doubly to incur his diſpleaſure*) *yet I looked upon this as but* a weak and inſufficient *proviſion, in as much as it is not unuſual for Learned men even from the very ſtyle and* genius *of writings to diſcover the writers; an experiment whereof I had ſeen in a perſon of learning and parts, to whom, upon occaſion, I once ſhewed one of the writings of this Author, but purpoſely concealed who the Author was, whom notwithſtanding he ſoon diſcovered from the writing it ſelf, telling me he knew no man that did think at that rate, but ſuch a perſon, who was the Author indeed. And the truth*

is,

ly, theſe writings do not obſcurely ſpeak their Author, being a moſt lively repreſentation of him, that is, of his Mind and Soul, and of that Learning, Wiſdom, Piety and Vertue, which is very eminent and conſpicuous in him; particularly that of the Great Audit, which I uſe to look upon as his very Picture, wherein repreſenting the Good Steward paſſing his Account, it was impoſſible for him not to give a lively Repreſentation of himſelf; as every Character of a truly wiſe and virtuous perſon muſt needs agree with him who is really ſuch; and they who are eminently ſuch, can hardly be unknown: and therefore it is not impoſſible that ſome, even from the conſideration of the work, may diſcover the workman, beſides many other occaſions of diſcovery which may happen.

But as I thought this too weak and inſufficient, ſo I could not but think it altogether needleſs and unworthy both the excellent Author, and theſe his pious and excellent Meditations, to be made uſe of to that end; and ſhould much rather have abſtained from publiſhing them at all, than have relyed upon ſuch a ſhift, if I had thought that they had ſtood in any need thereof. But as it was only their real Worth and Excellence and Uſefulneſs which moved me to deſire their publication, ſo I was verily perſwaded, and as well aſſured as I could be in any Writings of my own, and that not upon my own opinion only, *but upon the judgment of others alſo, that any thing liable to exception doth occur in them, or any thing conſiderable that is queſtionable, which hath not other approved Authors who ſay the ſame: and the truth is, the Subject of them is ſuch as is not like to afford much matter of that nature; theſe being Moral and Practical things; whereas they are for the moſt part matters of Speculation, and of curious (I had almoſt ſaid preſumptuous), and unneceſſary, if not undeterminable Speculation, which make the great ſtirs, and are the matter and occaſions of greateſt controverſie, eſpecially among them of the Reformed Religion.*

And though theſe Writings never underwent the laſt Hand or Pencil of the Judicious Author, and therefore, in reſpect of that perfection which he could have given to them, be not altogether ſo compleat as otherwiſe they might have been; yet if we conſider them in themſelves, or with reſpect to the Writings which are daily publiſhed, even of learned men, and publiſhed by the Authors themſelves, theſe will be found to be ſuch as may not only very well paſs in the Croud, but ſuch as are of no vulgar or common ſtrain. The Subjects of them indeed are common Theams; but yet ſuch as are of much weight and moment in the Life of Man, and of greateſt concernment; as in Nature thoſe things which are of greateſt uſe and concernment, are moſt common. But this matter of his Meditations *upon theſe Subjects is not common: For as he is a man that thinks cloſely and deeply of things, not after a common rate, ſo his Writings, his moſt* ex tempore *Writings, have a certain Genius and Energy in them, much above the common rate of Writers. And though theſe were written* ex tempore, *and in ſuch a manner as hath been ſaid before, yet the matter of them is for the moſt part ſuch, as he had before well digeſted, and, as a Scribe inſtructed to the Kingdom of Heaven, had treaſured up in his Heart, and out of this good treaſure of his Heart, and the abundance of it, he produceth theſe good things; things which he looked upon as of greateſt concern, and moſt worth his ſerious conſideration, and had accordingly weighed and conſidered. And for* the Stile, *it is ſuitable to the Matter, Significant, Perſpicuous and Manly; his words are Spirit and Life, and carry Evidence and Demonſtration with them, Moral and Experimental Demonſtration:* Vox non ex ore, ſed ex pectore emiſſa. *And if we take theſe Writings altogether, and weigh them duly and candidly, without any vain humour of critical and pedantick cenſoriouſneſs, we may therein no leſs obſerve the worth and excellence of their Author, eſpecially conſidering in what manner they were written, than in his more elaborate Works: and being written and publiſhed in this manner, they do more evidently demon-*

ſtrate the reality of his Honeſt, Virtuous and Pious Principles, than had they been deſigned to be publiſhed, and been publiſhed by himſelf; which perhaps may render them not leſs acceptable to ſome Readers not of the lower rank.

So that conſidering the Writings themſelves, I could not think that there was any thing therein, whether of matter or form, which could render the publication of them injurious or prejudicial to the Author in the leaſt in any of the reſpects afore mentioned. Yet notwithſtanding, for the greater ſecurity, I thought it might be fit, and but juſt to give this true and ingenuous account both of the occaſion and manner of his writing, and of the publication of them without his privity and knowledge. And this I conceived might be a juſt and ſufficient means to ſecure the Author againſt all exceptions, as that which would wholly acquit him in the judgment of all reaſonable men, and transfer the blame, if any ſhould be, to my ſelf; which yet was no more than what I muſt have reſolved to have undergone had they been my own Writings which I had publiſhed.

It remained therefore only to conſider how this might be done, as without Injury in other reſpects, ſo without Offence to the Worthy Author. And for this, two things did not a little encourage me. 1. The Honeſty of my Deſign, and Sincerity of my Intentions in it; and 2. The Candor and Goodneſs of the Author. His Can-der I knew to be ſuch, that I doubted not of a fair and favourable conſtruction of my Deſign and Intentions: And I knew his Goodneſs, Affection and Readineſs to do Good, to be ſuch, that he could not but approve my Deſign, that is, to do Good; the doing whereof I knew to be a thing of greater weight with him than all Reaſons againſt the Publication: And that much good may be done by the publication of theſe Writings, I could aſſure him upon my own experience of the effects I had ſeen already produced by them in Manuſcript. All which, when he ſhould conſider, I was perſwaded, though perhaps he might at firſt be a little ſurpriſed with the unexpected publication of them, yet he would not be much diſſatiſfied at it: And then if I could publiſh them without either Injury or Offence to him, I reckoned it all one in effect as if I had had his conſent before to it: And therefore I reſolved at laſt upon it; and upon theſe conſiderations have made thus bold with this excellent perſon, and my very good friend, for the Good of others, which I ſhould not have done for any private advantage to my ſelf whatſoever.

I doubt not but the Reader will be very deſirous to know who the Author of theſe Excellent Meditations is; and truly I am no leſs deſirous that he ſhould know it; and that for two reaſonable Reaſons: 1. that it hath always been one of the well approved and conſtant Maxims and Me-

thods, which Almighty God hath, in all Ages and Nations, uſed for the promotion of the Good of Mankind, to raiſe up eminent Examples of Virtue; ſo he hath been pleaſed to make this Author one of them in this Age and Nation: and becauſe the Efficacy of the Examples of Virtuous Actions doth much depend upon the Principles from whence they proceed, then doth the intrinſick Virtue and Goodneſs of the Actions themſelves, the Publication of theſe Writings, which ſo plainly manifeſt his Principles, could not but be of great uſe to render his Excellent Example the more effectual, and ſo become ſubſervient to the Gracious deſigns of the Divine Providence. 2. In like manner on the other ſide, the known Worth and Virtue, and Learning, and Prudence of the Author, would certainly have made theſe his Writings, how excellent ſoever of themſelves, yet more prevalent with many. 3. And becauſe he is well known to be a perſon of extraordinary and admirable ſagacity, dexterity, and impartiality in the ſearch and the diſcovery of the truth of matters in queſtion, and hath (though that be not ſo generally known) with much care and diligence, conſidered and examined the Reaſons and Evidences, both Natural and Moral, of Religion; theſe Writings, which ſo plainly manifeſt, though upon another occaſion, his Senſe and Judgment of the Chriſtian Religion, might be of good uſe to eaſe many of the doubts and *ſcruples of ſome perſons, and to check the vain and inconſiderate preſumption of others, about Religion. And his Judgment in the caſe is the more conſiderable, as in reſpect of his great ability, and the care and diligence which he hath uſed in the examination of it; ſo in reſpect of his freedom from all thoſe things, whether of Natural Conſtitution, or of Profeſſion, or Worldly Intereſts, which may be by ſome ſuſpected to prejudice or byaſs the Judgments of others. And therefore I doubt not but ſome, who have a great reſpect for his perſon, and may perhaps not have the ſame thoughts of Religion which he hath, when they ſhould ſee his Judgment in the caſe, might by the Authority thereof be moved to a further and better conſideration of it. 'Tis true, the Life of Religion is very viſible in his life and Actions, which are all the genuine products of a ſound and well-grounded perſwaſion of the Truth of that Faith which overcometh the World, and hath indeed ſet him much above it; yet becauſe common Prudence may move a ſober and conſiderate man to an external conformity to ſo reaſonable a Religion, and to the practiſe of thoſe excellent Vertues which it requires, theſe Writings may poſſibly give more ſatiſfaction to ſome concerning his Judgment in the caſe, than his Life and Actions. And in that reſpect they may poſſibly come forth with ſome advantage, being written and publiſhed in this manner; for here* as may read his moſt religious and retired Thoughts.

And for theſe Reaſons I much deſired to have prefixed his Name, or at leaſt to have let the Reader know who he is; but I knew that that would certainly have been diſpleaſing to him; and therefore having made ſo bold with him in the Publication of theſe his Writings, I would not preſume further to diſcover who he is, though for ſo juſt and honeſt ends; but have purpoſely left out ſome paſſages which would too plainly have made him known.

Being far diſtant from the Preſs, there may poſſibly be ſome few Typographical Errata's, more than otherwiſe there ſhould have been; but I hope that care hath been taken, that they are not many, nor very conſiderable; but that the ſenſe will enable the Reader to amend them.

The ſeveral Treatiſes Compriſed in this Volume.

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Ut Nox longa quibus mentitur amica, *Dieſque*
Longa videtur opus debentibus, ut piger Annus
Pupillis, quos dura premit cuſtodia matrum :
Sic mihi tarda fluunt ingrataque tempora, quæ ſpem
Conſiliumque morantur agendi graviter id quod
Æque pauperibus prodeſt, locupletibus æque,
Æque neglectum pueris, ſenibuſque nocebit.

OF

Of the Conſideration of our

LATTER END

And the Benefits of it.

DEUT. XXXII. 29.

O that they were wiſe, that they underſtood this, that they would conſider their Latter End!

IT may be probably [illegible] the primary intention of this Wiſh [illegible]: That the People of *Iſrael* had a due con[illegible] their ſtate; the ten Tribes for their [illegible] and the two Tribes for their Crucifying of the [illegible], and not only of their ſtate of Rejection, but of the cauſes of it, namely Idolatry and rejection of the *Meſſias*; which conſideration would have made them wiſe and prudent to avoid those great Apoſtaſies which brought upon them terrible deſtruction and rejection by God.

But certainly the words contain an evident truth, in relation to every particular Perſon, and to that latter end that is common to all mankind, namely, their latter end by death, and ſeparation of the Soul and Body: the due conſideration whereof is a great part of Wiſdom, and a great means to attain and improve it; and very many of the ſins and follies of Mankind, as they do in a great meaſure proceed from the want of an attentive and ſerious conſideration of it, ſo would they be in a great meaſure cured by it.

It is the *moſt, certain, known, experienced truth* in the World, *that all Men muſt die*; that the time of that death is uncertain; that yet moſt certainly it will come, and that within the compaſs of no long time: Though the time of our Life might be protracted to its longeſt period, yet it is ten thouſand to one that it will not exceed fourſcore years; where one Man attains to that age, ten thouſand die before it; and this Lecture is read unto us by the many caſualties and diſeaſes that put a period to the Lives of many in our own experience and obſervation; by the many warnings and monitions of Mortality that every Man finds in himſelf, either by the occurrences of Diſeaſes and Weakneſſes, and eſpecially by the declinations that are apparent in us if we attain to any conſiderable age; and the weekly Bills of Mortality in the great City, where weekly there are taken away ordinarily three hundred Perſons: The Monuments and Graves in every Church and Churchyard do not only evince the Truth of it, whereof no Man of underſtanding doubts, but do inceſſantly inculcate the Remembrance of it.

And yet it is ſtrange to ſee that this great Truth, whereof in the theory no Man doubts, is *little conſidered* or thought upon by the moſt of Mankind: But notwithſtanding all theſe monitions and remembrances of Mortality, the living lay it not to heart, and look upon it as a buſineſs that little concerns them; as if they were not concerned in this common condition of Mankind, and as if the condition of Mortality only concerned them that actually die, or are under the immediate Harbingers of it, ſome deſperate or acute Diſeaſes; but concerned not them that are at preſent in health, or not under the ſtroke of a mortal ſickneſs. The *Reaſons of this Inconſiderateneſs* ſeem principally theſe:

1. That Men are not willing to entertain this unwelcom thought of their own latter End; the thought whereof is ſo unwelcom and troubleſom a Gueſt, that it

ſeems to blaſt and diſparage all thoſe preſent enjoyments of Senſe, that this Life affords: Whereby it comes to paſs, that as Death it ſelf is unwelcom when it draws near; ſo the thoughts and pre-apprehenſions of it becomes as unwelcom as the thing it ſelf.

2. A vain fooliſh conceit that the conſideration of the Latter End is a kind of preſage and invitation of it; and upon this account I have known many ſuperſtitiouſly and fooliſhly to forbear the making of their Wills, becauſe it ſeemed to them ominous, and a preſage of Death; whereas this conſideration, though it fits and prepares a Man for Death, it doth no way haſten or preſage it.

3. A great difficulty that ordinarily attends our humane condition, to think otherwiſe concerning our condition than what at preſent we feel and find. We are now in health, and we can hardly bring our ſelves to think that a time muſt and will come, wherein we ſhall be ſick: We are now in life, and therefore we can hardly caſt our thoughts into ſuch a mould to think we ſhall die; and hence it is true, as the common Proverb is, That *there is no Man ſo old, but he thinks he ſhall live a year longer.*

It is true, this is the way of Mankind to put far from us the evil Day, and the thought of it; but this our way is *our folly*, and one of the greateſt occaſions of thoſe other follies that commonly attend our lives, and therefore the great *means to cure* this folly and to make us wiſe, is wiſely to conſider our Latter End. This Wiſdom appears in thoſe *excellent Effects* it produceth, which are generally theſe *two*: 1. It teacheth us to *live well*. 2. It teacheth us to *die eaſily*.

I. For the former of theſe, the conſideration of our Latter End doth in no ſort make our lives the ſhorter, but it is a great means to make our lives the better.

1. It is a great monition and *warning* of us *to avoid*

Sin, and a great means to prevent it. When I ſhall conſider that certainly I muſt die, and I know not how ſoon, why ſhould I commit thoſe things, that if they haſten not my Latter End, yet they will make it more uneaſie and troubleſome by the reflections upon what I have done amiſs? I may die to morrow; why ſhould I commit that evil that will then be gall and bitterneſs unto me? would I do it if I were to die to morrow? why ſhould I then do it to day? perchance it may be the laſt Act of my Life, and however let me not conclude ſo ill; for, for ought I know, it may be my concluding Act in this Scene of my Life.

2. It is a great motive and means to put us upon the beſt and moſt profitable *improvement of our time.* There be certain civil and natural Actions of our lives that God Almighty hath indulged and allowed to us, and indeed commanded us with moderation to uſe: As the competent ſupplies of our own Natures with moderation and ſobriety; the proviſions for our Families, Relations, and Dependances, without covetouſneſs or anxiety; the diligent and faithful walking in our Callings, and diſcharge thereof: But there are alſo other buſineſſes of greater importance, which yet are attainable without injuring our ſelves in thoſe common concerns of our Lives; namely, our Knowledg of God, and of His Will; of the Doctrine of our Redemption by Chriſt; our Repentance of Sins paſt; making and keeping our Peace with God; acquainting our ſelves with Him; living to His Glory; walking as in His Preſence; Praying to Him; learning to Depend upon Him; Rejoicing in Him; walking thankful unto Him. Theſe, and ſuch like as theſe, are the great Buſineſs and End of our Lives, for which we enjoy them in this World; and theſe fit and prepare us for that which is to come: And the conſideration that our Lives are ſhort and uncertain, and that Death will ſooner or

later come, puts us upon this reſolution and practice to do this our great Work while it is called to day; that we loiter not away our Day, and neglect our Task and Work while we have time and opportunity, leſt the Night overtake us when we cannot work; to gain Oyl in our Lamps before the Door be ſhut: And if Men would wiſely conſider their Latter Ends, they might do this great Buſineſs, this One thing neceſſary, with eaſe and quietneſs; yea, and without any neglect of what is neceſſary to be done in order to the common neceſſities of our Lives and Callings. It is not theſe that diſable us and rob us of our time: But the Thieves that rob us of our time, and our One thing neceſſary, are Negligence, exceſs of Pleaſures, immoderate and exceſſive Cares and ſolicitouſneſs for Wealth, and Honour, and Grandeur; exceſſive eating and drinking, curioſity, idleneſs; Theſe are the great conſumptives that do not only exhauſt that time, that would be with infinite advantage ſpent in our attainment, and perfecting, and finiſhing the great Work and Buſineſs of our Lives; and then when Sickneſs come, and Death come, and God Almighty calls upon us to give up the Account of our Stewardſhip, we are all in confuſion, our Buſineſs is not half done, it may be not begun; and yet our Lamp is out; our Day is ſpent; night hath overtaken us; and what we do is with much trouble, perplexity, and vexation; and poſſibly our Soul takes its flight before we can finiſh it. And all this would have been prevented, and remedied, by a due conſideration of our Latter End; and that would have put us upon making uſe of the preſent time, and preſent opportunity, to do our great Work while it is called to day, becauſe the night cometh when no Man can work.

3. Moſt certainly the wiſe conſideration of our Latter End, and the employing of our ſelves, upon that

Account, upon that One thing neceſſary, *renders the life the moſt contenting and comfortable* life in the World. For as a Man, that is a Man afore-hand in the World, hath a much more quiet life in order to Externals, than he that is behind-hand; ſo ſuch a Man, that takes his opportunity to gain a ſtock of Grace and Favour with God, that hath made his peace with his Maker through Chriſt Jeſus, hath done a great part of the chief buſineſs of his Life, and is ready upon all occaſions, for all conditions, whereunto the Divine Providence ſhall aſſign him, whether of life or death, or health or ſickneſs, or poverty or riches; he is as it were afore-hand in the buſineſs and concern of his everlaſting, and of his preſent ſtate alſo. If God lend him longer life in this World, he carries on his great buſineſs to greater degrees of perfection, with eaſe, and without difficulty, trouble, or perturbation: But if Almighty God cut him ſhorter, and calls him to give an account of his Stewardſhip, he is ready, and his Accounts are fair, and his Buſineſs is not now to be gone about; *Bleſſed is that Servant whom his Maſter when he comes ſhall find ſo doing.*

II. As thus this Conſideration makes Life better, ſo it *makes Death eaſie.*

1. By frequent conſideration of Death and diſſolution, he is taught not to fear it; he is, as it were, acquainted with it aforehand, by often preparation for it. The fear of Death is more terrible than Death it ſelf; and by frequent conſideration thereof, a Man hath learned not to fear it. Even Children by being accuſtomed to what was at firſt terrible to them, learn not to fear.

2. By frequent conſideration of our Latter End, Death becomes to be no ſurprize unto us. The great terror of Death is when it ſurpriſeth a Man unawares; but anticipation and preparation for it, takes away any

poſſibility of ſurprize upon him that is prepared to receive it. *Bilney* the Martyr was uſed, before his Martyrdom, to put his Finger in the Candle, that ſo the Flames might be no novelty unto him, nor ſurprize him by reaſon of unacquaintedneſs with it; and he that often conſiders his Latter End, ſeems to experiment Death afore it comes, whereby he is neither ſurpriſed nor affrighted with it, when it comes.

3. The greateſt ſting and terror of Death, are the paſt and unrepented Sins of the paſt Life; the reflection upon theſe is that which is the ſtrength, the elixir, the Venom of Death it ſelf. He therefore that wiſely conſiders his Latter End, takes care to make his peace with God in his life time; and by true Faith and Repentance to get his Pardon ſealed; to enter into Covenant with His God, and to keep it; to husband his time in the fear of God; to obſerve His Will, and keep His Laws; to have his Conſcience clean and clear: And being thus prepared, the malignity of Death is cured, and the bitterneſs of it healed, and the fear of it removed: And when a Man can entertain it with ſuch an Appeal to Almighty God, as once the good King *Hezekiah* made, in that ſickneſs which was of it ſelf mortal, *Iſa.* 38. 3. *Remember now, I beſeech thee, O Lord, how I have walked before thee with a perfect heart, &c.* it makes as well the thought, as the approach of Death, no terrible buſineſs.

4. But that which, above all, makes death eaſie to ſuch a conſidering Man, is this: That by the help of this Conſideration, and the due improvement of it, as is before ſhewn, death to ſuch a Man becomes nothing elſe but a Gate unto a beter life; not ſo much a diſſolution of his preſent life, as a change of it for a far more glorious, happy, and immortal life: So that though the Body dies, the Man dies not; for the Soul, which is indeed the Man, makes but a tranſition from her life

in the Body, to a life in Heaven: no moment intervenes between the putting off the one, to the putting on the other: And this is the great Priviledge, that the Son of God hath given us, that by His death hath ſanctified it unto us, and by His life hath conquered it, not only in Himſelf, but for us; 1 Cor. 15. 57. *Thanks be unto God, who hath given us the Victory, through Jeſus Chriſt our Lord*; and *our Victory*, that is thus given us, is this; 1. That the ſting of death is taken away; and 2. That this very death it ſelf is rendred to us a Gate and Paſſage to Life Eternal; and upon this account it can neither hurt, nor may juſtly affright us. It is reported of the Adder that when ſhe is old, ſhe glides through ſome ſtrait paſſage and leaves her old Skin in the paſſage, and thereby renews her vigour and her life. It is true, this paſſage through death is ſomewhat ſtrait, and uneaſie to the Body, which, like the decayed Skin of the Adder, is left by the way, and not without ſome pain and difficulty to it: But the Soul paſſeth through without any harm, and without any expence of time, and in the next moment acquires her eſtate of Immortality and Happineſs. And this is the Victory over Death, that all thoſe have, that by true Repentance and Faith are partakers of Chriſt and the benefits of His Death and Reſurrection, who hath brought Life and Immortality to light by the Goſpel.

And now having gone through the benefits of this wiſe Conſideration of our Latter Ends, I ſhall now add ſome *Cautions* that are neceſſary to be annexed to this Conſideration: We are to know, that although Death be thus ſubdued and rendred rather a benefit than a terror to good Men; yet,

1. *Death is not to be wiſhed or deſired*, though it be an object not to be feared, it is a thing not to be coveted; for certainly life is the greateſt temporal bleſſing in this World. It was the paſſion, not the virtue, of that ex-

cellent Prophet *Elijah*, that deſired to die, becauſe he thought himſelf only left of the true Worſhippers of God, 1 *Kings* 19, 4. We are all placed in this World by Almighty God, and a talent of Life is delivered to us, and we are commanded to improve it; a task is ſet every one of us in this life by the Great Maſter of the Family of Heaven and Earth, and we are required with patience, and obedience, and faithfulneſs, to perform our Task, and not to be weary of our Work, nor wiſh our day at an end before its time. When our Lord calls us, it is our duty with courage and chearfulneſs to obey His Call; but until He calls, it is our duty, with patience, and contentedneſs, to perform our Task, to be doing of our Work. And indeed in this life our Lord has delivered us *ſeveral Tasks* of great importance to do; as namely, 1. To improve our Graces and Virtues, our Knowledg and Faith, and thoſe Works of Piety and Goodneſs that he requires: The better and cloſer we follow that buſineſs here, the greater will be our Reward and improvement of Glory hereafter: And therefore as we muſt, with all readineſs, give over our Work when our Maſter calls us; ſo we muſt, with all diligence and perſeverance, continue our Employment out till He calls us; and with all thankfulneſs unto God entertain and rejoice in that portion of life he lends us; becauſe we have thereby an opportunity of doing our Maſter the more ſervice, and of improving the degrees of our own Glory and Happineſs. 2. And beſides the former, he hath alſo ſet us another Task; namely, to ſerve our Generation; to give an example of Virtue and Goodneſs; to encourage others in the ways of Virtue and Goodneſs; to provide for our Families and Relations; to do all good Offices of Juſtice, Righteouſneſs, Liberality, Charity to others; chearfully and induſtriouſly to follow our Callings and

Employments; and infinite more as well Natural, Civil, Moral Employments, which though of a lower importance in reſpect of our ſelves, yet are of greater uſe and moment in reſpect of others; and are as well as the former required of us, and part of the task that our great Lord requires of us, and for the ſake of which he alſo beſtows many Talents upon us to be thus improved in this life, and for which we muſt alſo at the end of our day give our Lord an account; and therefore for the ſake of this alſo we are to be thankful for our life, and not be deſirous to leave our Poſt, our Station, our Buſineſs, our Life, till our Lord call us to himſelf in the ordinary way of His Providence; for He is the only Lord of our lives, and we are not the Lords of our own lives.

2. A ſecond Caution is this; That as the Buſineſs, and Employments, and Concerns of our Life muſt not eſtrange us from the thoughts of Death, ſo again we muſt be careful that the over-much thought of Death do not ſo much poſſeſs our thoughts as to make us forget *the concerns of our Life*, nor neglect the Buſineſs which that portion of time is allowed us for: As, the buſineſs of fitting our Souls for Heaven; the buſineſſes of our Callings, Relations, Places, Stations: Nay the comfortable, thankful, ſober enjoyments of thoſe honeſt lawful comforts of our life that God lends us; ſo as it be done with great ſobriety, moderation, as in the preſence of God, and with much thankfulneſs to Him; for this is part of that very Duty we owe to God for thoſe very external comforts and bleſſings we enjoy. *Deut.* 28. 47. A wiſe and due conſideration of our latter ends is neither to render us a ſad, melancholy, diſconſolate People; nor to render us unfit for the buſineſſes and offices of our Life; but

to render us more watchful, vigilant, induſtrious, ſoberly chearful and thankful so that God, that hath been pleaſed thus to make our lives ſerviceable to Him, comfortable to us, profitable to others, and after all this to take away the bitterneſs and ſting of Death through Jeſus Chriſt our Lord.

O F

OF
WISDOM
And the Fear of GOD,
That that is true Wiſdom.

JOB XXVIII. 28.

And to Man he ſaid, Behold, the Fear of the Lord that is Wiſdom, and to depart from evil is Underſtanding.

THE great *preheminence* that Man hath over Beaſts is his *Reaſon*; and the great preheminence that one Man hath over another is *Wiſdom*; though all Men have ordinarily the priviledge of Reaſon; yet all Men have not the habit of Wiſdom, The greateſt commendation that we can ordinarily give a Man is, that he is a wiſe Man; and the greateſt reproach that can be to a Man, and that which is worſt reſented, is to be called or eſteemed a Fool; and yet as much as the reputation of Wiſdom is valued, and the reputation of folly is reſented, the generality of Mankind are in truth very Fools, and make it the great part of their buſineſs to be ſo; and many that pretend to ſeek after Wiſdom, do either miſtake the thing, or miſtake the way to attain it; commonly thoſe that are the greateſt *pretenders to Wiſdom*, and the ſearch after it, place it in ſome little narrow concern, but place it not in its true latitude commenſurate to the nature of Mankind: And hence it is, that one eſteems it the only Wiſdom to be a wiſe Politician or Stateſman; another, to be a wiſe and knowing Naturaliſt; another, to be a wiſe acquirer of Wealth, and the like; and all theſe are Wiſdoms in their kind; and the World perchance would be much better than it is, if theſe kind of Wiſdoms were more in faſhion than they are: But yet theſe are but *partial Wiſdoms*, the Wiſdom that is moſt worth the ſeeking and finding, is that which renders a Man a *Wiſe Man.*

This excellent Man *Job*, after a diligent ſearch (in the ſpeech of this Chapter) after Wiſdom, what it is, where to be found, doth at length make theſe *two Concluſions*, *viz.* 1. That the true Root of Wiſdom, and that therefore beſt knew where it was to be found, and how to be attained, is certainly none other but Almighty God, verſ. 23. *God underſtandeth the way thereof, and knoweth the place thereof*: And, 2. As he alone beſt knew it, ſo he beſt knew how to preſcribe unto Mankind the means and method to attain it. *To Man he ſaid, to fear God that is Wiſdom*; that is, it is the proper and adequate Wiſdom ſutable to humane Nature, and to the condition of Mankind: And we need not doubt but it is ſo, becauſe he that beſt knew what was the beſt rule of Wiſdom, preſcribed it to Man, his beſt of viſible Creatures, whom we have juſt reaſon to believe he would not deceive with a falſe or deficient rule of Wiſdom; ſince as Wiſdom is the beauty and glory of Man, ſo Wiſdom in Man ſets forth the Glory, and Excellency, and Goodneſs of God. And conſonant to this *David* a wiſe King, and *Solomon* the wiſeſt of Men, affirm the ſame truth; Pſal. 111. 10. *The Fear of the Lord is the beginning of Wiſdom; a good underſtanding have they that do his Commandments*, Prov. 1. 7.

The Fear of the Lord is the beginning of Knowledg; but Fools deſpiſe Wiſdom and Inſtruction; and 9. 10. *The Fear of the Lord is the beginning of Wiſdom; and the knowledge of the Holy is Underſtanding.* And when the Wiſe Man had run all his long travel of Experiments to attain that which might be that good for the Children of Men, in the end of his tedious chace and purſuit, he cloſeth up all with this very ſame concluſion; Eccleſ. 12. 13. *Let us hear the concluſion of the whole matter, Fear God and keep his Commandments; for this is the whole Duty of Man*; and he gives a ſhort, but effectual Reaſon of it, *For God ſhall bring every Work into judgment, with every ſecret thing, whether it be good, or whether it be evil.* And hence it is that this Wiſe Man, who had the greateſt meaſure of Wiſdom of any meer Man ſince the creation of *Adam*; that had as great experience and knowledg of all things and perſons; that made it his buſineſs to ſearch and to enquire, not only into Wiſdom, but into Madneſs and Folly; that had the greateſt opportunity of wealth and power to make the exacteſt enquiry therein; this wiſe, and inquiſitive, and experienced Man, in all his Writings, ſtiles the Man fearing God and obeying him, the only Wiſe Man; and the Perſon that neglects this Duty, the only Fool and mad man.

And yet it is ſtrange to ſee *how little this is thought of or believed in the World*: Nay, for the moſt part he is thought the wiſeſt Man who hath the leaſt of this principle of Wiſdom appearing in him; that ſhakes off the fear of God, or the ſenſe of his Preſence, or the obedience to his Will, and the diſcipline of Conſcience; and by craft, or ſubtilty, or power, or oppreſſion, or by whatſoever method may be moſt conducible, purſues his ends of profit, or power, or pleaſure, or what elſe his own vain thoughts and the miſtaken eſtimate of the generality of Men render deſirable in this World: And on the other ſide, he that governs himſelf, his life, his thoughts, words, *actions*, ends, and purpoſes, with the Fear of Almighty God, with ſence and awe of his Preſence, according to his Word, that drives at a nobler End than ordinarily the World thinks of; namely, Peace with Almighty God, and with his own Heart and Conſcience, the hope and expectation of Eternity, ſuch a Man is counted a ſhallow, empty, inconſiderate, fooliſh Man; one that carries no ſtroke in the World; a Man laden with a melancholy deluſion, ſetting a great rate upon a World he ſees not, and neglecting the opportunities of the World he ſees.

But upon a ſound and true Examination of this Buſineſs, we ſhall find that the Man that feareth God is the wiſeſt Man, and he that upon that account departs from evil, is the Man of greateſt underſtanding. I ſhall ſhew therefore theſe *two things*; 1. What it is to fear God; 2. That this fear of God is moſt demonſtratively the beſt Wiſdom of Mankind, and makes a Man truly and really a wiſe Man.

I. Touching the firſt of theſe, *Fear* is an affection of the Soul that is as much *diverſified* as any one affection whatſoever; which diverſification of this affection ariſeth from the diverſification of thoſe Objects by which this affection is moved. I ſhall mention theſe four;

1. Fear of *Deſpondency* or Deſperation; which ariſeth from the fear of ſome great and important danger that is unavoidable, or at leaſt ſo apprehended, and this is not the Fear that is here commended to Mankind.

2. Fear of *Terror* or Affrightment; which is upon the ſenſe of ſome great important danger, that though poſſibly it may be avoided, yet it carries with it a great probability and immediate impendency; as the fear of Mariners in a ſtorm; or a fear that befalls a Man in ſome time or place of great confuſion or viſible calamity. And this kind of Fear of Almighty God is ſometimes

effectual and uſeful to bring Men to Repentance after ſome great diſpleaſure of Almighty God by Sin or Apoſtacy, but this is not that Fear that is here, at leaſt primarily and principally meant, but theſe two that follow.

3. A Fear of *Reverence* or Awfulneſs; and this Fear is raiſed principally upon the ſenſe of ſome Object full of Glory, Majeſty, Greatneſs, though poſſibly there is no cauſe of expecting any hurt from the perſon or thing thus feared. Thus a Subject bears a reverential Fear to his Prince, from the ſenſe of his Majeſty and Grandeur; and thus much more the Majeſty and Greatneſs of Almighty God excites Reverence and Awfulneſs, though there were no other ingredient into that Fear. Jer. 5. 21. *Will ye not fear me, ſaith the Lord? Will ye not tremble at my preſence?* &c. Jer. 10. 7. *Who would not fear thee, O King of Nations?*

4. A Fear of *Caution* or Watchfulneſs. This is that which the Wiſe Man commends, *Prov.* 28. 14. *Bleſſed is the Man that feareth always.* And this fear of Caution is a due care and vigilancy not to diſpleaſe that Perſon from whom we enjoy or hope for good; the fear of a Benefactor, or of that Perſon from whom we may, upon ſome juſt cauſe or demerit, expect an evil, as the fear of a Juſt and Righteous Judg. And theſe two latter kinds of Fear, namely, the Fear of Reverence, and the Fear of Caution, are thoſe that are the principal Ingredients conſtituting this Fear of God that theſe excellent Men commend to us as true Wiſdom.

Now this Fear of *God ariſeth from* thoſe right and true apprehenſions concerning Almighty God, that do with a kind of con-naturality and ſuitableneſs excite both theſe two kinds of Fear; and thoſe ſeem to be principally theſe *three*:

1. A true and deep ſenſe of the *Being of God*, namely, That there is a moſt excellent and perfect Being,

which we call God, the only true God, the Maker of all things: But this is not enough to conſtitute this Fear, for *Epicurus* and *Lucian* did believe that there was a God, yet were without the Fear of him.

2. A true and deep ſenſe, knowledge, and conſideration of the *Attributes of God.* And although all the Attributes of God are but ſo many Expreſſions and Declarations of his Perfection and Excellency, and therefore all contribute to advance and improve this Fear, eſpecially of Reverence; yet there be ſome Attributes that ſeem in a more ſpecial manner to excite and raiſe this affection of Fear, as well the Fear of Reverence, as that of Caution and vigilance; as namely, 1. The *Majeſty and Glory of God*, at which the very Angels of Heaven, that are confirmed in an unchangeable eſtate of happineſs, carry an inward, and expreſs an outward reverence. 2. But Majeſty and Glory without Power is not perfect; therefore the ſenſe and knowledge of the Almighty *Power of God* is a great object of our Fear: He doth whatſoever he pleaſeth, all things had their Being from him, and have their dependance on him. 3. The deep Knowledge of the *Goodneſs of God*, and that Goodneſs not only Immanent in himſelf, but Emanant and Communicative: and from this diffuſive and communicative Goodneſs of God all things had their actual Being, and from him they do enjoy it. And both theſe Goodneſſes of God, the Immanent and Emanant Goodneſſes are the nobleſt exciter of the nobleſt Fear, a Fear ſpringing from Love, and that Love fixing upon the Immanent Goodneſs of God which is altogether lovely and perfect, and alſo upon the Emanant and Communicative Goodneſs of God, as he is our Benefactor; and wherever there is this Love, there is this Fear both of Reverence and Caution. We cannot chooſe but honor and reverence, and be careful to obſerve and pleaſe whatſoever we thus love; the intrin-

ſick nature of that which we love for its own worth and perfection binds us by a kind of natural bond or reſult to reverence and honour; and the extrinſick emanation of that goodneſs to us, binds us to reverence and eſteem, and honour it as our Benefactor by a double bond, *viz.* firſt, of Gratitude or Benevolence to him that communicates this good; ſecondly, by a bond of prudence and ſelf-preſervation not to diſoblige him from whom we have our good, and upon whom we have our dependance, leſt a diſobligation ſhould occaſion his ſubſtraction or abatement of that good from us. Whereſoever there is dependance, as there muſt be natural love to that upon which is our dependance, ſo there muſt be neceſſarily a Fear both of Reverence and Caution, even upon principles of ſelf-love, if there were nothing elſe to command it. 4. A deep ſenſe, knowledg and conſideration of the Divine *Omniſcience.* If there were all the other Motives of Fear imaginable, yet if this were wanting, the Fear of God would be in a great meaſure abated; for what availeth reverence or caution, if he to whom it is intended do not know it? And what damage can be ſuſtained by a neglect or omiſſion of that Fear, if God Almighty know it not? The want of this Conſideration hath made even thoſe Atheiſts that yet acknowledged a God; ſuch were *Epicurus*, *Diagoras*, *Lucretius*, *Lucian* and others among the Philoſophers; and ſuch was *Eliphaz* his Oppreſſor, *Job* 22. 13. *How doth God know? and can he judg through the thick Cloud?* or *David*'s Fool, *Pſal.* 94. 7. *The Lord ſhall not ſee, neither ſhall the God of* Jacob *regard.* But the All-knowing God ſearcheth the very Thoughts, and knows the Heart, and all the Actions of our lives; *Not a word in our tongue but he heareth it, and knows our thoughts afar off.* 5. A deep ſenſe of the *Holineſs and Purity of God,* which muſt needs cauſe in him an averſeneſs unto and abhorrence of whatſoever is ſinful or impure.

pure. Laſtly, The ſence of the *Juſtice of God*; not only an inherent Juſtice, which is the rectitude of his nature; but a tranſient or diſtributive Juſtice, that will moſt certainly diſtribute rewards to obedience, obſervance, and the Fear of his Name, but puniſhments to the diſobedient and thoſe that have no Fear of him before their Eyes. The deep conſideration and ſenſe of theſe Attributes of the Divine Perfection muſt needs excite both the Fear of Reverence, and the Fear of Caution, or fear of offending either by commiſſion of what may diſpleaſe God, or of omitting of what is pleaſing to him.

3. But although this knowledg of Almighty God and his Attributes, may juſtly excite a Fear both of Reverence and Caution; yet without the knowledg of ſomething elſe that Fear will be extravagant and diſorderly, and ſometimes begets Superſtition or ſtrange exorbitancy in this Fear, or in the expreſſions of it, and a want of regularity of duty or obedience; if a Man know that Almighty God is juſt, and will reward obedience and puniſh diſobedience; yet if he knows not what he will have done or omitted, he will indeed fear to diſpleaſe him, but he will not know how to pleaſe, or to obey him: therefore beſides the former there muſt be a *Knowledg of the Will or Law of God* in things to be done or omitted. This Law of God hath a *double Inſcription*; 1. In *Nature*, and that is again *twofold*; firſt, The natural rudiments or Morality and Piety written in the Heart: Secondly, Such as are deducible by the exerciſe of Natural reaſon and light; for even from the notion of God there do reſult certain conſequences of Natural Piety and Religion, as that he is to be prayed unto, to be praiſed, that he is to be imitated as far forth as is poſſible by us; therefore as he is holy, beneficent, good, merciful, ſo muſt we be. 2. But we have a more excellent Tranſcript of the Divine Will, namely

the *Holy Scriptures*; which therefore a Man that fears God will ſtudy, obſerve, and practice, as being the beſt Rule how to obey him. And the very Fear of God ariſing upon the ſenſe of his Being and Attributes will make that Man very ſolicitous to know the Will of God, and how he will be worſhipped and ſerved, and what he would have to be done or not to be done; And therefore ſince the glorious God hath ſo far condeſcended, as by his Providence to ſend us a Tranſcript of his Mind, and Will, and Law, he will be very thankful for it, very ſtudious of it, much delighted in it, very curious to obſerve it, becauſe it is the Rule and Direction how he may obey, and conſequently pleaſe that great God whom he fears; this Word he believes and prizes as his great Charter; and in this Word he finds much to excite and regulate and direct his Fear of God: He ſees Examples of the Divine Juſtice againſt the Offenders of his Law, of the Divine Bounty in rewarding the obedience to it; Threatnings on one Hand, Promiſes on the other. Greater manifeſtations of the Divine Goodneſs in the Redemption of Mankind by Chriſt Jeſus, and therefore greater obligations as well to fear as to love ſuch a Benefactor.

II. And thus far of the kinds of the Fear of God, and of the Cauſes or Objects exciting it: Now let us ſee how it doth appear that this Fearing Man is the Wiſe Man, and how *the Fear of God* diſcovers it ſelf to be *the true, and beſt, and only Wiſdom*; which will appear in theſe particular Conſiderations following.

1. Many learned Men conſidering that great ſimilitude and image of Ratiocination, in ſome Brutes eſpecially, have therefore declined to define a Man by his *Reaſon*, becauſe of that analogical ratiocination which they find in Brutes, but define a Man by his *Religion*, *Homo eſt animal religioſum*; becauſe in this they find no communication or ſimilitude of natures and operations

between Men and bruit Beaſts: For Man is the only viſible Creature that expreſſeth any inclination to Religion or the ſenſe of a Deity, or any exerciſe of it. I do not ſtand to juſtifie this Opinion in all particulars, only theſe things are moſt certain; 1. That only the Humane Nature ſeems to have any ſenſe or impreſſion of any regular Religion upon it. 2. That the ſenſe of a Deity and Religion reſulting from it is the great ennobling, and advance, and perfection of the Humane Nature; 3. That take away the Fear of God, all ſenſe and uſe of Religion falls to the ground. So that the Fear of God is the great Foundation of Religion, and conſequently the great ennobling and advance of Humane Nature; that ſeems almoſt as great a prelation of a Man truly religious above an irreligious Man, as to operation and uſe, as there is between an irreligious Man and a Brute. As Religion advanceth, ſo Irreligion embaſeth the Humane Nature.

2. *Juſtice* is of two kinds; *Diſtributive*, which is the juſtice of a Magiſtrate or Judg diſtributing Rewards and Puniſhments, favour and diſpleaſure, and due retribution to every Man according to the merits of his Cauſe. 2. *Commutative*, which is in all Civil contracts and dealings between Perſons, as dealing honeſtly, keeping promiſes, and uſing plainneſs, ſincerity, and truth, in all a Man ſayeth, or doeth: and both theſe kinds of Juſtice are effects of excellent Wiſdom; without theſe, States, and Societies, and Perſons fall into diſorder, confuſion, and diſſolution: and therefore thoſe very Men that have not this Juſtice and Righteouſneſs, yet honour and value thoſe that have it, and uſe it. And the Fear of Almighty God is that which begetteth and improveth both theſe kinds of Juſtice. Hence it was that *Moſes*, in his choice of Judges, directs that they ſhould be *Men fearing God, and hating covetouſneſs*: *Jehoſhaphat*, in his Charge to

his Judges, thought this the beſt expedient to contain them within the bounds of Juſtice, to put them in remembrance before whom, and for whom, they are to judge. And the very Heathens themſelves were ſome of them uſed to ſet an empty Chair in the place of Judicature, as an Emblem of the Preſence of God, the inviſible, and yet all-ſeeing God, as preſent in the Courts of Juſtice, obſerving all the Judges do; and this they eſteemed an excellent means to keep Judges to their Duty, by repreſenting to them the Glorious God beholding them. And as thus in diſtributive Juſtice, the Fear of God is a great means to keep and improve it; ſo in commutative Juſtice, the Fear of God gives a ſecret, and powerful Law to a Man to keep and obſerve it. And hence it is that *Joſeph* could give no greater aſſurance to his Brethren, of his juſt dealing with them than this; Gen. 42. 18. *This do, for I fear God*: and on the other ſide *Abraham* could have no greater cauſe of ſuſpicion of ill and unjuſt dealing from the People with whom he converſed, than this, that they wanted the Fear of God, Gen. 20. 11. *Becauſe I thought the Fear of God was not in this place*, &c. The ſenſe of the Greatneſs, and Majeſty, and Power, and Juſtice, and all-ſeeing Preſence and Command of Almighty God lays a greater obligation and engagement upon a Heart fearing God to deal juſtly and honeſtly, than all the terrors of Death it ſelf can do.

And if any one ſay, How came it to paſs that the Heathens that knew not, and therefore feared not the true God, were yet great aſſertors, maintainers, and practiſers of all Civil Juſtice and Righteouſneſs between Man and Man? I ſay, though they knew not the true God, they knew there was a God, whom (though ignorantly) they feared; And this imperfect and broken Fear of God was the true cauſe of that Juſtice and Righteouſneſs that was ſincerely, and not for oſtentation, practiſed among them; and though they miſtook the true God, yet in this they were not miſtaken that there was a God; and this Truth had that great prevalence upon them to do juſtly: And if that imperfect Fear of God in them did ſo much prevail as to make them ſo juſt, how much more muſt the true knowledg and the fear of the true God prevail to advance Righteouſneſs and Juſtice in them that have that Fear of God in their Hearts?

3. It is a great part of Wiſdom that concerns a Perſon in the exerciſe of the *Duties* of his *Relations*, and indeed it is a great part of Juſtice and Righteouſneſs. Now the Fear of Almighty God hath theſe two great advantages therein. Firſt, The Will of God inſtructs exactly all Relations in their Duties of theſe reciprocal Relations; and this Will of God is revealed in his Word, which contains excellent Precepts of all kinds, ſuitable to every ſeveral Relation. Secondly, The Fear of God ſets theſe Directions cloſe upon the Heart, and is a ſevere and conſtant obligation to obſerve them: And ſo this Fear of God doth effectually fit, habituate, guide, and oblige a Man to the Duties of his ſeveral Relations: It makes a good Magiſtrate, a good Subject; a good Husband, a good Wife; a good Father, a good Child; a good Maſter, a good Servant; in all thoſe ſeveral kinds of goodneſs that are peculiar and proper to the ſeveral Relations wherein a Man ſtands.

4. *Sincerity, Uprightneſs, Integrity,* and *Honeſty*, are certainly true and real Wiſdom. Let any Man obſerve it where he will, an Hypocrite, or Diſſembler, or double-hearted Man, though he may ſhuffle it out for a while, yet at the long run, he is diſcovered, and diſappointed, and betrays very much folly at the latter end; when a plain, ſincere, honeſt Man holds it out to the very laſt; ſo that the Proverb is moſt true, that *Honeſty is the beſt Policy.* Now the great Priviledg of the Fear of God is,

that

that it makes the Heart ſincere and upright, and that will certainly make the words and actions ſo: For he is under the ſenſe of the inſpection and animadverſion of that God that ſearches the Heart; and therefore he dares not lie, nor diſſemble, nor flatter, nor prevaricate; becauſe he knows the pure, all-ſeeing, righteous God, that loves truth and integrity, and hates lying and diſſimulation, beholds and ſees and obſerves him, and knows his thoughts, words and actions. It is true, that vain-glory, and oſtentation, and reputation, and deſigns, and ends may many times render the outward actions ſpecious and fair, when the Heart runs quite another way, and accordingly would frame the actions, if thoſe ends and deſigns, and vain-glory and oſtentation were not in the way; but the Fear of God begins with the Heart, and purifies and rectifies it; and from the Heart thus rectified grows a conformity in the Life, the Words, the Actions.

5. The great Occaſion and *Reaſon of the folly of Mankind* are, 1. The unrulineſs and want of Government of the *ſenſual appetite or Luſts*: Hence grows intemperance and exceſs in eating and drinking, unlawful and exorbitant luſts; and theſe exhauſt the Eſtate, waſte and conſume the Health, embaſe and impoveriſh the Mind, deſtroy the Reputation, and render Men unfit for Induſtry and Buſineſs. 2. The exorbitancy, and unrulineſs, and irregularity of the Paſſions; as exceſſive love of things that are either not lovely, or not deſerving ſo much love; exceſs of anger, which oftentimes degenerates into malice and revenge; exceſs of joy in light, trivial, inconſiderable matters, exceſs of Fear, where either no cauſe of fear, or not cauſe of ſo much fear is: And theſe exorbitances of Paſſions betray the ſuccours of Reaſon, break out into very fooliſh, vain, imprudent Actions, and fill the World with much of that folly and diſorder that is every where obſervable. 3. Theſe

diſeaſes and diſtempers of the Mind, as pride, vain-glory, ambition of honour, and place, and power, inſolency, arrogancy, envy, covetouſneſs, and the like; theſe, I ſay, are ſo many Sickneſſes, and Cankers, and rotten Ulcers, in the Mind; and as they, like the Furies that were let looſe out of *Pandora*'s Box, do raiſe moſt of thoſe ſtorms and tempeſts that are abroad in the World, ſo they diſeaſe and diſorder, and beſet the Mind wherein they are, and make their lives a torment to themſelves; and put them upon very fooliſh, vain and frantique actions and deportments; and render Men perfect Fools, Mad-men, and without underſtanding; and their folly is ſo much the greater and the more incurable, that like ſome kind of frantique Men they think very goodly of themſelves, think themſelves paſſing wiſe Men, and applaud themſelves; though it is moſt apparent to any indifferent by-ſtander, that there are not a ſort of vainer fooliſh Perſons under Heaven. Now as we are truly told that the firſt degree and ſtep of Wiſdom is to put off folly,

——— *Sapientia prima eſt,*
Stultitia caruiſſe ———

ſo it is the method of the Fear of God, the beginning of all true Wiſdom, to diſburthen a Man of theſe Originals and foundations of folly: It gives a Law to the Senſitive Appetite, brings it in ſubjection, keeps it within the limits and bounds of Reaſon, and of thoſe inſtructions and directions that the Wiſe God hath preſcribed; It keeps it under diſcipline and rule: It directs the Paſſions to their proper objects, and keeps them within their due meaſures, and within the due lines and limits of moderation, and as becomes a Man that lives in the ſight and obſervation of the God of Glory, Majeſty, and Holineſs: It cures thoſe diſeaſes and diſtempers of the Mind by the preſence of this great Preſervative and Catharticks, the Fear of God. If *Pride* or *Vain-glory* begins to bud in the Soul, he conſiders that the God he fears reſiſts the proud: This Fear puts a Man in remembrance of the glorious Majeſty of the moſt glorious God; and what is a poor Worm, that he ſhould be proud or vain-glorious in the preſence and ſight of that mighty God? If *Ambition* or *Covetouſneſs* begin to appear, this Fear of God preſently remembers a Man that the mighty God hath prohibited them; that he hath preſented unto us things of greater moment for our deſires than worldly wealth, or honour; that we are all of his houſhold, and muſt content our ſelves with that portion he allots us, without preſſing beyond the meaſure of ſobriety or dependence upon, or ſubmiſſion unto him: If *Revenge* ſtir in our Hearts, this Fear of God checks it, tells a Man that he uſurps God's Prerogative, who hath reſerved vengeance to himſelf as part of his own Sovereignty: If that vermin *Envy* begins to live and crawl in our Hearts, this Fear of God cruſheth it by remembring us that the Mighty God prohibits it, that he is the Sovereign Lord and Diſpenſer of all things; if he hath given me little, I ought to be contented; if he hath given another more, yet why ſhould my Eye be evil becauſe his Eye is good? Thus the Fear of the Lord walks through the Soul, and pulls up thoſe weeds and roots of bitterneſs and folly that infect, diſquiet, diſorder, and befool it.

6. Another great cauſe of folly in the World is *Inadvertence*, *Inconſiderateneſs*, *Precipitancy*, and over-haſtineſs in ſpeeches or actions. If Men had but the patience many times to pauſe but ſo long in actions and ſpeeches of moment as might ſerve to repeat but the Creed or Lord's Prayer, many follies in the World would be avoided that do very much miſchief, both to the Parties themſelves and others: And therefore inad-

vertence and precipitancy in things of great moment, and that require much deliberation, muſt needs be a very great folly, becauſe the conſequence of miſcarriage in them is of greater moment. Now the Fear of the Lord of Heaven and Earth, being actually preſent upon the Soul, and exerting it ſelf, is the greateſt motive and obligation in the World to conſideration and attention touching things to be done or ſaid. When a Man is to do any thing, or ſpeak in the preſence of a great earthly Prince, the very awe and fear of that Prince will give any Man very much conſideration touching what he ſaith or doth, eſpecially to ſee that it be conformable to thoſe Laws and Edicts that this Prince hath made. Now the great God of Heaven and Earth hath, in his Holy Word, given us Laws and Rules touching our words and actions; and what we are to ſay or do, is to be ſaid or done in no leſs a preſence than the preſence of the ever-glorious God, who ſtrictly eyes and obſerves every Man in the World, with the very ſame advertence, as if there were nothing elſe for him to obſerve: And certainly there cannot be imagined a greater engagement to advertence, and attention, and conſideration than this: And therefore if the action or ſpeech be of any moment, a Man that fears God will conſider, 1. Is this lawful to be done or not? if it be not, how ſhall I do this great evil and ſin againſt God? 2. But if it be lawful, yet is it fit? is it convenient? is it ſeaſonable? if not, then I will not do it, for it becomes not that Preſence before whom I live. 3. Again, if the thing be lawful and fit, yet I will conſider how it is to be done, what are the moſt ſuitable circumſtances to the honour and good pleaſure of that great God before whom I ſtand. And this advertence and conſideration doth not only qualifie my actions and words with wiſdom and prudence, in contemplation of the duty I owe to God; but it gives an excellent opportunity very many times, by giving pauſe and deliberation in reference to my duty to God, to diſcover many humane ingredients of Wiſdom and Prudence requiſite to the choice of actions and words, and the manner of doing them: So that beſides the greater advantage of conſideration and advertence, in relation to Almighty God, it doth ſuperadd this advantage alſo for opportunity thereby of humane prudential conſiderations, which otherwiſe by haſte and precipitance in actions or words would be loſt; and it habituates the mind to a temper of caution, and advertence, and conſideration in matters as well of ſmaller as of greater moment, and ſo make a wiſe, attentive, and conſiderate Man.

7. It mightily advanceth and *improveth the worth and excellency of moſt Humane Actions* in the World, and makes them a nobler kind of thing than otherwiſe without it they would be. Take a Man that is employed as a Stateſman or Politician, though he have much wiſdom and prudence, it commonly degenerates into craft, and cunning, and pitiful ſhuffling, without the Fear of God: but mingle the Fear of Almighty God with that kind of Wiſdom, it renders it noble, and generous, and ſtaid, and honeſt, and ſtable. Again, take a Man that is much acquainted with the ſubtiler kind of Learning, as Philoſophy for inſtance, without the Fear of God upon his Heart, it will carry him over to pride, arrogance, ſelf-conceit, curioſity, preſumption: but mingle it with the Fear of God, it will enoble that knowledg, carry it up to the honour and glory of that God that is the Author of Nature, to the admiration of his Power, Wiſdom, and Goodneſs; it will keep him humble, modeſt, ſober, and yet rather with an advance than detriment to his knowledg. Take a Man induſtrious in his Calling, without the Fear of God with it, he becomes a drudg to worldly ends, vexed when diſappointed, overjoyed in ſucceſs: Mingle but the Fear of God with it, it will not

abate his induſtry, but ſweeten it; if he proſper, he is thankful to God that gives him power to get Wealth; if he miſcarry, he is patient under the will and diſpenſation of the God he fears; it turns the very employment of his Calling into a kind of religious duty and exerciſe of his Religion without damage or detriment to it.

8. The Fear of God is certainly the greateſt Wiſdom, becauſe *it renders the Mind full of tranquillity, and evenneſs in all ſtates and conditions*; for he looks up to the great Lord of the Heavens and Earth, conſiders what he commands and requires, remembers that he obſerves and eyes all Men; knows that his Providence governs all things, and this keeps him ſtill eaven and ſquare without any conſiderable alteration, what-ever his condition is. Is he rich, proſperous, great? yet he continues ſafe, becauſe he continues humble, watchful, advertent leſt he ſhould be deceived and tranſported; and he is careful to be the more thankful, and the more watchful, becauſe the command of his God, and the nature of his condition requires it: Is he poor, neglected, unſucceſful? yet he remains ſtill patient, humble, contented, thankful, dependent upon the God he fears. And ſurely every Man muſt needs agree, that ſuch a Man is a wiſer Man, than he who is ever changed and tranſported with his condition; that if he be rich or powerful, there is nothing more vain, proud, inſolent than he; and again, let his condition become poor, low, deſpiſed, there is nothing under Heaven more deſpondent, diſpirited, heartleſs, diſcont[illegible]d tortured than ſuch a Man: and all for the want [illegible] the Fear of Almighty God, which being once put into the Heart, like the Tree put by *Moſes* into the Waters, cures the diſorder and uneaſineſs of all conditions.

9. In as much as the true Fear of God is always mingled with the knowledg of the Will of God, and that Will is contained moſt fully in his written Word, it

muſt needs be that a Man that truly fears the Lord, and inſtructed in *the Word of God*, the Precepts thereof muſt needs be deeply digeſted into his Mind. Now as this Word is the Word of the ever-wiſe God, and therefore certainly muſt be full of moſt wiſe Directions: So let any Man but impartially and deeply conſider the Precepts contained in *the Word of God*, he ſhall aſſuredly find the beſt directions in the World for all kind of moral and divine Wiſdom: And I do confidently ſay, that in all other Books of Morality there are not ſo ſound, deep, certain, evident Inſtructions of Wiſdom (yet moſt ſtrictly joyned with Innocence and Goodneſs) as there are in this one Book, as would be eaſily demonſtrable even to a reaſonable judgment; but this is too large a Theme for this place.

10. But beſides all this, there is yet a ſecret, but a moſt certain truth that highly improveth that Wiſdom, which the Fear of the Lord bringeth, and that is this, That thoſe that truly Fear God have a *Secret Guidance* from a higher Wiſdom than what is barely humane; namely, *by the Spirit of Truth and Wiſdom*, that doth really and truly but ſecretly prevent and direct them. And let no Man think that this is a piece of Fanaticiſm. Any Man that ſincerely and truly fears Almighty God, relies upon him, calls upon him for his guidance and direction, hath it as really as the Son hath the counſel and direction of his Father: and though the Voice be not audible, nor the direction always perceptible to ſenſe, [illegible] is equally as real as if a Man heard the Voice ſaying, *This is the way, walk in it*: And this ſecret direction of Almighty God is principally ſeen in matters relating to the good of the Soul; but it may alſo be found in the great and momentous concerns of this life, which a good Man, that fears God and begs his direction, ſhall very often, if not at all times find. 2. Beſides this direction, a good Man, fearing God, ſhall

find *his Bleſſing* upon him. It is true that the portion of Men fearing God is not in this life; oftentimes he meets with croſſes, afflictions and troubles in it, his portion is of a higher and more excellent ſtate and condition than this life; yet a Man that Fears God hath alſo his bleſſing in this life, even in relation to his very temporal condition: for either his honeſt and juſt intentions and endeavours are bleſſed with ſucceſs and comfort; or if they be not, yet even his croſſes and diſappointments are turned into a bleſſing; for they make him more humble and leſs eſteeming this preſent World, and ſetting his Heart upon a better: For it is an everlaſting Truth, That all things ſhall work together for the beſt to them that love and fear Almighty God, and therefore certainly ſuch a Man is the wiſeſt Man.

Rom. 8. 28.

11. But yet further; Certainly it is one of the greateſt evidences of Wiſdom *to provide for the future*, and to provide for thoſe things for the future, that are of greateſt moment, importance, and uſe. Upon this account the Wiſe Man, *Prov.* 30. 25. admires the wiſdom of the Ant, that little Creature, that yet provides his Meat in the Summer; and we eſteem it the folly of Children and Prodigals in this, that they have no proſpect for the future how they ſhall ſubſiſt hereafter. Now the wiſdom of a Man that feareth God diſcovereth it ſelf in this, that it provides and lays up a good and ſafe ſtore for the future, and that in reſpect of theſe *three kinds of futurities*; 1. For the future part of his life: 2. For the future evil days: 3. For the future life that is to take place after this preſent ſhort uncertain and tranſitory life.

1. In reſpect of *the future time of his life*. It is true, our lives in this World are but ſhort at beſt, and together with that ſhortneſs, they are very uncertain. But yet the Man fearing God makes a due and ſafe proviſion for that

future portion of his life, how ſhort or how long ſoever it be. 1. By a conſtant walking in the Fear of God he tranſmits unto the future part of his life a *quiet, ſerene, and fair Conſcience*, and avoids thoſe evil fruits and conſequences which a ſinful life produceth, even in the after-time of a Man's life. The bruiſes and hurts we receive in Youth, are many times more painful in Age than when we firſt received them. Our lives are like Husbandman's ſeed-time; if we ſow evil ſeeds in the time of our youth, it may be they may live five, ten, or more years before they come up to a full crop, and poſſibly then we taſte the fruit of thoſe evil ways in an unquiet mind or conſcience, or ſome other ſowr effects of that evil ſeed. All this inconvenience a Man fearing God prevents, and inſtead thereof reaps a pleaſing and comfortable fruit of his walk in the fear of God; namely, a quiet Conſcience, and an even, ſetled, peaceable Soul. 2. But beſides this, by this means he keeps his *Intereſt in, and Peace with Almighty God*, and makes ſure of the beſt Friend in the World for the after-time of his life, to whom he is ſure to have acceſs at all times and upon all occaſions with comfort and acceptance; for it is an infallible Truth, That *God Almighty never forſakes any that forſake not him firſt.*

The Second Futurity is *the future Evil Day*, which will moſt certainly overtake every Man, either the day of feeble and decrepit age, or the day of ſickneſs, or the day of death; and againſt all thoſe the true Fear of God makes a ſafe and excellent proviſion: ſo that although he may not avoid them, he may have a comfortable paſſage through them; and in the midſt of all theſe black clouds, the witneſs of a good conſcience fearing God, and the evidence of the Divine Favour will ſhine into the Soul like a bright Sun with comfort, when a Man ſhall be able with *Hezekiah*, Iſa. 38. 3. to appeal to Almighty God, *Remember now, O Lord, I be-*

ſeech thee, how I have walked before thee in truth and in uprightneſs of heart, and have done that which was good in thy ſight: This will be a cordial under the faintneſs of old age, a relief under the pains of ſickneſs, and cure of the fear of death it ſelf, which to ſuch a Soul will be only a gate and paſſage to a Life that will be free from all pains and infirmities, a Life of Glory and Immortality.

3. The Third Futurity is *the Life and State after Death.* Moſt certain it is that ſuch a State there will be, and that it is but of two kinds, a ſtate of everlaſting happineſs, or a ſtate of everlaſting miſery; and that all Men in the World do moſt certainly belong to one of theſe two ſtates or conditions: and as it is moſt juſt and equal, ſo it is moſt true, that they that truly fear God, and obey him through Jeſus Chriſt, ſhall be partakers of that everlaſting ſtate of bleſſedneſs and immortal happineſs: And on the other ſide, they that reject the Fear of God, contemn and diſobey his Will, ſhall, without true repentance, be ſubject to a ſtate of everlaſting miſery. Now herein the trueſt and the greateſt wiſdom of a Man appears, that *he* duly provides againſt the latter, and to obtain the former; all other wiſdom of Men, either to get humane Learning, Wealth, Honour, Power, all wiſdom of Stateſmen and Politicians, in compariſon of this Wiſdom, is but vain and trivial. And this is the Wiſdom that the Fear of God teacheth and bringeth with it into the Soul; 1. It provides againſt the greateſt of evils, the everlaſting ſtate of miſery, and infelicity, and eternal death: 2. It provides for, and attains an everlaſting eſtate of bleſſedneſs and happineſs, of reſt and peace, of glory and immortality, and eternal life; a ſtate of that happineſs and glory that exceeds expreſſion and apprehenſion; for *Eye hath not ſeen, nor Ear heard, neither have entred into the heart of Man, the things that God hath laid up for them that love him,* 1 Cor. 2.

and

and they only truly love God, that truly fear him; *Mal.* 3. 17. *And they* (namely, that fear God) *ſhall be mine, ſaith the Lord, in that day when I make up my Jewels.*

And now for the *Concluſion* of this whole matter, let us now make a ſhort *Compariſon between the Perſons that fear not God, and thoſe that truly fear him*; and then let any Man judg who is the Fool, and who is the wiſe Man. A Man hath but a very ſhort uncertain time in this life, which, in compariſon of Eternity, is leſs than a moment. The great God of Heaven in his Word aſſures us that there is an eſtate of Immortality after this Life, and that that immortal eſtate is but of two kinds, an eſtate of never-dying miſery, or an eſtate of endleſs glory; and tells them, 'If you fear me, and obey thoſe 'eaſie Commands that are contained in the Book of the 'the Holy Scriptures, which I have given you, you ſhall 'infallibly attain everlaſting life and happineſs, and, 'even in this preſent life, ſhall have the influence and 'preſence of my favour, to ſupport, to direct and bleſs 'you: On the other ſide, if ye refuſe my Fear, and re'ject my Commands, and prefer the unlawful and vain 'deluſions of this preſent life, before the obedience of 'my Will, and perſiſt impenitently in it, your portion 'ſhall be everlaſting miſery. And now everlaſting life and everlaſting death being ſet before the children of Men, there are a ſort of Men, that rather chuſe to diſobey the Command of God, reject his Fear, and all this, that they may enjoy the pleaſures of Sin for a ſeaſon, thoſe pleaſures that are fading and dying, that leave behind them a ſting, that renders their very enjoyments bitter, and that make even that very little life they enjoy, but a life of diſcomfort and unhappineſs in ſpite of all their pleaſures, or be they as ſincere as their own hearts can promiſe them, yet they are but for a ſeaſon, a ſeaſon that in its longeſt period is but ſhort, but is uncertain alſo; a little inconſiderable accident, the breath of *a vein, an ill air*, a little *ill* digeſted portion of that exceſs wherein they delight, may put a period to all thoſe pleaſures, and to that life, in a year, in a week, in a day, in an hour, in an unthought moment, before a Man hath opportunity to conſider, to bethink himſelf, or to repent; and then the door of life and happineſs is ſhut. Again, there are a ſort of Men that conſider this great Propoſal, and chuſe the Fear of Almighty God, and with it Eternal Life, and are content to deny themſelves in things unlawful, to obey Almighty God, to keep his favour, to walk humbly with him, to accept of the tender of Life and Salvation upon the terms propounded by Almighty God: And in the practice of this Fear they enjoy His Favour, and Preſence, and Love; and after this life ſpent, whether it be long or ſhort, and whether their death be lingering or ſudden, are ſure the next moment after death to enjoy an immortal life of glory and happineſs. Judg then which of theſe is the truly Wiſe Man, whether this be not a Truth beyond diſpute: *The Fear of God that is Wiſdom, and to depart from evil is Underſtanding.*

Of the Knowledg of

CHRIST CRUCIFIED.

I COR. II. 2.

For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

AS the *Underſtanding* is the higheſt Faculty of the Reaſonable Creature, becauſe upon it depends the Regularity of the Motions or Actings of the Will and Affections: So *Knowledg* is the propereſt and nobleſt act or habit of that Faculty, and without which it is without its proper end and employment, and the whole Man without a due guidance and direction. Hoſ. 4. 6. *My People periſh for want of knowledg.*

And as Knowledg is the proper buſineſs of that great Faculty, ſo *the Value of* that *Knowledg*, or employment of the Underſtanding, is *diverſified* according to the Subject about which it is exerciſed: For though all Knowledg of the moſt differing Subjects, agree in this *one common Excellence, viz.* the right repreſentation of the thing as it is, unto the Underſtanding; or the conformity of the Image created in the Underſtanding, unto the thing objectly united to it, which is *Truth* in the Underſtanding: Yet it muſt needs be, that *according to the various values and degrees of the things* to be known, there ariſeth a diverſity of the value or worth of that knowledg; that which is of a thing more noble, uſeful, precious, muſt needs be a more noble, uſeful, precious Knowledg, and accordingly, more to be deſired.

There have been doubtleſs many excellent Underſtandings that have been converſant about an exact diſquiſition of ſome particular Truth, which though as *Truths* they agree in a common value with all others, yet in reſpect of their nature, uſe and value, are of no great moment, whether known or not: As concerning the preciſe time of this or that paſſage in ſuch a prophane Hiſtory; the Criticiſm of this or that *Latin* word, and the like: which though by accident, and by way of concomitance, they may be of conſiderable uſe, when mixed with, or relating to ſome other matter of moment; yet in themſelves have little value, becauſe little uſe. Others have ſpent their thoughts in acquiring of knowledg in ſome ſpecial piece of Nature, the fabrick of the Eye; the progreſſion of generation in an Egg; the relation and proportion of Numbers, Weights, Lines; the generation of Metals: and theſe as they have a relative conſideration to diſcover and ſet forth the Wiſdom of the great Creator, or to publick uſe, have great worth in them; but in themſelves, though they have this excellence of Truth in them, and conſequently in their kind feed and give a delight to the Underſtanding, which is a power that is naturally ordained unto, and greedy of, and delighted in Truth, though of a low or inferiour conſtitution; yet they are not of that eminence and worth, as Truths of ſome other, either higher, or more uſeful, or durable nature.

As once our Saviour, in relation of things to be done, pronounced One thing only neceſſary, *Luke* 10. 42. So the Apoſtle, among the many things that are to be known, fixeth in the ſame One thing neceſſary to be known, Chriſt Jeſus and him Crucified.

There are three ſteps:

I. *Not to know any thing.* Not as if all *other knowledg* were condemned: *Moſes*'s Learning was not charged upon him as a ſin; *Paul*'s ſecular Learning was not condemned, but uſeful to him; to be knowing in our calling, in the qualities and diſpoſitions of Perſons, in the Laws under which we live, in the modeſt and ſober enquiries of Nature and Arts, are not only not condemned, but commended, and uſeful, and ſuch as tend to the ſetting forth the Glory of the God of Wiſdom. Even the diſcretion of the Husbandman God owns as his, Iſa. 28. 26. *For his God doth inſtruct him to diſcretion, and doth teach him.* But we muſt determine to know nothing *in compariſon of that* other knowledg of Chriſt Jeſus, as the Apoſtle counted what things were gain, yet to be loſs for Chriſt, *Phil.* 4. 7. ſo we are to eſteem that knowledg of other things otherwiſe excellent, uſeful, admirable, yet to be but folly and vile in compariſon of the knowledg of Chriſt. And *this requires*:

1. A true and right Eſtimate of the *Value of the knowledg of Chriſt Jeſus above other knowledg*; and conſequently an infinite preferring thereof before all other knowledg in our judgments, deſire, and delight: And the preponderation of the knowledg of Chriſt above other knowledges *excells* moſt knowledge in all the enſuing *particulars*, but excells all knowledg in ſome, and thoſe of moſt concernment.

1. *In the certainty* of it. Moſt *other knowledges* are either ſuch as we take in *by our Senſe and Experience*; and therein, though it is true, that the groſs part of our knowledg, that is neareſt to our ſenſe, hath ſomewhat of certainty in it, yet when we come to ſublimate, and collect, and infer that knowledg into univerſal or general concluſions, or to make deductions, ratiocinations, and determinations from them, then we fail, and hence grew the difference between many Philoſophers.

loſophers. Again, the knowledg that we elicit from ſenſe, is but very narrow, if it ſtaid there: for the forms of things, the matter or ſubſtance, which is the ſubject of Nature, are not eaſily perceptible by ſenſe; we ſee the colour, and the figure, and the variations of that, but we do from thence only make conjectures concerning the forms, ſubſtances, and matter: Or they are ſuch as we receive by *Tradition*, whether *hiſtorical* or *doctrinal*; and the former depends upon the credit of the Relator, which moſt an end depends upon anothers credit, and ſo vaniſheth into much incertainty, unleſs the Authors be very authentical and eye-witneſſes: and as to matters *doctrinal*, ſtill that depends upon the opinion of a Man, it may be, deduced upon weak convictions, croſſed by Perſons of as great Judgments, and ſo breeds incertainty, diſtraction, and diſſatisfaction in the knowledg. But *in the knowledg of Chriſt*, we have *greater certainty* than can be found in any of all theſe other Knowledges: 1. A conſtant tradition and reception by millions, before he came, that the *Meſſias* was to come; and ſince he came, that in truth he is come, 2. The Apoſtles, Evangeliſts, and Diſciples, that were purpoſely choſen to be Witneſſes of Chriſt, his Miracles, Doctrine, Suffering, and Reſurrection. 3. The Miracles he did, that are witneſſed to us, by a greater conſent of teſtimony, than any one part of any Hiſtory of that Antiquity. 4. The Purity, Sanctity, and Juſtneſs of his Doctrine, which was never attained unto in the teaching of the Philoſophers, nor ever any could, in the leaſt meaſure, impeach or blame. 5. The Prophecies, ſtiled moſt juſtly by the Apoſtle a more certain evidence, than the very Viſion of his Transfiguration, and a Voice from Heaven, 2 *Pet.* 1. 19. And ſo in truth is a more undeniable Argument than any is; for it is not capable of any fraud or impoſture. 6. The wonderful prevailing that the knowledg of Chriſt had upon the World, and this not only *de facto*, but backed with a Prophecy, that it ſhould be ſo. 7. The admirable concordance and ſymmetry, that this Myſtery of Chriſt makes in the whole method of the proceeding of God in the World, as will be eaſily obſervable upon the collation of theſe things together: The Creation; The Fall; The Law; The State of the *Jews*; The Immortality of the Soul; The Neceſſity of a Satisfaction for Sin if pardoned; The Types and Sacrifices; The Propheſies; The Rejection of the *Jews*; The Calling of the Gentiles; The Progreſs of the Goſpel to the new diſcovered parts of the World ſucceſſively as diſcovered; that a due collection being made of all theſe and other Conſiderations, it will appear that the Doctrine of Chriſt Jeſus, and him crucified, is that which makes the diſpenſation of God towards the Children of Men to be all of a piece, and one thing in order to another, and Chriſt the Mediator, in whom God hath gathered together all things in one, *Epheſ.* 1. 10. made it as one Syſtem, Body, Fabrick. 8. Beſides the undeniable Prophecies, there bears Witneſs to this Truth, the ſecret powerful Witneſs of the Spirit of God convincing the Soul of the Truth of Chriſt, beyond all the Moral perſwaſions in the World, beyond the conviction of demonſtration, to believe, to reſt upon, to aſſert it, even unto the loſs of life and all things.

2. As in the certainty, ſo *in the Plainneſs and Eaſineſs of the Truth.* The moſt excellenr ſubjects of other knowledg have long windings, before a Man can come at them; and are of that difficulty and abſtruſeneſs, that as every brain is not fit to undertake the acquiring of it, ſo much pains, labour, induſtry, advertency, aſſiduity is required in the beſt of judgments, to attain but a competent meaſure of it: witneſs the ſtudies of Arithmetick, Geometry, Natural Philoſophy, Metaphyſicks, &c, wherein great labour hath been taken to

our hands, to make the paſſage more eaſie, and yet ſtill are full of difficulty. But in this knowledg it is otherwiſe: as it is a knowledg fitted for an univerſal uſe, the bringing of Mankind to God, ſo it is fitted with an univerſal Fitneſs and convenience for that uſe, eaſie, plain, and familiar. *The poor receive the Goſpel*, Matth. 11. 5. And indeed the plainneſs of the doctrine was that which made the wiſe World ſtumble at it, and thence it was, that it was hid from the wiſe and prudent, *Matth.*11.25. Who, like *Naaman* with the Prophet, could not be contented to be healed without ſome great oſtentation; nor were contented to think any thing could be the Wiſdom of God, and the Power of God, unleſs it were ſomewhat that were abſtruſe, and at leaſt conformable to that wiſdom they had; and were troubled to think that that wiſdom or doctrine, that muſt be of ſo great a Uſe and End, ſhould fall under the capacity of a Fiſherman, a maker of Tents, a Carpenter. But thus it pleaſed God to chuſe a Doctrine of an eaſie acquiſition; 1. That no fleſh ſhould glory in his ſight, 1 *Cor.* 1. 29. 2. That the way to Salvation, being a common thing propounded to all Mankind, might be difficult to none. *Believe, and thy ſins be forgiven. Believe, and thou ſhalt be ſaved. Believe, and thou ſhalt be raiſed up to Glory*, John 6. 40. *This is the Will of him that ſent me, that every one that ſeeth the Son and believeth on him, may have eternal life, and I will raiſe him up at the laſt day.*

3. As in the Certainty and Plainneſs, ſo *in the Sublimity and Loftineſs of the Subject*; And hence it is that *Metaphyſicks* is reckoned the moſt noble knowledg, becauſe converſant with and about the nobleſt Subject, *Subſtance* conſidered *in abſtracto* from *Corporiety*, and particular adherents falling under other Sciences. But the Subject of this knowledg is of the higheſt conſideration, Almighty God; The diſpenſation of his Counſel

touching Man in reference to the everlaſting condition of Mankind; The true meaſure of Juſt and Unjuſt; The pure Will of God; The Son of God and his miraculous Incarnation, Death, Reſurrection and Aſcenſion; The great Covenant between the Eternal God and fallen Man made, ſealed, and confirmed in Chriſt his great tranſaction with the Father in their Eternal Counſel; and ſince his Aſcenſion, in his continual Interceſſion for Man; The means of the diſcharge and ſatisfaction of the breach of the Law of God; The ſtate of the Soul after death in bleſſedneſs or miſery: Theſe and many of theſe are the ſubject of that knowledg that is revealed in the knowledg of Chriſt, ſuch as their very matter ſpeaks them to be of a moſt high nature: the great tranſactions of the counſel and adminiſtration of the mighty King of Heaven, in his Kingdom over the Children of Men: ſuch as never fell under the diſcovery, or ſo much as the diſquiſition of the wiſeſt Philoſophers; and ſuch as the very Angels of Heaven deſire to look down into, 1 *Pet.* 1. 12. and behold with admiration that manifold wiſdom of God, which is revealed unto us, poor worms, in Chriſt Jeſus.

4. As the matters are wonderful high, and ſublime, ſo they are *of moſt ſingular Uſe to be known.* There be many pieces of Learning in the World that are converſant about high Subjects: as, that part of Natural Philoſophy concerning the Heaven and the Soul; the Metaphyſicks; the abſtruſer parts of the Mathematicks that are not in order to Practice. But as it may fall out that the knowledg of the Subject is unacceſſible in any certainty, ſo if it were never ſo exactly known, it goes no farther; and when it is known, there's an end, and no more uſe of it. Whereas many times Subjects of an inferiour nature are more uſeful in their knowledg; as practical Mathematicks, Mechanicks, Moral Philoſophy, Policy; but then they are of inferiour nature,

more uſeful but perchance leſs noble. But here is the priviledg of the knowledg of Chriſt Jeſus, that as it is of Eminence and Height, ſo it is of Uſe and Convenience, and that in the higheſt meaſure; as it is a Pearl for Beauty, ſo it is for Value. This knowledg is a kind of *Catholicon*, of univerſal uſe and convenience. In reference to this Life: Am I in Want, in Contempt, in Priſon, in Baniſhment, in Sickneſs, in *Death*? This knowledg gives me Contentedneſs, Patience, Cheerfulneſs, Reſignation of my ſelf to his Will, who hath ſealed my Peace with him, and Favour from him, in the Great Covenant of his Son; and I can live upon this, though I were ready to ſtarve; when I am aſſured that if it be for My Good and the glory of His Name, I ſhall be delivered; if not, I can be contented, ſo my Jewel, the Peace of God and my own Conſcience, by the Blood of Chriſt be ſafe. Am I in Wealth, Honour, Power, Greatneſs, Eſteem in the World? This knowledg teacheth me Humility, as knowing from whom I received *it*: Fidelity, as knowing to whom I muſt account for it; Watchfulneſs, as knowing the Honour of my Lord is concerned in ſome meaſure in my carriage, and that the higher my employment is, the more obnoxious I am to temptation from without, from them that watch for my halting, and from within, by a deceitful heart: And in all it teacheth me not to overvalue it, nor to value my ſelf the more by it or for it; becauſe the knowledg of Chriſt Jeſus preſents me with a continual Object of a higher value, the price of the high calling of God in Chriſt: it teacheth me to look upon the glory of the World as ruſt, in compariſon of the Glory that excelleth, and the greateſt of *Men* as Worms, in compariſon of the great God. And as thus in reference to the temporal condition of my life, this knowledg of Chriſt is of ſingular uſe, and makes a Man a better Philoſopher than the beſt of Morals in reference thereunto: So it guides me in the management of all Relations: 1. To God; it preſents him unto me in that repreſentation that is right, full of Majeſty, yet full of Love, which teacheth me Reverence, and yet Acceſs with Boldneſs, Love and Obedience. 2. To Man; Juſtice, giving every man his due, for ſo the knowledg of Chriſt teacheth me; Do as ye would be done by; Mercy, to forgive; Compaſſion, to pity; Liberality, to relieve; Sobriety, in the uſe of creatures, and yet comfort in the enjoying of them; a right uſe of the World, and yet a contempt of it, in compariſon of my hope. It makes death not terrible, becauſe a moſt ſure paſſage to Life: Here I find a way to get all my ſins pardoned, whereas without this, all the world cannot contrive a Satisfaction for one; I find a way to obtain ſuch a righteouſneſs as is valuable with God, and perfect before him, even the righteouſneſs of God in Chriſt. And here I find, the means, and only means, to avoid the wrath to come, the terrour of the judgment of the great day; everlaſting life unto all Eternity, with the Bleſſed God, and our Lord Jeſus Chriſt, and all the Bleſſed Angels, and the Spirits of Juſt men made perfect. Thus this knowledg is uſeful for this life, and that which is to come, and that in the higheſt degree; which all other knowledg comes ſhort of, and attains not to any one of the leaſt of theſe ends.

5. *In the Duration and Continuance of it.* Many ſubjects of knowledg there are, wherein by time, or at leaſt by death, the knowledg proves unuſeful, or at leaſt, the labour therein unprofitable and loſt. For inſtance, I ſtudy to be very exact in natural Philoſophy, the mixtures or conjunctions of qualities, elements, and a thouſand ſuch enquiries; What uſe will this be, when the World with the works thereof, ſhall be burnt up? Or if it ſhould not, what great benefit would this

be to a ſeparated Soul? which doubtleſs ſhall either know much more therein, without any pains, and ſo the labour here loſt, or it ſhall be ſuch a knowledg as will be unconſiderable or unuſeful to it: And ſo, and much more for the ſtudies of Policy, Methods of War, Mechanical Experiments, Languages, Laws, Cuſtoms, Hiſtories; *all* theſe within one minute after death will be as uſeleſs as the knowledg of a Taylor or Shoomaker: they are all dated for the convenience and uſe of this life, and with it they vaniſh. But here is the priviledg and advantage that this knowledg hath; as it ſerves for this life, ſo it ſerves for that to come; and the more it is improved here, the more ſhall it be dilated hereafter; the higher meaſure thereof I attain here, the greater meaſure of Glory hereafter. As the more Knowledg I have of the myſtery of Chriſt here, the greater is my ſight and admiration of the wiſdom, and Goodneſs, and Love of God; the greater my Joy and Complacence, and Delight in that ſight and ſenſe, and the more my Soul carried out in Love, and Praiſe, and Obedience unto him: So in the life to come, that Knowledg ſhall improve, and conſequently the ſenſe of the Wiſdom, Mercy and Love of God, and conſequently the Flame of the Soul, of Love, and Praiſe unto him, and Delight, and Joy in him, ſhall increaſe unto all eternity.

2. As thus the knowledg of Chriſt Jeſus and him Crucified, excels all other knowledg, and ſo in compariſon thereof, all other knowledg, upon a right judgment, is as nothing; *ſo the Soul* being *rightly convinced thereof*, *ſets a higher price upon* that knowledg, than upon all other knowledg beſides; it prizeth it highly in it ſelf and others; reckons all other knowledg without it, but a curious ignorance, or an impertinent knowledg, and contents it ſelf abundantly in this knowledg, though it want other.

3. Becauſe that which is of moſt concernment requires my greateſt diligence to attain it, I am concerned and *greedy to ſpend more time in attaining this* than that; and I will rob other ſtudies and diſquiſitions of the time, that otherwiſe might be conducible to attain the knowledg of them, rather than thoſe ſtudies ſhould conſume that time, that ſhould be allotted to this. My Time is part of that Talent, which my Maker hath put into my hand, and for which he will at the great day demand an account; and if I have ſpent that Talent in unprofitable employments, or in leſs profitable than I ſhould, my Arrear is ſo much the greater: If I have conſumed my time in ſtudying my preferment, honour, or wealth, in this world; in ſtudying how to pleaſe my ſelf with vain and unneceſſary recreations, in unlawful or exceſſive pleaſures; in unlawful or immoderate curioſities; which I might better have ſpent in the ſtudy of the Myſtery of Chriſt, or the conformity unto that Will and Teſtament he left me, or improving my intereſt in him, I have committed two follies at once; 1. Loſt my Talent of time and opportunity, for which I am accountable, as miſpent. 2. Loſt that advantage which I had in my hand to improve my intereſt in God, and favour from him, and love to him; and though I have done ſo much, as may perchance preſerve the main, yet I have omitted ſo much as might have more encreaſed my ſtock of Grace and Glory; and my Talent might have gained ten, and at moſt it hath gained but two. And ſurely when Death comes, the moſt comfortable hours, that can return to our Memories, will be thoſe we ſpent in improving the true and experimental and practical knowledg of Chriſt Jeſus, and him crucified.

4. Conſequently where this knowledg and the other knowledg of an inferiour rate juſtle and croſs one another, it is the beſt wiſdom to *ſide with this,* and to deny

the other, to become a fool that he may be wiſe. 1 *Cor.* 3. 18.

II. Thus concerning the firſt Conſideration: *I determined not to know any thing, viz.* nothing in compariſon of this knowledg of Chriſt, nothing rather than not that; *ſave Chriſt Jeſus.* And truly well might the Apoſtle make all other knowledg give place to this; firſt, for the *Excellency* of it, whereof before: ſecondly, for the *Amplitude* and *Compaſs* of it; for though it be ſo excellent, that a ſmall dram of it is ſufficient to heal and ſave a Soul, if it be a right knowledg as is before obſerved, yet it is ſo large, that when the beſt knowledg hath gone as far as it can, yet there is ſtill *aliquid ultra:* One conſideration of it, even the Love of God hath a bredth, and length, and depth, and height, paſſing knowledg, *Eph.* 3. 18, 19. and yet there be other depths and heights in it than this; ſo that well might the Apoſtle conclude as he doth, 1 *Tim.* 3. 16. *Without controverſie great is the myſtery of Godlineſs, God manifeſted in the fleſh.* Therefore for the preſent we ſhall conſider,

1. *The wonderful* Wiſdom *of God in contriving and ordering the redemption of Mankind by Jeſus Chriſt;* and it is manifeſted in theſe particulars among others: 1. Though he made Man the eminenteſt of all his viſible Creatures, for a moſt eminent manifeſtation of his Power and Glory, and to be partaker of everlaſting bleſſedneſs, and yet in his Eternal Counſel reſolved to leave him in the hands of his own liberty, and did moſt certainly foreſee that he would fall; yet he did ſubſtitute and provide, even from the ſame Eternity, a means whereby he might be reſtored to the Honour and Glory of his Creature, and his Creature to Bleſſedneſs and the Viſion of his Creator. 2. That he ſo ordered the means of man's Redemption, that a greater Glory came even by that Redemption, than if man had never

faln; and a greater benefit to mankind: For the latter, it is apparent, that if there had been no Mediator ſent, the leaſt ſin that any of the ſons of men had committed, had been inexorably fatal to them, without any means of pardon: And as *Adam*, though in his full liberty and power, was miſled by temptation, ſo might have he been, or any of his poſterity though he had ſtood that ſhock; which now is admirably provided againſt, by the ſatisfaction of Chriſt Jeſus: And as thus it is better with the Children of men, ſo the Glory of God is wonderfully advanced by it; for, if man had ſtood in his innocence, God had had only the Glory of his Juſtice in Rewarding him; or, if he had faln, the Glory of his Juſtice in Puniſhing him: but there had been no room for that glorious Attribute of his Mercy in forgiving, without violation to his Purity, Truth and Juſtice; that glorious Attribute by which he ſo often proclaimeth himſelf, *Exod.* 34. 6. *The Lord, the Lord God, Merciful, Gracious, Long-ſuffering, abundant in Goodneſs and Truth, keeping Mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, and yet that will by no means clear the guilty.* 3. That he ſo wonderfully ordered the Redemption of Man, that all his Attributes were preſerved inviolable; His Truth, *The day thou eateſt thou ſhalt dye*; His Juſtice, yet His Mercy; His Love to His Creatures, yet His hatred to Sin: His Son ſhall dye to ſatisfie His Truth and Juſtice, yet the ſinner ſhall live, to ſatisfie His Mercy: the ſin ſhall be puniſhed, to juſtifie His Purity, yet His creature ſhall be ſaved, to manifeſt His Love and Goodneſs. And thus His Wiſdom over-ruled Sin, the worſt of evils, to the improvement of His Glory; and the Good of His creature. 4. His Wiſdom is manifeſted in this, that by the redemption of Man, all thoſe ways of His adminiſtration before the coming of Chriſt, do now appear to be excellently ordered to the redemption of

Man, and the making of it the more effectual: The giving of a ſevere and yet moſt juſt Law, which was impoſſible for us to fulfil, ſhews us the wretchedneſs of our condition; our inability to fulfil, what was juſt in God to require, ſhews us the neceſſity of a Saviour, drives us to him, and makes this City of Refuge gratefull and acceptable, and makes us ſet a value upon that Mercy, which ſo opportunely and mercifully provided a Sacrifice for us in the Blood of Chriſt: and a Righteouſneſs for us, in the Merits of Chriſt; and a Mediator for us in the Interceſſion of Chriſt: And by this means alſo all thoſe Sacrifices, & Ceremonies, and Obſervations enjoyned in the Levitical Law, which carried not in themſelves a clear reaſon of their Inſtitution, are now by the ſending of Chriſt rendred ſignificant. 5. The Wiſdom of God is magnified and advanced in this, in fulfilling the Propheſies of the ſending the *Meſſias* to ſatisfie for the ſins of Mankind, againſt all the oppoſitions and caſualties, and contingencies that without an over-ruling wiſdom and guidence might have diſappointed it: And this done, in that Perfection, that not one circumſtance of Time, Place, Perſon, Concomitants ſhould, or did fail in it: and ſo bearing witneſs to the infinite *Truth, Power,* and *Wiſdom* of God in bringing about His Counſels in their perfection, touching this great buſineſs of the Redemption of Man, which was the very end why He was created and placed upon the earth; and managing the villany of men, and the craſt and malice of Satan, to bring about that greateſt bleſſing that was or could be provided for Mankind, beſides, and above, and againſt the intention of the Inſtrument. *Acts* 2. 23. *Him being delivered by the determinate counſel and foreknowledg of God, ye have taken, and by wicked hands have crucified and ſlain.* 6. The unſearchable Wiſdom of God is manifeſted in that he provided ſuch a Mediator that was fit for ſo great a work; had all the world conſulted that God muſt ſuffer, it had been impoſſible; and had all the world contrived that any man, or all the men in the world ſhould have been a ſatisfactory Sacrifice for any one Sin, it had been deficient. Here is then the wonderful Counſel of the moſt high God: the Sacrifice that is appointed ſhall be ſo ordered, that God and Man ſhall be conjoyned in one Perſon; that ſo as Man, he might become a Sacrifice for Sin; and as God, he might give a value to the Sacrifice. And this is that great Myſtery of Godlineſs, God manifeſted in the fleſh.

2. *The wonderful* Love *of God to Mankind.* 1. In thinking upon poor ſinful creatures, to contrive a way for a pardon for us, and reſcuing us from that Curſe which we had juſtly deſerved. 2. Thinking of us for our good, when we ſought it not, thought not of it. 3. When we were enemies againſt God, and againſt his very Being. 4. Thinking of us not only for a Pardon, but to provide for us a ſtate of Glory and Bleſſedneſs. 5. When that was not to be obtained, ſaving his Truth and Juſtice, without a miraculous Mediator, conſiſting of the divine and humane Nature united in one Perſon, in the Perſon of our Lord Jeſus Chriſt; Here was Love and Goodneſs of the greateſt magnitude that ever was, or ever ſhall be heard of, and ſufficient to conquer our Hearts into admiration and aſtoniſhment. But yet it reſts not here. As *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life:* *John* 3. 16. So the only begotten Son of God was not behind in this wonderful Love. No ſooner (as we may with reverence ſay) was the Counſel of the Father propounded for the ſending of his Son, but preſently the Son ſaith, *Lo, I come,* Pſal. 40. 7. Heb. 10. 7. And now we will conſider upon

what

unto whom he muſt come, or elſe the Redemption of Mankind muſt dye for ever. 1. He muſt come and empty himſelf of his Glory, of his perſonal Majeſty, and take our Nature, yet without ſin; he muſt go through the natural infirmities of infancy and childhood. 2. And not only muſt he undergo this abaſement, but he muſt undergo the condition of a mean and low birth, born of a poor Virgin, in a Stable, laid in a Manger, under the reputation of a Carpenter's ſon. 3. And not only thus, but as as ſoon as he is born, muſt uſe the care of his Mother to ſhift for his life away to *Egypt*, to prevent the jealouſie and fury of *Herod*. 4. And when grown up to youth, he muſt undergo the form of a Servant, become a poor Carpenter to work for his living, without any patrimony, or ſo much as a Houſe to cover him. 5. He comes abroad into the World to exerciſe the Miniſtry, and the Prologue to his own Tragedy; ſtill poor, deſpiſed of his own Countreymen, and of thoſe that were of reputation for Learning and Piety, ſcandalized under the name of an Impoſtor, a Winebibber, a friend to Publicans and Sinners, a worker by the Devil, mad and poſſeſſed with a Devil. Theſe and the like were his entertainments in the World; and, which is more, often put to ſhift for his life; and in ſum, what the Prophet predicted concerning him fulfilled to the uttermoſt: *Iſa.* 53. 3. *Deſpiſed and rejected of men, a man of ſorrows and acquainted with grief*; and all this to befall the Eternal Son of God under the vail of our fleſh. And all this voluntarily undertaken, and chearfully undergone, even for the ſake of his Enemies, and thoſe very people from whom he received theſe indignities.

VI. But all theſe were but ſmall velitations, and ſome ſkirmiſhes preparatory to the main Battel. We therefore come to the third *Conſideration*: Chriſt Jeſus and him

Crucified ; there is the account of the Text : As Chriſt Jeſus is the moſt worthy Subject of all knowledg, ſo Chriſt Jeſus under this Conſideration, as Crucified, is that which is the fulleſt of wonder, admiration, love : And therefore let us now take a ſurvey of *Chriſt Jeſus Crucified* ; as that is the higheſt manifeſtation of his love, ſo it is the eye, the life of the Text ; Chriſt above all other knowledg, and Chriſt Crucified above all other knowledg of Chriſt.

And now a Man upon the firſt view would think this kind of knowledg ſo much here valued, were a ſtrange kind of knowledg, and the prelation of this knowledg a ſtrange miſtake in the Apoſtle. 1. *Crucified.* Death is the corruption of Nature ; and ſuch a kind of Death by crucifixion, the worſt, the vileſt of Deaths, carrying in it the puniſhment of the loweſt condition of men, and for the worſt of offences ; and yet, that Death, and ſuch a Death ſhould be the ambition of an Apoſtle's knowledg, is wonderful. 2. *Chriſt Crucified* carries in it a ſeeming exceſs of incongruity ; that he, that was the Eternal Son of God, ſhould take upon him our Nature, and in that nature anointed and conſecrated by the Father, full of Innocence, Purity, Goodneſs, ſhould die, and that by ſuch a death, and ſo unjuſtly : Could this be a ſubject, or matter of knowledg ſo deſirable, as to be preferred before all other knowledg? which ſhould rather ſeem to be a matter of ſo much horrour, ſo much indignation, that a man might think it rather fit to be forgotten, than to be affected to be known. 3. *Jeſus Crucified.* A Saviour and yet to be crucified : it ſeems to blaſt the expectation of Salvation ; when the Captain of it muſt dye, be ſlain, be crucified ; it carries in it a kind of victory of Death and Hell over our Salvation, when the inſtrument thereof muſt ſuffer death, and ſuch a death. When the birth of Chriſt was proclaimed; indeed it was matter of joy, and worth the proclamation of Angels: *Luke* 2. 12. *To you is born this day a Saviour, which is Chriſt the Lord*: and can the death of that Saviour be a thing deſirable to be known? the Birth of Chriſt ſeemed to be the riſing Sun, that ſcattered light, hope and comfort to all Nations: but can the ſetting of this Sun in ſo dark a cloud as the Croſs, be the choiceſt piece of knowledg of him? which ſeems as it were to ſtrangle and ſtifle our hopes; and puts us as it were upon the expoſtulation of the diſmay'd Diſciples, *Luke* 24. 21. *But we truſted it had been he which ſhould have redeemed Iſrael.*

But for all this, this knowledg of Chriſt Jeſus Crucified will appear to be the moſt excellent, comfortable, uſeful knowledg in the world, if we ſhall conſider *theſe Particulars*: 1. Who it was that ſuffered. 2. What he ſuffered. 3. From whom. 4. How he ſuffered. 5. For whom he ſuffered. 6. Why, and upon what motive. 7. For what End he ſuffered. 8. What are the Fruits and Benefits that accrue by that ſuffering. All theſe *Conſiderations* are wrapt up in this one ſubject; Chriſt Jeſus and him crucified.

I. *Who it was that thus ſuffered.* It was Chriſt Jeſus the Eternal Son of God, cloathed in our fleſh; God and Man united in one Perſon; his Manhood giving him a Capacity of ſuffering, and his Godhead giving a Value to that ſuffering; and each nature united in one Perſon to make a compleat Redeemer; the Heir of all things; *Heb.* 1. 2. the Prince of Life; *Acts* 3. 15. the Light that lighteneth every man that cometh into the world; *John* 1. 9. as touching his Divine Nature, God over all bleſſed for ever; *Rom.* 9. 5. and as touching his Humane Nature, full of Grace and Truth; *John* 1. 14. and in both, the beloved Son

of

of the Eternal God, in whom he proclaimed himſelf well pleaſed; *Matth.* 3. 17. But could no other perſon be found, that might ſuffer for the ſins of Man, but the Son of God? Or if the buſineſs of our Salvation muſt be tranſacted by him alone, could it not be without ſuffering, and ſuch ſufferings as theſe? No: for there was no other Name given under Heaven, by which we might be ſaved, nor was there any found beſides, in the compaſs of the whole World, that could expiate for one ſin of Man, but it muſt be the Arm of the Almighty, that muſt bring Salvation; *Iſa.* 63. 5. So if the Bleſſed Son of God will undertake the buſineſs, and become Captain of our Salvation, he muſt be made perfect by ſuffering; *Heb.* 2. 10. And if he will ſtand in the ſtead of Man, he muſt bear the wrath of his Father; if he will become ſin for Man, though he knew no ſin, he muſt become a curſe for Man. And doubtleſs this great Majeſty of the Perſon that ſuffered, renders thoſe ſufferings a very high, and excellent ſubject of knowledge; ſo full of wonder and aſtoniſhment, that the Angels gaze into it. 1 *Pet.* 1. 12. And as it is a ſtrange and wonderful thing in it ſelf, ſo doubtleſs it was ordained to high and wonderful ends, bearing a ſuitableneſs unto the greatneſs of the Inſtrument. This therefore is the firſt Conſideration that advanceth the excellency of this knowledge, the Perſon that was crucified.

II. *What he ſuffered.* Chriſt Jeſus was [illegible] crucified; though all the courſe of his life was a continual ſuffering, and the [illegible] or walk unto his death, [illegible] the end of his life; but this was the compleation of all the reſt, and the Tide and Waters of his ſufferings ſtill roſe higher and higher, till it arrived at this; and the ſeveral ſteps and aſcents unto the Croſs, though they began from his Birth, yet thoſe that were more immediate, began with the preparation to the Paſſover. The Council held by the chief Prieſts and Scribes, for the crucifying of our Saviour, was ſate upon two days before the Paſſover, *Matth.* 26. 2. *Mark* 14. 1. And this was the firſt ſtep to Mount *Calvary*: And doubtleſs it was no ſmall addition to our Saviour's Paſſion, that it was hatched in the Council of the chief Prieſts and Scribes, the then external viſible Church, the Husbandmen of the Vineyard: *Matth.* 21. 33. But this is not all; as the viſible Church of the *Jews* is the Conclave where this Council is formed; So *Judas* a Member of the viſible Church of Chriſt, one of the Twelve, is the Inſtrument to effect it; *Matth.* 26. 14. He contracts with them for Thirty pieces of Silver, to betray his Maſter unto them: And ſurely this could not chooſe but be a great grief to our Saviour, that one of his ſelect Apoſtles ſhould turn Apoſtate, and thereby brought a blemiſh upon the reſt.

Upon the day of Eating of the Paſſover, called the firſt day of the Feaſt of unleavened Bread, our Saviour and his Diſciples keep the Paſſover together in *Jeruſalem*; and there the two Memorials of our Saviours Paſſion meet: that of the Paſſover inſtituted by God, and the *Iſraelites* going out of *Egypt*; and the Bread and Wine after Supper inſtituted by our Saviour, to ſucceed in the place of the former: and each did queſtionleſs make a deep impreſſion upon our Saviour, in which he anticipated his Paſſion, and lively repreſented to him that breaking and pouring out of his Blood and Soul, which he was ſuddenly to ſuffer: And doubtleſs here began a great meaſure of our Saviour's Paſſion, in the apprehenſion which he had of that eminent Storm, that he muſt ſpeedily undergo. From the Supper they go together to the Mount of *Olives*, and there he acquaints his Diſciples of a ſpeedy and ſorrowful parting they muſt have; the Shepherd is to be ſmitten that night, and the Sheep to be ſcattered: and as he foreſaw *Judas*'s treachery, ſo he foreſees *Peter*'s infirmity; the Storm ſhould be ſo violent, that *Peter* himſelf, the reſoluteſt Apoſtle, ſhall deny his Maſter that night, and deny him thrice: And ſurely, the foreſight of the diſtraction that ſhould befall his poor Diſciples, could not chooſe but add much to their tender Maſter's affliction; *Matth.* 26. 31. *All ye ſhall be offended becauſe of me this night.*

And now let us follow our Bleſſed Lord from the Mount of *Olives* into the Garden, called by the Apoſtles *Gethſemane*, with the affections of love and wonder in ſome meaſure becoming ſuch an entertainment of our thoughts. The Time that he choſe for this retirement was the dead time of the night; a ſeaſon that might the more contribute to the ſtrength of that ſadneſs, which the pre-apprehenſion of his imminent Paſſion, muſt needs occaſion. The Place that he choſe, a ſolitary retired Garden, where nothing might, nor could interrupt, or divert the intenſiveneſs of his ſorrow and fear: And to make both the time and place the more opportune for his Agony, he leaves the reſt of his Diſciples, and takes with him only *Peter* and the two Sons of *Zebedee*, *Matth.* 26. 37. And to theſe he imparts the beginning of his ſorrow, that they might be witneſſes of it, *Matth.* 26. 37. *My Soul is exceeding ſorrowful, even unto death*; but yet commands their diſtance, *verſe* 38. *Tarry ye here and watch with me, and he went a little further. Watch with me*: The confuſion of his Soul was ſo great, that the only Son of God diſtruſts his own [humane] ability to bear it; and yet his ſubmiſſion to this terrible conflict [was] ſo willing, that he leaves them that he had appointed to watch with him. *He went a little farther.* The three Diſciples had doubtleſs a ſympathy with their

Maſters's ſorrow; and yet the Will of God ſo orders it, that their exceſs of love and grief muſt not keep their Eyes waking, notwithſtanding it was the laſt requeſt of their ſorrowful Maſter. *The Diſciples ſlept,* Matth. 26. 40. And thus every circumſtance of Time, Place, and Perſons contribute to a ſad and ſolitary opportunity for this moſt terrible and black conflict. And now in this Garden the mighty God puts his Son to grief, lades him with our ſorrows, *Iſa.* 53. 4. withdraws and hides from him the light of his favour and countenance; interpoſeth a thick and black cloud between the Divinity and the Humane Nature; darts into his Soul the ſad and ſharp manifeſtations of his wrath; overwhelms his Soul with one wave after another; ſends into him the moſt exquiſite pre-apprehenſions of thoſe ſad and ſevere ſufferings he was the next day to undergo; begins to make his Soul an Offering for Sin, and heightens his ſorrow, confuſion, and aſtoniſhment unto the uttermoſt. In ſumm, the mighty God, the God of the ſpirits of all fleſh, who knows the way into the Soul, and how to fill it with the moſt ſad and black aſtoniſhment and ſorrow, was pleaſed at this time to eſtrange and eclipſe the manifeſtation of his light and love to his only Son, as far as was poſſibly conſiſtent with his ſecret and eternal love unto him; to throw into him as ſad and amazing apprehenſions of his wrath, as was poſſible to be conſiſtent with the Humane Nature to bear; to fortifie and ſtrengthen his ſenſe of it, and ſorrow for, and under it, unto the uttermoſt; that ſo his grief and ſorrow and confuſion of Soul might be brim-full, and as much as the exacteſt conſtitution of a Humane Nature could poſſibly bear. And thus now at this time the Arm of the mighty God was bruiſing the Soul of his only Son: *Iſa.* 53. 16. And certainly the extremity of this agony within, muſt needs be very great, if we conſider the ſtrange effects it had without: 1. That pathetical deſcription thereof that our Saviour himſelf makes of it; *My Soul is exceeding ſorrowful, even unto death,* Matth. 26. 37. ſo ſorrowful, exceeding ſorrowful, ſorrowful unto death, and the expreſſions of the Evangeliſts, *Matth.* 26. 37. *He began to be ſorrowful, and very heavy.* Mark 14. 33. *He began to be ſore amazed, and to be very heavy.* It was ſuch a ſorrow as brought with it an amazement, an aſtoniſhment. 2. Again, that ſtrange requeſt to his three Diſciples, *Tarry ye and watch with me;* as if he feared the ſorrow would overwhelm him. 2. Again, His Prayer, and the manner of it, evidence a moſt wonderful perturbation within; *Matth.* 26. 39. *He fell on his face and prayed;* and what was the thing he prayed? *Father if it be poſſible, let this Cup paſs from me;* or, as *Mark* 14. 36. *Abba Father, all things are poſſible unto thee, take away this Cup from me, &c.* Although that this was the very end for which he came into the World; the Cup which in former times he reached after, and was ſtraitned till it were fulfilled; yet ſuch a repreſentation there is thereof to his Soul, that although in the Will of his obedience, he ſubmits; *Not my Will but Thine be done:* Yet his nature ſhrinks and ſtarts at it; and he engageth Almighty God, as much as upon as great arguments as were poſſible, to decline the ſeverity of that wrath which he was now to grapple with; 1. Upon the account of his omnipotency; *All things are poſſible to thee;* 2. Upon the account of his Relation; *Abba, Father;* ‘It is not ‘a ſtranger that importunes thee; it is thy Son; that ‘Son in whom thou didſt proclaim thy ſelf well pleaſed; that Son whom thou heareſt always; it is he ‘that begs of thee; and begs of thee a diſpenſation ‘from that which he moſt declines, becauſe he moſt ‘loves thee, the terrible, unſupportable hiding thy face ‘from me. And this was not one ſingle requeſt, but thrice repeated, reiterated, and that with more earneſtneſs, *Mark* 14. 39. *And again he went away, and prayed, and ſpake the ſame words*: Luke 22. 44. *And being in an agony he prayed more earneſtly.* Certainly, that impreſſion upon his Soul, that cauſed him to deprecate that for which he was born, to deprecate it ſo often, ſo earneſtly, muſt needs be a ſorrow and apprehenſion of a very terrible and exceeding extremity. 4. Such was the weight of his ſorrow and confuſion of Soul, that, it even exceeding the ſtrength of his [Humane] Nature to bear it, it was ready to diſſolve the Union between his Body and Soul; inſomuch that to add farther ſtrength unto him, and capacity to undergo the meaſure of it, an Angel from Heaven is ſent, not [meerly] to comfort, but to ſtrengthen him; to add a farther degree of ſtrength to his Humane Nature, to bear the weight of that wrath, which had in good earneſt made his Soul ſorrowful unto death, had it not been ſtrengthned by the adminiſtration of an Angel, *Luke* 22. 43. and this aſſiſtance of the Angel, as it did not allay the ſorrow of his Soul, ſo neither did it intermit his importunity to be delivered from the thing he felt and feared; but did only ſupport and ſtrengthen him to bear a greater burden of it: And as the meaſure of his ſtrength was increaſed, ſo was the burden which he muſt undergo increaſed; for after this, he prayed again more earneſtly the third time, *Luke* 22. 43. The ſupply of his ſtrength was ſucceeded with an addition of ſorrow, and the increaſe of his ſorrow was followed with the greater importunity; *He prayed more earneſtly*, Heb. 5. 7. *with ſtrong crying and tears*, Luke 22. 44. *And being in an Agony, he prayed more earneſtly, and his Sweat was as it were great drops of Blood falling down to the ground.* This was his third Addreſs to his Father, *Matth.* 26. 44. And here was the higheſt pitch of our Saviour's Paſſion in the Garden. His Soul was in an Agony, in

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Crucified: there is the account of the Text; As Chriſt Jeſus is the moſt worthy Subject of all knowledg, ſo Chriſt Jeſus under this Conſideration, as Crucified, is that which is the fulleſt of wonder, admiration, love: And therefore let us now take a ſurvey of *Chriſt Jeſus Crucified*; as that is the higheſt manifeſtation of his love, ſo it is the eye, the life of the Text; Chriſt above all other knowledg, and Chriſt Crucified above all other knowledg of Chriſt.

And now a Man upon the firſt view would think this kind of knowledg ſo much here valued, were a ſtrange kind of knowledg, and the prelation of this knowledg a ſtrange miſtake in the Apoſtle. 1. *Crucified*: Death is the corruption of Nature; and ſuch a kind of Death by crucifixion, the worſt, the vileſt of Deaths, carrying in it the puniſhment of the loweſt condition of men, and for the worſt of offences; and yet, that Death, and ſuch a Death ſhould be the ambition of an Apoſtle's knowledg, is wonderful. 2. *Chriſt Crucified* carries in it a ſeeming exceſs of incongruity; that he, that was the Eternal Son of God, ſhould take upon him our Nature, and in that nature anointed and conſecrated by the Father, full of Innocence, Purity, Goodneſs, ſhould die, and that by ſuch a death, and ſo unjuſtly: Could this be a ſubject, or matter of knowledg ſo deſirable, as to be preferred before all other knowledg? which ſhould rather ſeem to be a matter of ſo much horrour, ſo much indignation, that a man might think it rather fit to be forgotten, than to be affected to be known. 3. *Jeſus Crucified*. A Saviour and yet to be crucified: it ſeems to blaſt the expectation of Salvation; when the Captain of it muſt dye, be ſlain, be crucified; It carries in it a kind of victory of Death and Hell over our Salvation, when the inſtrument thereof muſt ſuffer death, and ſuch a death. When the birth of Chriſt was proclaimed; indeed it was matter of joy, and worth the proclamation of Angels: *Luke* 2. 12. *To you is born this day a Saviour, which is Chriſt the Lord*: and can the death of that Saviour be a thing deſirable to be known? the Birth of Chriſt ſeemed to be the riſing Sun, that ſcattered light, hope and comfort to all Nations; but can the ſetting of this Sun in ſo dark a cloud as the Croſs, be the choiceſt piece of knowledg of him? which ſeems as it were to ſtrangle and ſtifle our hopes; and puts us as it were upon the expoſtulation of the diſmay'd Diſciples, *Luke* 24. 21. *But we truſted it had been he which ſhould have redeemed Iſrael.*

But for all this, this knowledg of Chriſt Jeſus Crucified will appear to be the moſt excellent, comfortable, uſeful knowledg in the world, if we ſhall conſider *theſe Particulars*: 1. Who it was that ſuffered. 2. What he ſuffered. 3. From whom. 4. How he ſuffered. 5. For whom he ſuffered. 6. Why, and upon what motive. 7. For what End he ſuffered. 8. What are the Fruits and Benefits that accrue by that ſuffering. All theſe *Conſiderations* are wrapt up in this one ſubject; Chriſt Jeſus and him crucified.

I. *Who it was that thus ſuffered.* It was Chriſt Jeſus the Eternal Son of God, clothed in our fleſh; God and *Man* united in one Perſon; his Manhood giving him a Capacity of ſuffering, and his Godhead giving a Value to that ſuffering; and each nature united in one Perſon to make a compleat Redeemer; the Heir of all things; *Heb.* 1. 2. the Prince of Life; *Acts* 3. 15. the Light that lighteneth every man that cometh into the world; *John* 1. 9. as touching his Divine Nature, God over all bleſſed for ever; *Rom.* 9. 5. and as touching his Humane Nature, full of Grace and Truth; *John* 1. 14. and in both, the beloved Son of the Eternal God, in whom he profeſſed himſelf well pleaſed; *Matth.* 3. 17. But could no other perſon be found, that might ſuffer for the ſins of Man, but the Son of God? Or if the buſineſs of our Salvation muſt be tranſacted by him alone, could it not be without ſuffering, and ſuch ſuffering as that? No: for there was no other Name given under Heaven, by which we might be ſaved, nor was there any found beſides, in the compaſs of the whole World, that could ſatiſfie for one ſin of Man, but it muſt be the Arm of the Almighty, that muſt bring Salvation: *Iſa.* 63. 5. If the Bleſſed Son of God will undertake the buſineſs, and become Captain of our Salvation, he muſt be made perfect by ſuffering: *Heb.* 2. 10. And if he will ſtand in the ſtead of Man, he muſt bear the wrath of his Father; if he will become ſin for Man, though he knew no ſin, he muſt become a curſe for Man. And doubtleſs this great Myſtery of the Perſon that ſuffered, renders thoſe ſufferings a very high, and excellent ſubject of knowledge, ſo full of wonder and aſtoniſhment, that the Angels deſire to look into. *1 Pet.* 1. 12. And as it is a ſtrange and wonderful thing in it ſelf, ſo doubtleſs it was ordained to high and wonderful ends, bearing a ſuitableneſs unto the greatneſs of the Inſtrument. This therefore is the firſt Conſideration that advanceth the excellency of this knowledge; the Perſon that was crucified.

2. What he ſuffered. Chriſt Jeſus and him crucified; though all the courſe of his life was his continual ſuffering, and the preamble or walk unto his death, which was the end of his life; yet this was the compleating of all the reſt, and the Title and Name of his ſufferings is given to this higheſt and laſt, that he arrived in this: and the ſeveral ſteps and degrees unto the Croſs,

though they began from his Birth, yet thoſe that were more immediate, began with the preparation to the Paſſover. The Council held by the chief Prieſts and Scribes, for the crucifying of our Saviour, was ſate upon two days before the Paſſover, *Matth.* 26. 2. *Mark* 14. 1. And this was the firſt ſtep to Mount *Calvary*: And doubtleſs it was no ſmall addition to our Saviour's Paſſion, that it was hatched in the Council of the chief Prieſts and Scribes, the then external viſible Church, the Husbandmen of the Vineyard: *Matth.* 21. 33. But this is not all; as the viſible Church of the *Jews* is the Conclave where this Council is formed; So *Judas* a Member of the viſible Church of Chriſt, one of the Twelve, is the Inſtrument to effect it; *Matth.* 26. 14. He contracts with them for Thirty pieces of Silver, to betray his Maſter unto them: And ſurely this could not chooſe but be a great grief to our Saviour, that one of his ſelect Apoſtles ſhould turn Apoſtate, and thereby brought a blemiſh upon the reſt.

Upon the day of Eating of the Paſſover, called the firſt day of the Feaſt of unleavened Bread, our Saviour and his Diſciples keep the Paſſover together in *Jeruſalem*; and there the two Memorials of our Saviours Paſſion meet; that of the Paſſover inſtituted by God, and the *Iſraelites* going out of *Egypt*; and the Bread and Wine after Supper inſtituted by our Saviour, to ſucceed in the place of the former: and each did queſtionleſs make a deep impreſſion upon our Saviour, in which he anticipated his Paſſion, and lively repreſented to him that breaking and pouring out of his Blood and Soul, which he was ſuddenly to ſuffer: And doubtleſs here began a great meaſure of our Saviour's Paſſion, in the apprehenſion which he had of that eminent Storm, that he muſt ſpeedily undergo. From the Supper they go together to the Mount of *Olives*, and there he acquaints his Diſciples of a ſpeedy and ſorrowful parting they muſt have; the Shepherd is to be ſmitten that night, and the Sheep to be ſcattered: and as he foreſaw *Judas*'s treachery, ſo he foreſees *Peter*'s Infirmity; the Storm ſhould be ſo violent, that *Pete* himſelf, the reſoluteſt Apoſtle, ſhall deny his Maſter that night, and deny him thrice: And ſurely, the foreſight of the diſtraction that ſhould befall his poor Diſciples, could not chooſe but add much to their tender Maſter's affliction; *Matth.* 26. 31. *All ye ſhall be offended becauſe of me this night.*

And now let us follow our Bleſſed Lord from the Mount of *Olives* into the Garden, called by the Apoſtles *Gethſemane*, with the affections of love and wonder in ſome meaſure becoming ſuch an entertainment of our thoughts. The Time that he choſe for this retirement was the dead time of the night; a ſeaſon that might the more contribute to the ſtrength of that ſadneſs, which the pre-apprehenſion of his imminent Paſſion, muſt needs occaſion. The Place that he choſe, a ſolitary retired Garden, where nothing might, nor could interrupt, or divert the intenſiveneſs of his ſorrow and fear: And to make both the time and place the more opportune for his Agony, he leaves the reſt of his Diſciples, and takes with him only *Peter* and the two Sons of *Zebedee*, *Matth.* 26. 37. And to theſe he imparts the beginning of his ſorrow, that they might be witneſſes of it, *Matth.* 26. 37. *My Soul is exceeding ſorrowful, even unto death*; but yet commands their diſtance, *verſe* 38. *Tarry ye here and watch with me, and he went a little further. Watch with me.* The confuſion of his Soul was ſo great, that the only Son of God diſtruſts his own [humane] ability to bear it; and yet his ſubmiſſion to this terrible conflict [was] ſo willing, that he leaves them that he had appointed to watch with him. *He went a little farther.* The three Diſciples had doubtleſs a ſympathy with their

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Maſters's ſorrow; and yet the Will of God ſo orders it, that their exceſs of love and grief muſt not keep their Eyes waking, notwithſtanding it was the laſt requeſt of their ſorrowful Maſter. *The Diſciples ſleep*, Matth. 26. 40. And thus every circumſtance of Time, Place, and Perſons contribute to a ſad and ſolitary opportunity for this moſt terrible and black conflict. And now in this Garden the mighty God puts his Son to grief, lades him with our ſorrows, *Iſa.* 53. 4. withdraws and hides from him the light of his favour and countenance; interpoſeth a thick and black cloud between the Divinity and the Humane Nature; darts into his Soul the ſad and ſharp manifeſtations of his wrath; overwhelms his Soul with one wave after another; ſends into him the moſt exquiſite pre-apprehenſions of thoſe ſad and ſevere ſufferings he was the next day to undergo; begins to make his Soul an Offering for Sin, and heightens his ſorrow, confuſion, and aſtoniſhment unto the uttermoſt. In ſumm, the mighty God, the God of the ſpirits of all fleſh, who knows the way into the Soul, and how to fill it with the moſt ſad and black aſtoniſhment and ſorrow, was pleaſed at this time to eſtrange and eclipſe the manifeſtation of his light and love to his only Son, as far as was poſſibly conſiſtent with his ſecret and eternal love unto him; to throw into him as ſad and amazing apprehenſions of his wrath, as was poſſible to be conſiſtent with the Humane Nature to bear; to fortifie and ſtrengthen his ſenſe of it, and ſorrow for, and under it, unto the uttermoſt, that ſo his grief and ſorrow and confuſion of Soul might be brim-full, and as much as the exacteſt conſtitution of a Humane Nature could poſſibly bear. And thus now at this time the Arm of the mighty God was bruiſing the Soul of his only Son: *Iſa.* 53. 16. And certainly the extremity of this agony within, muſt needs be very great, if we conſider the ſtrange

effects

checks it had without: 1. That pathetical deſcription thereof that our Saviour himſelf makes of it, *My ſoul is exceeding ſorrowful even unto death*, Matth. 26. 38. So ſorrowful, exceeding ſorrowful, ſorrowful unto death: and the expreſſions of the Evangeliſts, Matth. 26. 37. *He began to be ſorrowful, and very heavy.* Mark 14. 33. *He began to be ſore amazed, and to be very heavy.* It was ſuch a ſorrow as brought with it an amazement, an aſtoniſhment. 2. Again, that ſtrange requeſt to his three Diſciples, *Tarry ye and watch with me*; as if he feared the ſorrow would overwhelm him. 3. Again, His Prayer, and the manner of it, evidence a moſt wonderful perturbation within; Matth. 26. 39. *He fell on his face and prayed*; and what was the thing he prayed? *Father, if it be poſſible, let this Cup paſs from me*: or as Mark 14. 36. *Abba, Father, all things are poſſible unto thee, take away this Cup from me*. For although that this was the very end for which he came into the World; the Cup which in former times he reached after, and was ſtraitned till it were fulfilled; yet ſuch a repreſentation there is thereof to his Soul, that although in the Will of his obedience, he ſubmits; *Not my Will but Thine be done*: Yet his nature ſhrinks and fears at it; and he engageth Almighty God as much as upon as great arguments as was poſſible, to decline the ſeverity of that wrath which he was now to grapple with: 1. Upon the account of his omnipotency; *All things are poſſible to thee*. 2. Upon the account of his Relation; *Abba, Father*; ‘It is not a ſtranger that importunes thee; it is thy Son; that Son in whom thou didſt proclaim thy ſelf well pleaſed; that Son whom thou heardſt always; it is he that begs of thee; and begs of thee a diſpenſation from that which he moſt declines, becauſe he moſt loves thee, the terrible, unſupportable hiding thy face from me. And this was not one ſingle requeſt, but thrice repeated, reiterated, and that with more earneſtneſs, *Matth. 26. 39. And again he went away and prayed, and ſpake the ſame words*; Luke 22. 44. *And being in an agony he prayed more earneſtly.* Certainly, that impreſſion upon his Soul, that cauſed him to deprecate that for which he was born, to deprecate it ſo often, ſo earneſtly, muſt needs be a ſorrow and apprehenſion of a very ſenſible and exceeding extremity. 4. Such was the weight of his ſorrow and confuſion of Soul, that, it even exceeding the ſtrength of his [Humane] Nature to bear it, it was ready to diſſolve the Union between his Body and Soul; inſomuch that to add farther ſtrength unto him, and capacity to undergo the meaſure of it, an Angel from Heaven is ſent, not [meerly] to comfort, but to ſtrengthen him, to add a farther degree of ſtrength to his Humane Nature, to bear the weight of that wrath, which had in good earneſt made his Soul ſorrowful unto death, had it not been ſtrengthned by the adminiſtration of an Angel, *Luke* 22. 43. and this aſſiſtance of the Angel, as it did not allay the ſorrow of his Soul, ſo neither did it intermit his importunity to be delivered from the thing he felt and feared; but did only ſupport and ſtrengthen him to bear a greater burden of it. And as the meaſure of his ſtrength was increaſed, ſo was the burden which he muſt undergo increaſed; for after this he prayed again more earneſtly the third time, *Luke* 22. 43. The ſupply of his ſtrength was ſucceeded with an addition of ſorrow, and the increaſe of his ſorrow was followed with the greater importunity; *He prayed more earneſtly*, Heb. 5. 7. *With ſtrong crying and tears*, Luke 22. 44. *And being in an Agony, he prayed more earneſtly, and his Sweat was as it were great drops of Blood falling down to the ground.* This was his third Addreſs to his Father, *Matth.* 26. 44. And here was the higheſt pitch of our Saviour's Paſſion in the Garden. His Soul was in an Agony, in the greateſt concuſſion, confuſion, and extremity of ſorrow, fear, anguiſh, and aſtoniſhment, that was poſſible to be inflicted by the mighty hand of God on the Soul of Chriſt, that could be conſiſtent with the purity of the nature of our Saviour, and the inſeparable union that it had with the Divine Nature: Inſomuch, that the confuſion and diſtraction of his Soul under it, and the ſtrugling and grapling of his Soul with it, did make ſuch an impreſſion upon his Body, that the like was never before or ſince. The ſeaſon of the year was cold, for ſo it appears, *John* 18. 18. the Servants and Officers had made a fire of coals, for it was cold: and the ſeaſon of the time was cold; it was, as near as we may gueſs, about midnight, when the Sun was at his greateſt diſtance, and obſtructed in his influence by the interpoſition of the Earth; for it appears they came with Landhorns and Torches when they apprehended him, *John* 18. 3. And he was brought to the high Prieſt's Hall, a little before Cock-crowing, after ſome time had been ſpent in his Examination, *Matth.* 26. 69. And yet for all this, ſuch is the agony and perturbation of our Saviour's Soul, that in this cold ſeaſon it puts his body in a ſweat, a ſweat of blood, great drops of blood, drops of blood falling down to the ground; and certainly it was no light conflict within, that cauſed ſuch a ſtrange and un-heard of ſymptom without. Certainly the ſtorm in the Soul of Chriſt muſt needs be very terrible, that his blood, the ſeat of his vital ſpirits, could no longer abide the ſenſe of it, but ſtarted out in a ſweat of blood, and ſuch a ſweat, that was more than conſiſtent with the ordinary conſtitution of Humane Nature. And during this time, even from the eating of the Paſſover until this third addreſs to his Father was over, the ſuffering of our Saviour lay principally, if not only, in his Soul. Almighty God was wounding of his ſpirit, and making his Soul an offering

ing for ſin. And though the diſtinct and clear *manner of this bruiſing of our Saviour's Soul* cannot be apprehended by us; yet ſurely thus much we may conclude concerning it: 1. *He was made ſin for us, that knew no ſin,* 2 Cor. 5. 21. he ſtood under the imputation of all our ſins; and though he were perſonally innocent, yet judicially and by way of interpretation, he was the greateſt offender that ever was; for *the Lord laid upon him the iniquity of us all,* Iſa. 53. 6. 2. And conſequently he was under the imputation of all the guilt of all thoſe ſins, and ſtands, in relation unto God, the righteous Judge, under the very ſame obligation to whatſoever puniſhment the very perſons of the offenders were, unto the uttermoſt of that conſiſtency that it had with the inſeparable union unto the Father: and this obligation unto the puniſhment could not chooſe but work the ſame effects in our Saviour, as it muſt do in the ſinner (deſperation and ſin excepted;) to wit, a ſad apprehenſion of the wrath of God againſt him. The purity and juſtice of God, which hath nothing that it hates but ſin, muſt purſue ſin wherever it finds it: and as when it finds ſin perſonally in a man, the wrath of God will abide there ſo long as ſin abides there; ſo when it finds the ſame ſin aſſumed by our Lord, and bound as it were to him, as the Wood was to *Iſaac*, when he was laid upon the Altar, the Wrath of God could not chooſe but be apprehended as incumbent upon him, till that ſin that by imputation lay upon him were diſcharged. For as our Lord was pleaſed to be our Repreſentative in bearing our ſins, and to ſtand in our ſtead; ſo all theſe affections and motions of his Soul did bear the ſame conformity, as if acted by us: As he put on the perſon of the ſinner, ſo he puts on the ſame ſorrow, the ſame ſhame, the ſame fear, the ſame trembling, under the apprehenſion of the wrath of his Father, that we muſt have done: And ſo as an imputed ſin drew with it the obligation unto puniſhment, ſo it did, by neceſſary conſequence, raiſe all thoſe confuſions and ſtorms in the Soul of Chriſt, as it would have done in the perſon of the ſinner, ſin only excepted. 3. In this Condition as he ſtands under the ſin, and guilt of our nature, ſo he ſtands under the curſe of our nature, to wit, a neceſſity of death, and of undergoing the wrath of God for that ſin whoſe puniſhment he hath undertaken for us: the former, the diſſolution of his body and ſoul by a moſt accurſed death; and the latter the *ſufferings of his Soul*; and this *latter* he is now under. God is pleaſed to inflict upon him all the manifeſtations of his wrath, and to fling into his Soul the ſharpeſt and ſevereſt repreſentations of his diſpleaſure that might poſſibly befall him under that bare imputed guilt, conſidering the dignity of his Perſon. And ſurely this was more terrible to our Saviour than all his corporal ſufferings were: under all thoſe not one word, no perturbation at all, but as a ſheep before his ſhearers is dumb, ſo he opened not his mouth: but the ſenſe of the diſpleaſure of his Father, and the impreſſions that he makes upon his ſoul, theſe he cannot bear without ſorrow, even unto death, without moſt importunate addreſſes to be delivered from them, and a moſt ſtrange convulſion and agony upon his ſoul and body, under the ſenſe of them. And the *actual manifeſtation of the wrath of God upon his Son* conſiſted in theſe two things principally:

1. Filling the ſoul with ſtrange and violent fears and terrors, inſomuch that he was in an amazement and conſternation of the ſpirit; the Paſſion-Pſalm renders it, *Pſal. xxii. 14. My heart is like wax, it is melted in the midſt of my Bowels*: The God of the Spirits of all fleſh, that knows how to grind and bruiſe the ſpirit, did bruiſe and melt his Soul within him with amazing fears, and ſad pre-apprehenſions of worſe to follow.

2. A ſenſible withdrawing, by haſty and ſwift degrees, the light of the preſence and favour of God: He is ſorrowful and troubled, and he goes to his Father to deſire it may paſs from him; but no anſwer; he goes again, but yet no anſwer; and yet under the preſſure and extremity, he goes again the third time with more earneſtneſs, agony, a ſweat of blood; yet no, it cannot be; and this was a terrible condition, that the light of the countenance of the Father is removed from his Son, his only Son, in whom he was well pleaſed, his Son whom he had heard always: And when he comes to the Father under the greateſt obligation that can be, with the greateſt reverence, with the greateſt importunity; once, and again, and a third time; and that, filled within with fears, and covered without with blood, and yet no anſwer; but all light, and acceſs with favour intercepted, with nothing but blackneſs and ſilence. Certainly this was a terrible Cup, yet thus it was with our Saviour Chriſt; the light of the favour of God, like the Sun in an Eclipſe, from the very inſtitution of the Sacrament, began to be covered one degree after another; and in the third addreſs to the Father in the Garden, it was even quite gone: But at that great hour, when our Saviour cried, *My God, my God, why haſt thou forſaken me!* then both Lights, that greater Light of the favour of God to his only Son, together with the Light of the Sun, ſeemed to be under a total Eclipſe; and this was that which bruiſed the Soul of our Saviour, and made it an Offering for Sin; and this was that which wrung drops of Blood from our Saviour's Body, before the Thorns, or Whips, or the Nails; or the Spear had torn his veins.

And now after this third application for a deliverance from the terrible Cup of the wrath of God, and yet no diſpenſation obtained, he returns to his miſerable Comforters, the three Diſciples, and he finds them a third time aſleep : Theſe very three Diſciples were once the witneſſes of a glorious Transfiguration of our Saviour in the Mount, and in an extaſie of joy and fear, they fell on their faces, *Mat.* 17. 6. And now they are to be witneſſes of a ſad Transfiguration of their Lord under an agony and ſweat of blood ; and now under an extaſie of ſorrow they are not able to watch with their Lord one hour. Our Saviour calls them, but whiles they were ſcarce awakened, they are rouzed by a louder alarm, *Matth.* 26. 47. *Whiles he yet ſpake,* Judas, *one of the twelve came, and with him a great multitude, with ſwords and ſtaves from the high Prieſts,* John 18. 3. *with lanthorns and torches* : And though this was little in compariſon of the ſtorm that was in our Saviour's Soul ; yet ſuch an appearance, at ſuch a time of the night, and to a perſon under ſuch a ſad condition, could not but be terrible to fleſh and blood ; eſpecially, if we conſider the *circumſtances* that attended it. 1. An Apoſtle, one of the twelve, he it is that conducts this black Guard, *Matth.* 25. 47. *Whomſoever I ſhall kiſs, that ſame is he, hold him faſt* ; one that had been witneſs of all his Miracles, heard all his Divine Sermons, acquainted with all his retirements ; he, whoſe feet his Maſter with love and tenderneſs had waſhed, who within a few hours before had ſupped with him, at that Supper of Solemnity and Love, the Paſſover ; this is he that is in the head of this Crew : certainly this had in it an aggravation of ſorrow to our Bleſſed Saviour, to be betrayed by a Diſciple. 2. The manner of it, he betrays him by a kiſs ; an emblem of homage and love is made uſe of to be the ſignal of ſcorn and contempt, as well as treachery and villany. 3. Again, the carriage of his Diſciples, full of raſhneſs, and yet of cowardize ; they ſtrike a Servant of the high Prieſt, and cut off his Ear, *Matth.* 26. 57. which, had not the meekneſs and mercy of our Saviour prevented by a miraculous cure, might have added a blemiſh to the ſweetneſs and innocence of his ſuffering: He rebukes the raſhneſs of his Diſciple, and cures the wound of his Enemy. Again, of cowardize, *Math.* 26. 56. *Then all the Diſciples forſook him and fled*; and *Peter* himſelf, that but now had profeſſed the reſolution of his love to his Maſter, follows, but a-far off, *Math.* 26. 58, in the poſture and profeſſion of a ſtranger and a ſpectator. So ſoon was the love and honour of a Maſter, deſerved by ſo much love, and purity, and miracles, loſt in the Souls of the very Diſciples.

After this, he is brought to the high Prieſts, the ſolemn Aſſembly of the then viſible Church of the *Jews*, in the perſons of the greateſt reverence and eſteem among them, the high Prieſts, Scribes and Elders; and before them accuſed, and convicted of thoſe crimes that might render him odious to the *Jews*, *Romans*, and all good men; Blaſphemy, and by them pronounced worthy of Death, *Math.* 26. 66. and after this, expoſed to the baſeſt uſage of the baſeſt of their retinue; the Servants ſpit on him, buffet him, expoſe him to ſcorn, ſaying, *Propheſie unto us thou Chriſt, who is he that ſmote thee*, Math. 26. 67. Injuries leſs tolerable than Death to an ingenuous nature: and, to add to all the reſt, *Peter*, inſtead of reproving the inſolence of the abjects, and bearing a part with his Maſter in his injuries, thrice denying his Maſter, and that with an oath, and curſing: ſo far was he from owning his Maſter in his adverſity, that he denied he knew him; and this in the very preſence of our Saviour, *Luke* 22. 61. *And the Lord turned and looked upon Peter*; certainly that look of our Saviour, as it carried a ſecret meſſage of a gentle reprehenſion, ſo alſo of much ſorrow, and grief in our Lord: As if he ſhould have ſaid; ‘ Ah *Peter*, canſt thou ſee thy Saviour thus uſed, ‘and wilt thou not own me? Or if thou wilt not, yet muſt thou needs deny me, deny me thrice, deny me with Oaths, and with Execrations? The unkindneſs of a Diſciple, and ſuch a Diſciple, that haſt been privy to my Glory in my Transfiguration, and to my Agony in the Garden, cuts me deeper than the ſcorns and deriſion of theſe abjects. But that's not all; this Apoſtacy of thine, theſe Denials, theſe Oaths, theſe Execrations, will lie heavy upon me anon, and add to that unſupportable burden that I am under; the Thorns, and the Whips, and the Nails that I muſt anon ſuffer, will be the more envenomed by theſe Sins of thine; and thou caſteſt more gall into that bitter Cup, that I am drinking, than all the malice of mine Enemies could do. In ſumm, though thou goeſt out, and weepeſt bitterly, yet theſe Sins of thine would ſtick unto thy Soul unto eternity, if I ſhould not bear them for thee; they coſt thee ſome tears, but they muſt coſt me my blood.

The next morning the high Prieſts and Elders hold a ſecond conſultation, as ſoon as it was day, *Luke* 22. 66. Their malice was ſo ſolicitous, that they prevent the Morning-Sun; and after they had again examined him, and in that Council charged him with Blaſphemy, the Council and the whole multitude lead him bound to *Pilate*; and there they accuſe him; and, to make their accuſation the more gracious, charge him with Sedition againſt the *Romans*; and though he had no other Advocate but Silence and Innocence, for he anſwered them nothing; yet the Judge acquits him, *Luke* 23. 14. *I find no fault in him*; and yet, to ſhift his hands of the employment, and to gratifie an Adverſary, he ſends him to *Herod*, and his accuſers follow him thither alſo, *Luke* 23. 10. The chief Prieſts and Scribes vehemently accuſe him: *Herod* when he had ſatisfied his curioſity in the ſight of Jeſus, to add to the Scorn of our Saviour, expoſeth him to the deriſion of his rude Souldiers, and cloaths him in a gorgeous Robe, and remands him to *Pilate.* Thus in triumph and ſcorn he is ſent from place to place: firſt to *Annas*; then *Caiphas*; then convented before the Council of the Prieſts; then ſent into the high Prieſts Hall; then re-convened before the Council; then ſent bound to *Pilate*; and from thence to *Herod*; and from him back again to *Pilate*: and in all thoſe tranſlations from place to place, expoſed unto, and entertained with new ſcorns, and deriſions, and contempts.

At his return to *Pilate*, he again the ſecond time declares his Innocence; that neither he nor *Herod* found any thing worthy of death, *Luke* 23. 15. And yet to gratifie the *Jews*, he offers to have him ſcourged, whom he pronounceth Innocent; yet to avoid the groſs injuſtice of a ſentence of Death, offers to releaſe him, to obſerve their cuſtom; but this could not ſatisfie: To preſerve their Cuſtom, and yet to fulfil their malice, they chooſe the reprieve of *Barabbas* a Murderer, and importune the crucifying of the Innocent Jeſus; and now the third time *Pilate* pronounceth him Innocent, *Luke* 23. 22. and yet delivers him over to be crucified. The Executioners did it to the uttermoſt, and to add pain and ſcorn to his ſcourging, put upon him a Crown of thorns: and in this Diſguiſe of Blood and Contempt, he brings him forth, ſhews him to his perſecutors, *John* 19. 5. *Behold the man*; as if he ſhould have ſaid, ‘You *Jews*, that have accuſed this man, muſt know I find no fault in him; yet to ſatisfie your importunity, I have delivered him over to the ſevereſt and vileſt puniſhment next unto Death, Scourging and Scorn; here he is, ſee what a Spectacle it is, let this ſatisfie your envy. But all this will not ſerve, there is nothing below the vileſt of Deaths can ſatisfie; all cry out, Crucifie him! And when yet the Judg profeſſeth he finds nothing worthy of Death, they impoſe a Law of their own; *We have a Law, and by our Law he ought to dye, becauſe he made himſelf the Son of God*, Jo. 19. 7. But when this rather made the Judg the more cautious, they engage him upon his fidelity to *Ceſar* his Maſter: *He that maketh himſelf a King, ſpeaketh againſt* Cæſar: But all this was not enough; but at length the importunity of the Prieſts and People prevailed; and *Pila* who had been before warned by the monition of his Wife, and had theſe ſeveral times pronounced him innocent, yet againſt the conviction of his own Conſcience, to ſatisfie and content the *Jews*, adds this farther Cruelty and Injuſtice to what he had before done, gave ſentence that it ſhould be as they required, *Luk* 23. 24. delivered him over to that curſed and ſervile Death of Crucifixion: and yet his Perſecutors malic and envy not ſatisfied; but, after his Judgment, purſue the Execution of it with as great malice, ſcorn, and cruelty, as they had before uſed in obtaining it: His Crown of Thorns upon his head; a Purple Robe upon his body; the Blood of his ſcourging, and Thorns all covering his viſage: a Reed in his right hand; and the baſe and inſolent multitude with Spittings, and Stroaks, and Reproaches, abuſing him, till his Croſs be ready: and then the Purple Robe is taken off, and he conducted to the place of his Execution; and, to add torment to his ſhame, our Bleſſed Lord, wearied with an Agony, and long watching the night before; and from the time of his apprehending hurried from place to place; and his Blood and Spirits ſpent with the Scourging and Thorns, and Blows; and, which is more than all this, a Soul within laden with the weight of Sorrow, and the burden of the Wrath of God, which did drink up and conſume his Spirits: yet, in this condition, he is fain to bear his burdenſom Croſs towards the place of his Execution, *John* 19. 17.

till he was able to carry it no longer, but even fainted under it, and then *Simon* of *Cyrene* is compelled to bear it to the place. *Mat.* 27. 32.

When he comes to the place of Execution, he is ſtript ſtark naked, and his cloths afterwards divided by lot among the Souldiers, *Matth.* 27. 35. and his naked Body ſtretched upon the Croſs to the uttermoſt extenſion of it, *Pſal.* 22. 17. *I may tell all my bones, they look and ſtare upon me*: and at the uttermoſt extenſion, which the cruel Executioners could make of our Saviour's Body, his Hands and his Feet nailed to that Croſs, with great Nails through thoſe tender parts full of Nerves and Arteries, and moſt exquiſitely ſenſible of pain. And in this condition the Croſs with our Saviour's Body is raiſed up in the view of all; and, that even in this his execution, that the ſhame and ignominy of the manner of his Death might have a farther acceſſion of ſcorn and reproach, he is placed between two Thieves, that were crucified with him, with an Inſcription of Deriſion upon his Croſs, in all the moſt Univerſal Languages of all the World, *Hebrew*, *Greek*, and *Latin*; and the People and Prieſts ſtanding by with geſtures and words of deriſion, *Matth.* 27. 39, 43. and, even to a Letter, aſſuming thoſe very geſtures and words, which were ſo many hundreds of years predicted in the Paſſion-Pſalm 22. 7, 8. *He truſted in God, let him deliver him, if he will have him*; and one of thoſe very Thieves, that was even dying as a Malefactor, yet was filled with ſuch a deviliſh ſpirit, that he upbraids and derides him.

And now our Saviour is under the torments and ſhame of this curſed execution: but, though theſe his ſufferings of his Body and outward Man, were very grievous, inſomuch that it could not but extreamly afflict him; yet it is ſtrange to ſee how little he was tranſported under them, in all his Contumelies, Re-

proaches,

proaches, and Accuſations, ſcarce a word anſwered: He anſwered them nothing to all his Abuſings, Strokes, Ridiculous garments, Crown of Thorns, tearing of his body with Scourging; yet not a word; but, *As a ſheep before the ſhearers is dumb, ſo he opened not his mouth*: Iſa. 53. 7. In all his Rackings upon the Croſs, and nailing of his Limbs to it, and all the anguiſh, that, for the ſpace of ſix hours, from the third hour, wherein he was crucified, *Mark* 15. 25. until the ninth hour, wherein he gave up the Ghoſt, *Matth.* 27. 46. not a word of complaint; but he refuſed thoſe very ſupplies which were uſually given to ſuppreſs the violence of the pain, vinegar and gall, *Matth.* 27. 34. But when we come to the Afflictions of his Soul, they were of a higher Dimenſion, in the Garden, when no other Storm was upon him, but what was within him, he falls down upon his face and prayes; and again; and a third time; and is amazed, and ſorrowful to Death; and ſweats drops of blood; And doubtleſs whiles he was under the Reproaches, and Buffetings, and Whippings, and Thorns, he was not without a terrible and confuſed Sadneſs and Heavineſs within, which though they did not mitigate the torments of his body, yet they did infinitely exceed them: The ſpirit and the ſoul is moſt exquiſitely ſenſible, and it is that which feels the pains inflicted upon the body: Certainly therefore the wound of the ſpirit it ſelf, the fountain of ſenſe, muſt needs be exceedingly grievous: And hence it was, that though all the Injuries and Torments of our Saviour could ſcarce wring a complaint from him, yet the weight of that wrath that lay upon his Soul, now made an offering for Sin, did wring from him thoſe bitter and terrible cries, that one would wonder ſhould proceed from him, that was One with the Father, *Matth.* 27. 46. *My God, my God, why haſt thou forſaken me?* From the ſixth hour to the ninth darkneſs was over all the Land, *Matth.* 27. 45. ſuch a Darkneſs as bred an aſtoniſhment even in ſtrangers and other Countries. The darkneſs of the World, though a ſuitable Dreſs for ſuch a time, wherein the Son of God muſt die, and the Sun of Righteouſneſs be eclipſed; yet it was nothing in compariſon of that diſmal ſhadow, that covered our Saviour's Soul all this time. About the ninth hour, our Saviour cried that bitter Cry, *My God, my God, why haſt thou forſaken me?* Manifeſting the depth of his ſorrow, and the perfect ſenſe he had of it; *Why haſt thou forſaken me?* More could not have been ſuffered, or been ſaid; every word carries in it an accent of horror. ‘*Thou*, that art the great God, from whom, and in whom, every thing hath its Being and Comfort; ſurely if in thy preſence is fulneſs of Joy, in thy withdrawings muſt be fulneſs of Horror and Confuſion; and yet it is Thou that haſt forſaken me. *Forſaken*: Had thou never been with me, as I had not known the bleſſedneſs of thy Fruition, ſo I could not have meaſured the extremity of my Loſs; the exceſs of the Happineſs that I had in thy Preſence, adds to the exceſs of my Miſery in the ſuffering of thy Abſence. Forſaken me: not withdrawn thy ſelf to a diſtance, but forſaken me; and forſaken me at ſuch a time as this, when I ſtand more in need of thy preſence than ever; when I am forſaken of my Country-men, of my Kindred, of my Diſciples: then to be forſaken of Thee, when I am under the ſhame and pains of a cruel and a curſed death; under the ſcorns and deriſions of thoſe that hate me; under the weight, and preſſure of all the ſins of the world; under the ſtruglings with terrors in my ſoul, ſent from thy mighty hand; under the viſible approach of death, the King of terrors; under a veil of darkneſs without, and the ſeeming triumph of the power of darkneſs within; then to ‘be Forſaken, and Forſaken of Thee, whom I had only left to be my ſupport. *Forſaken Me*: It is not a ſtranger that thou forſakeſt; it is thy Son; thy only Son; in whom thou didſt heretofore proclaim thy ſel well pleaſed: that Son whom though thou now forſa-keſt, yet forgets not his duty unto thee, nor depen-dance upon thee, but ſtill lays hold on thee: an though thou ſhakeſt me off, yet I muſt ſtill call upo thee, with the humble confidence of My God, My God ſtill. *Why haſt thou forſaken me?* To be forſa-ken, and to be forſaken of God, of My God; of him that is not only my God, but my Father; and that at ſuch a time; and yet not to know why. Oh bleſſed Saviour, the Prophets that ſpake by thy own Spirit did tell thee why; and that very Pſalm, out of which thou takeſt this bitter cry, doth tell thee why; and thou thy ſelf within ſome few days, or hours be-fore, didſt tell us why; and doſt thou now ask why? Didſt thou not chooſe even that which thou now groan-eſt under? and wert willing to put thy ſoul in our ſouls ſtead, and bear the ſin of thoſe which are now thy burden? Certainly we may, with all humility and re-verence conceive, that at the time of this bitter cry, our Saviour's Soul was, for the preſent, overſhadowed with ſo much aſtoniſhment and ſorrow, that it did for the preſent over-power and cover the actual and diſtinct ſenſe of the reaſon of it; at leaſt in that mea-ſure and degree in which he ſuffered. This cry of our Saviour was about the ninth hour, a little before his death, and having fulfilled one Prophecy in this terri-ble cry, contained in the very words of *Pſal.* 22. he fulfils another; he ſaith, *I thirſt*, John 19. 28. And preſently they give him Vinegar to drink. And *between this and his death there intervene theſe paſſages*: 1. His proclaiming to the world, that the work of our Re-demption was finiſhed, *John* 19. 30. *When he received* *the Vinegar, he ſaid, it is finiſhed.* 2. A ſecond cry *with a loud voice*, Math. 27. 50. The words are not expreſſed of his ſecond cry; only both Evangeliſts, *Matthew* and *Luke*, teſtifie it was a cry with a loud voice; to evidence to the world that in the very article of his giving up of the Ghoſt, the ſtrength of nature was not wholly ſpent, for he cried with a loud voice. 3. The comfortable reſignation of his Soul unto the hands of his Father, *Luke* 23. 46. *Father, into thy hands I commend my Spirit*: And although, but even now the black ſtorm was upon his Soul, that made him cry out with that loud and bitter cry, yet the Cloud is over, and with comfort he delivers up his Soul into the hands of that God, whom he thought, but even now, had forſaken him. It is more than probable that that bitter cry was uttered at the very Zenith of all his pains, and when he had taken the Vinegar, and proclaimed that it is finiſhed; though they were all wrapt up in a very ſmall time, about the end of the ninth hour, yet now there remained no more, but for him to give up his Spirit, which he inſtantly thereupon did, *John* 19. 30. *He ſaid, It is finiſhed, he bowed the head, and gave up the Ghoſt.* Now the *things wonderfully obſervable in the death of our Saviour* are many. 1. That it was a voluntary delivering up of his Spirit: this is that which he ſaid, *Math.* 10. 18. *No man taketh it from me, but I lay it down: I have power to lay it down, and I have power to take it again: this commandment have I received of my Father.* And truly this voluntary delivering up of his Soul, was well near as great an evidence of his Divinity, as his reſuming it again: ſo that this very delivering up of his Soul, converted the Centurion, *Mark* 15. 39. *When he ſaw that he ſo cried and gave up the Ghoſt, he ſaid, Truly this man was the Son of God.* Now that he thus voluntarily gave up his Spirit, is evident; 1. By the ſtrength of Nature, that was yet upon him, in the very article of his Death, he cried with a loud voice. 2. That the Thieves who were crucified at the ſame time, died not till there was a farther violence uſed by breaking their legs, *John* 19. 32. but He expired to prevent the violence of the Souldiers, and to fulfil the Type and Prophecy, *Not a bone of him ſhall be broken*, John 19. 36. 3. That the ſuddenneſs of his Death cauſed admiration in thoſe that well knew the lingring courſe of ſuch a death; in the Centurion, *Mark* 15. 39. in *Pilate*, *Mark* 15. 44. which might probably be the cauſe, that the inſolent Souldier, to ſecure the aſſurance of his death, pierced his ſide with a ſpear, *John* 19. 34. and thereby fulfilled that other Scripture which he never thought of, *John* 19. 37.

Now, the *wonderful Occurrences that accompanied our Saviour's Death* were very many, and conſiderable. 1. A ſtrange and particular *Fulfilling of the Prophecies and Types*, that were concerning our Saviour's Death, and the very individual circumſtances that attended it; and all to confirm our Faith, that this was indeed the *Meſſias*, and that he was thus delivered over to death, by the moſt certain and predeterminate Counſel of God: The time of his death ſo exactly predicted by *Daniel*, *ch.* 9. *v.* 25, 26. the parallel circumſtances with the Paſchal Lamb, in the nature of him, a *Iſa.* 53. 7. Lamb without ſpot, *Exod.* 12. 5. in the time of his delivery over to Death, at the Feaſt of the Paſſover, and the very evening wherein the Paſſover was to be eaten: In the manner of his Oblation, not a bone to be broken, *Exod.* 12. 46. Again, the manner of his Death, by piercing his Hands and his Feet, *Pſal.* 22. 16. The very Words uſed by him, *Pſal.* 22. 1. *Matth.* 27. 46. the Words uſed of him, *Pſal.* 22. 8. *Matth.* 27. 43. the crucifying of him between Malefactors, *Iſa.* 53. 12. the Whippings, *Iſa.* 53. 5. the Dividing of his Garments, and caſting Lots upon his Veſture, *Pſal.* 22. 18. the thirſt of our Saviour upon the Croſs, and the giving him Vinegar and Gall, *Pſal.* 69. 21.

2. A ſtrange and miraculous *Convulſion of Nature*, giving teſtimony to the wonderful, and unheard of diſſolution of our Saviour's Body and Soul, *Darkneſs* from the ſixth hour until the ninth hour. And it is obſervable in the night wherein he was born, by a miraculous light the night became as day, *Luke* 2. 9. But at his Death, a miraculous Darkneſs turned the Day into night for three hours; *Matth.* 27. 45. At his Birth, a new Star was created to be the Lamp and Guide unto the place of his Birth, *Matth.* 2. 9. But at his Death the Sun in the Firmament was masked with Darkneſs, and yielded not his Light, while the Lord of Life was paſſing into the veil of Death. Again, another prodigy that accompanied the Death of Chriſt, was *an Earthquake*, that rent the Rocks, and opened the Graves, and ſtrake amazement and conviction into the Centurion, that was watching him, *Matth.* 27. 52, 53, 54. When our Saviour was entring into the earth by death, the earth trembled; and ſo it did when he was coming out of it by his Reſurrection, *Matth.* 28. 2.

3. Again, the Graves were opened, and the *dead bodies of the Saints aroſe*: As the touch of the bones of *Eliſha* cauſed a kind of Reſurrection, 2 *Kings* 13. 21, ſo our Saviour's body, new faln to the earth, did give a kind of particular Reſurrection to the Saints bodies, to teſtifie that by his death, he had healed the deadlineſs of the Grave, and that the ſatisfaction of Sin was accompliſhed, when Death, the wages of Sin, was thus Conquered.

4. Again, *the Vail of the Temple* was *Rent* in twain from the top to the bottom, *Matth.* 27. 57. the

Veil was that, which divided the moſt holy place from the reſt of the Tabernacle, *Exod.* 26. 33. and in that moſt Holy place were contained the myſterious Types, the Ark of the Covenant, and the Mercy-Seat; and within this Vail only the high Prieſt entred once a year, when he made an atonement for the People and for the Tabernacle, *Levit.* 16. 33. *Heb.* 9. 7. and now at our Saviour's death, this Veil was rent, from the top to the bottom; and it *imported divers very great Myſteries*: 1. That now our great High Prieſt was entring into the moſt Holy, with his own blood, having thereby made the Atonement for us; *Heb.* 9. 12. *By his own blood, he entred once into the moſt Holy place, having obtained Eternal Redemption for us.* 2. That the Means, whereby he entred into the moſt Holy place, was by the Rending of his Humanity, his ſoul from his body, typified by the rending of that vail; and therefore his fleſh, that is, his whole Humane Nature, was the vail, *Heb.* 10. 20. *Conſecrated through the vail, that is, his fleſh.* 3. That now by the death of Chriſt all thoſe dark Myſteries vailed up formerly in the moſt Holy, the Ark of the Covenant, and the Mercy-Seat, are now rendred open, and their Myſteries unfolded; Chriſt the Mediator of the Covenant, and the Seat of Mercy and acceptation, unto all believers founded and ſeated upon him: and thereby that Life and Immortality, which was wrapt up in the Myſteries of the old Covenant, and yet thoſe Myſteries vailed, and incloſed up, within the vail, is now brought to light through the Goſpel, 2 *Tim.* 1. 10. and the vail rent in twain, that as well the meaning of thoſe Myſteries and Types under the Law is diſcovered. 4. That now the uſe of the Ceremonial Law is at an end, the greateſt and moſt ſacred Myſtery of the Tabernacle, and indeed of the whole Ceremonial Law, was this that was within the Vail, the moſt Holy place, wherein were the moſt holy and reveancient Myſteries; the Ark and the Mercy-Seat; but now the Vail is rent, the uſe aboliſhed, the Covenant of the people is given, the Body of Chriſt, typified by the Temple, ſeparated, and ſo the uſe of the other Temple, Tabernacle, and the holy Places, Veſſels, Inſtruments thereof ceaſed. 5. That now the Kingdom of Heaven, the moſt Holy Place, is open unto all Believers: Chriſt our High Prieſt is entred in with his own blood, and hath not cloſed the vail after him, but rent it in ſunder, and made and left a paſſage for all Believers to follow him, with our prayers and acceſs to the glorious God, and hereafter in our perſons; *Heb.* 10. 19, 20. *Having therefore boldneſs to enter into the Holieſt, by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh; let us draw near with a true heart.*

And now we have gone thus far with our Lord unto his Death, we ſhall follow him to *his Grave*. *Joſeph* of *Arimathea*, having an honourable mention by all four Evangeliſts, *Matth.* 27. 57. a rich man, and Jeſus Diſciple; *Mark* 15. 43. an honourable Counſellor, who waited for the Kingdom of God; *Luke* 23. 50. a Counſellor, a good man, and a juſt, who had not conſented to the Counſel or deed of the *Jews*, and waited for the Kingdom of God; *John* 19. 38. a Diſciple of Chriſt, but ſecretly for fear of the *Jews*: this man manifeſted his faith and love to his Maſter, when he was in his loweſt condition; goes to *Pilate* boldly, and begs his Saviour's Body; he wraps it in a clean linnen Cloth; laid it in a Tomb provided for himſelf, and hewed out of the Rock, and rolled a great ſtone upon the door of the Sepulchre. And as by his Death with the Malefactors, ſo by his Burial in this rich man's Sepulchre, he fulfilled both parts of the Prophecy, *Iſa.* 53. 9. *He made his Grave with the wicked, and with the rich in his Death.* The high Prieſts continued their malice, and their jealouſie, even againſt the dead body of our Saviour; and, to ſecure themſelves againſt the ſuſpicion of his Reſurrection the third day, take order for making the Sepulchre ſure, till the third day was paſt, *Matth.* 27. 60. they ſeal the ſtone, and ſet a watch. And it is very obſervable, how the Almighty Counſel of God made uſe of the very malice and jealouſie of theſe people, for the confirming of his own Truth, Chriſt's Reſurrection, and our Faith; Their Malicious and Curious Induſtry, to prevent the poſſibility of a fictitious Reſurrection, abundantly and uncontrollably convincing the reality of our Saviour's Death and true Reſurrection. He is laid in the Grave the Evening of the day wherein he ſuffered; a Stone rolled upon the mouth of the Grave, ſuch as required a conſiderable ſtrength to remove it, inſomuch that the women that came the firſt day of the Week to embalm the Body, were in a great difficulty how it ſhould be removed; *Mark* 16. 3. For it was a Great Stone; *Matth.* 27. 60. And this Stone Sealed: And, as if all this were too little, and the bands of Death and the Grave were too weak, they add a Watch of Souldiers to ſecure the Body, *Matth.* 27. 66. And here we leave for a while our Saviour's body interred with Spices, *John* 19. 39. in a new Sepulchre, wherein never before any lay, *John* 19. 41. hewen out of a Rock in the Garden, *John* 19. 42. That as in the Garden, Death at firſt laid hold of the firſt *Adam*, ſo in the Garden the ſecond *Adam* undergoes the ſtate of Death, and gains the victory over the grave: his agony in a garden, and his interment in a garden; his body reſts in the grave, and his ſoul tranſlated into Paradiſe; for ſo he witneſſed of himſelf, *This day thou ſhalt be with me in Paradiſe*, Luke 23. 43. For at the inſtant of his diſſolution our ſatisfaction was made; and the work of our Redemption, ſo far as it depended upon his ſuffering, finiſhed : So that had it not been for a witneſs of the reality and truth of his Death, and of the power and reality of his Reſurrection, and the fulfilling of the Decree of God, manifeſted in the Scriptures, he might have re-aſſumed life in the next inſtant after his Death : For the Debt to the Juſtice of God was fully ſatiſfied, and his continuance in the Grave until the third day, was *not* by the power of Death, which he vanquiſhed in the inſtant of his diſſolution, but a voluntary ſubjecting of himſelf unto that ſtate, for the ſtrengthning of our Faith, and the fulfilling of the Scriptures.

And now we come to the conſideration of *the Reſurrection* of our Lord; by which he was declared to be the Son of God with power; and by which the fulneſs and compleatneſs of our Redemption by him, is abundantly manifeſted. He choſe that time to die, when the Paſſover was ſlain; that time wherein *Adam* was created, the ſixth day of the week at even. He choſe that time for his body to reſt in the Grave, and for his Soul to reſt in Paradiſe, wherein his Father reſted from all the great work of the Creation; the ſeventh day of the week; and he choſe that day to riſe again, which his Father choſe to begin the Creation, the firſt day of the week; that the ſame day might bear the inſcription of the Creation and of the Reſtitution of the World: and that as in that day the Lord God brought Light out of Darkneſs, ſo this Light, the Light that enlighteneth every man that comes into the World, ſhould riſe from the land of Darkneſs, the Grave; *This is the day that the Lord hath made, let us be glad and rejoyce therein.* The Time of the Day wherein our Lord roſe, was very early in the morning of the firſt day of the week, as it began to dawn, *Matth.* 28. 1. While it was yet dark, or ſcarcely full light, *John* 20. 1. And the Manner of it was full of wonder and aſtoniſhment: An

Angel from Heaven comes down to draw the Curtain of our Saviour's Grave, and with an Earthquake rolls away the ſtone that covered it; the Keepers, who had watchfully obſerved the command of their Commander, were ſtricken with aſtoniſhment, and became as dead, *Matth.* 28. 2, 3, 4. Our Lord, who had power to lay down his Life, and power to take it up again, *John* 10. 17. re-aſſumes his body, which, though it had taſted Death, yet had not ſeen corruption, and riſeth, and thereby proclaimed the compleating of our Redemption; and therefore not poſſible he ſhould be longer holden of it, *Acts* 2. 24. his victory over Death and the Grave for us, 1 *Cor.* 15. When our Lord raiſed up *Lazarus*, he came forth of the Grave bound hand and foot with grave-cloaths, *John* 11. 44. Though he was for the preſent reſcued from Death by the power of Chriſt, yet he muſt ſtill be a ſubject to it. He is revived, but yet riſeth with the Bonds of Death about him; he muſt die again: But when our Lord riſeth, he ſhakes off his grave-cloaths; the linnen that wrapped his body in one place, and the linnen that bound his head in another, *John* 20. 6, 7. Our Lord being riſen, dieth no more; Death hath no power over him. *Rom.* 6. 9.

And thus we have conſidered the Hiſtory of Chriſt's Paſſion and Reſurrection, the firſt and ſecond general Conſideration: Who it was that ſuffered; and what it was he ſuffered. The *Third Conſideration* follows.

III. *From whom he ſuffered* all theſe things; the conſideration of which doth highly advance the Sufferings of Chriſt. 1. He ſuffered this from the hands of his own Father; it was he that bruiſed him, put him to grief, and made his Soul an offering for Sin, *Iſa.* 53. 10. It was he that reached him out that bitter Cup to drink, *John* 18. 11. *The Cup which my Father hath* *given me, ſhall I not drink it?* It was he, that bound that burden ſo cloſe upon him, that made him ſweat great drops of Blood in the Garden, and though thrice importuned for a diſpenſation from it, yet would not grant it: it was he, that, when the greateſt extremity of pain and ſorrow lay upon him, to add thereunto, withdrew the ſenſe of his preſence from him, which wrung from him, that bitter cry, *My God, my God, why haſt thou forſaken me?* The injuries of an Enemy are eaſily born, but the forſakings of a Father are intollerable. 2. The immediate Inſtruments and Contrivers of his ſufferings were ſuch as had a nearneſs of relation to him; people of the ſame Nation, and his Kinſmen according to the fleſh; the ſeed of *Abraham*; People of his own Religion; that worſhipped the ſame God, acknowledged the ſame Scripture; the Viſible Church of God; and chief Repreſentatives of that Church; moſt eminent in place, reputation and pretence of holineſs; the chief Prieſts, and Elders, and Scribes; people that he had never injured in his life; but obliged them with his many miraculous Cures, his precious and heavenly Inſtructions, his tendereſt and deareſt Love and Compaſſion: That very *Jeruſalem*, which he wept over, and would *Mat. 23.37.* have gathered as a Hen gathereth her Children under her wings, is now that brood that ſeeks the deſtruction of him, that came to ſave them; and in that vile competition offered to them between their Redeemer and murderer, choſe rather to ſave a malefactor, and to deliver *Mat. 27.20.* their Innocent and Merciful Saviour: And theſe were they that, beyond the examples even of common humanity, purſued their Kinſman, their Benefactor, their Redeemer with ſuch exact Bitterneſs, and Malice, and Scorn, and Cruelty, that as it ſeemed barbarous to the heathen Judge, ſo it hath out-gone the

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practice of the heatheniſh Tyrants: *Pſal.* 55. 12. *It was not an enemy that reproached me, then would have I born it, but it was thou, mine acquaintance.*

IV. Let us conſider *How he ſuffered* all theſe things; and this doth infinitely advance the Excellence and Value of his Suffering. 1. He ſuffered *Innocently*; Iſa. 53. 9. he had *done no violence, neither was any deceit in his mouth; yet it pleaſed the Lord to bruiſe him*: 2 Cor. 5. 21. He *made him to be ſin for us, who knew no ſin*: The Compauions of his ſuffering juſtifie him, *Luke* 23. 41. *We indeed juſtly, but this man hath done nothing amiſs*: his Perſecutors juſtifie him; and yet their Malice reſted not, but ſought out falſe witneſs againſt him, *Matth.* 26. 60. And when they themſelves were convinced of their own injuſtice, in proſecution of an Innocent, yet what they could not avouch upon the account of Juſtice, they do upon the point of expedience, *John* 18. 14. *Caiaphas* gives them counſel, that it was expedient that one ſhould die for the people: *Judas* that betrayed him, juſtified him; *Matth.* 24. 4. *I have ſinned, in that I have betrayed the innocent blood*: His Judg acquits him, and in a ſignal teſtimony of his judgment, *Matth.* 27. 24. *He took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon*: And yet though, in teſtimony of the ſatisfaction of his judgment, he waſheth his hands in water before them, yet he condemns the perſon that he acquits, and ſtains thoſe hands in the blood of our Lord, whom yet he pronounceth Innocent. And this Innocence of our Saviour was not only a Negative Innocence, an abſence of guilt, but a Poſitive Innocence; he ſuffered that had not only done no ill, but that had done nothing but good: he healed their ſick, cured their lame, their blind, their deaf, their lepers, caſt out their Devils, and, which was more than all this, ſhewed them the way to Eternal Life, to the ſaving of the Souls of many, and the convincing of the Conſciences of all that heard him, *John* 7. 46. *Never man ſpake like this man:* And well might he ask as once he did, upon another occaſion, *For which of all my good works do ye ſtone me,* *John* 10. 32. do ye crucifie me? ‘Bleſſed Lord, they crucifie thee for all thy good works: If thou hadſt been Guilty, poſſibly thou mighteſt have been ſpared in the ſtead of *Barabbas*; nay, if thou hadſt been only Innocent, it is poſſible thy perſecutors might not have been altogether ſo violent againſt thee: but thou ſufferedſt for the very Good thou didſt; It was not only an act of Injuſtice that ſpared not thy Innocence, but an improvement of Envy that did malign thy very Goodneſs. *Matth.* 27. 18. *For he knew that for envy they ha[illegible]livered him.*

2. He ſuffered all *Patiently*, Iſa. 53. 7. *He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter; and as a ſheep before her ſhearer is dumb, ſo he openeth not his mouth:* Betrayed by his Diſciples, hurried away by the black guard that apprehended him, reproached and villified by the high Prieſts and Elders, forſaken and denied by his followers, ſtricken, ſpit upon, and baſely injured by the abjects in the high Prieſts Hall, deriſided by *Herod*, inſulted upon by *Pilate*; *Knoweſt thou not that I have power to condemn thee?* whipt, cloathed in ſcorn with purple, and crowned with a crown of thorns, and in that diſguiſe ſaluted in ſcorn with *Hail King of the* Jews: forced to bear his burdenſom Croſs, which muſt afterwards bear him; and then, as one of the baſeſt of men and vileſt of malefactors, nailed to the Croſs with moſt exquiſite torment; and then, by one of his Companions in Death, by the general rabble that were about him, by the ſuperſtitious Scribes and Elders, reproached as a Blaſphemer, as an Impoſtor: and yet in the midſt of all this uſage, ſcarce a word

ſpoken, and thoſe that he ſpake, not ſavouring of any Impatience, or Complaint againſt his Perſecutors, but full of Mildneſs, Gentleneſs, Sweetneſs, Goodneſs, and whiles his Perſecutors are buſie in revilings and tormentings, he as induſtrious to pray for them, *Luke* 23. 44. *Father forgive them, they know not what they do.*

3. Which is yet a higher ſtep, he ſuffered all this *Willingly and Cheerfully*: John 10. 18. *No man taketh my Life from me but I lay it down of my ſelf*, Luke 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be fulfilled?* And this willingneſs of our Lords ſufferings appears in theſe *particulars*; 1. In that when he had Power to prevent it, and to reſcue himſelf from the inſolence of his perſecutors, yet he uſeth it not: one Angel armed by commiſſion from God, in one night deſtroyed a vaſt Army of the *Aſſirians*; and upon the deſire of our Lord, no leſs than twelve Legions were ready for his Guard; But yet this muſt not be; *How then ſhall the Scriptures be fulfilled?* Matth. 27. 53, 54. When the company that were ſent to apprehend him, heard thoſe words, *I am he*, they went backward and fell to the ground, *John* 18. 6. The ſame power by which they fell, could have ſo bound them never to have riſen again; but our Lord, though he manifeſted this power to evidence his Divinity, yet he uſeth it not ſo far as to impede his Paſſion; and as it were, reſumes and calls back that manifeſtation of his Deity, leſt it might be a means to interrupt the ſervice which he was about to perform for mankind. *He asked them again, Whom ſeek ye?* 2. In that he corrects and checks all things that might be either an impediment of his Paſſion, or that might, in the leaſt degree, betray an Unwillingneſs for him to undergo it. Doubtleſs there was an adequate repreſentation unto him of the dreadfulneſs of that conflict he was to undergo with

the wrath of God, and yet upon all occaſions he corrects that fear and thoſe ſad apprehenſions which cauſed his humane nature to ſhrink at it; *Joh.* 12. 27. *Father, ſave me from this hour, but for this cauſe came I to this hour*; Matth. 26. 39. *Father, if it be poſſible, let this Cup paſs from me; nevertheleſs not as I will, but as thou wilt*: That even whiles the infirmity of his humane nature ſtarted at the apprehenſion of what he was to ſuffer, and prayed againſt it, yet the freeneſs and purity of his Obedience carried him on to it, and made him, as it were, unpray what he had before prayed: And though his ſoul ſtartled at the diſcovery of that diſmal vale that he was now to paſs through, yet his Love to mankind and his Reſolution of Obedience to his Father's Will carried him on with Willingneſs to ſuffer that which he was troubled to ſee. Again, how doth he check all impediments to his ſuffering: he foreſeeth Shame and Pain; he arms himſelf againſt both; *Heb.* 12. 2. with Patience againſt the latter, he endured the Croſs; with Reſolution againſt the former, he deſpiſed the Shame. Again, when *Peter* began to play the Politician in adviſing our Lord to decline his ſuffering, how ſeverely doth he take him up? *Mat.* 16. 23. *John* 18. 11. *Get thee behind me; the Cup which my Father hath given me to drink, ſhall I not drink it?* Again, when the forward zeal of the Diſciple drew his Sword, and cut off a Servant of the High Prieſt's Ear, our Lord checks the aſſailant, and cures the wound; leſt any thing ſhould retard the Execution of that thing for which he came into the world, or import the leaſt argument of backwardneſs in him to undergo it. *Mat.* 26. 52. *John* 18. 11. It is very obſervable to ſee how *Pilate* was ready to fluctuate upon every occaſion, and ſhifted from place to place, and from point to point, to decline the condemnation of our Lord: When he anſwered him nothing, he marvelled, and was at a ſtand upon his ſilence, *Matth.* 27. 17. When he heard his accuſation to be, becauſe he made himſelf the Son of God, he was the more afraid. *John* 19. 8. he had ſecret checks from his own Conſcience, and weighty advertiſements from his Wife, that doubtleſs did put him to a great perplexity of mind, which was ſcarcely conquerable by the importunity of the *Jews*: And, if in the midſt of this unreſolvedneſs and heſitancy of mind, our Saviour ſhould in any one anſwer of his, have ſent forth that Majeſty and ſtrength of Conviction, that he could eaſily,and upon former occaſions had done,certainly the *Jews* muſt have expected the coming of another Deputy to have been the Executioner of this purpoſe. But our Lord was ſo far from declining this great work of our Redemption by his Blood, that he ſeems purpoſely to decline that majeſty of ſpeech, wherewith he could have confounded his Judg; and either anſwered him with ſilence, or with ſuch expreſſions as might not too much affright him from the proceeding in that ſaid imployment; *John* 19. 11. *Thou couldſt have no power at all againſt me, unleſs it were given thee of God.* Though he blamed the malice of his accuſers, he admits and aſſerts the authority of his Judg.

V. Let us conſider, *For whom he ſuffered* all this. 1. *The perſons* for whom he ſuffered *deſerved it not*: The expreſſions of the Scripture are full in this, *Rom.* 5. 7, 8. *Peradventure for a Good man ſome would even dare to dye; but God commendeth his love towards us in that, while we were yet Sinners, Chriſt dyed for us*; the objects upon which he looked upon in his ſufferings were darkneſs, *Eph.* 5. 8. *Children of wrath*, Eph. 2. 3. *Aliens from the Common-wealth of* Iſrael, *ſtrangers from the Covenant of Promiſe, having no hope, and without God in the world*, Epheſ. 2. 12. See but what a Monſter the beſt of us were in our natural condition, when every power of our Soul and Body was quite corrupted from the uſe and end, for which they were made, *Rom.* 3. 9, 10, *&c.* 2. As it was for thoſe that deſerved it not, nor any deliverance by it, ſo it was for a company of Creatures that *were no way ſolicitous* for, nor ſought after redemption; ſuch as were ignorant of their own Miſery, and no ways endeavouring after Mercy. Thus *He was found of them that ſought him not*; and ſurely little ſeeking could be found of ſuch as were in ſuch a condition, *Eph.* 2. 1. *Dead in Treſpaſſes and Sins.* 3. Not only for thoſe that neither deſerved, nor ſought after deliverance, but his ſufferings were for thoſe that were *Enemies*; Rom. 5. 10. *If when we were Enemies, we were reconciled to God by the Death of his Son*; Col. 1. 21. *And you that were ſometimes alienated and Enemies in your mind by wicked works, yet now hath he reconciled:* And the Enmity was ſo perfect that it corrupted the beſt habits of our minds, and turned them into an abſtracted kind of Enmity; the very wiſdom of the fleſh, earthly, ſenſual, and deviliſh. *Jam.* 3. 15. So that there was not only in our nature an abſence of any good that might move God to do any thing for us, and an abſence of that life that might be ſolicitous for it ſelf; but there was a poſitive malignity in our Nature againſt that God, that ſhould pardon; againſt that Chriſt that ſhould ſatisfie; againſt that Grace and Spirit that ſhould apply: We were actuated with thoſe vile affections and luſts, that looked upon a Saviour with no leſs averſion and ſpite, than thoſe Devils did, that cryed out of the poſſeſſed man, *Art thou come to torment us before our time?* And yet for theſe, and ſuch as theſe, our Saviour dyed; nay, ſome of theſe who had actually their hands in his blood, found the efficacy of that very blood which they ſhed, *Heb.* 12. 24. not crying for revenge againſt them, but for mercy for them, and healing thoſe who had cruelly ſpilt it; the efficacy of that bleſſed prayer of his: *Father, forgive them, they* *know not what they do,* within ſome few months after hi death did firſt wound their hearts with a ſenſe of thei guilt, and then healed them with the infuſion of hi blood, *Acts* 2. 23, 37.

VI. From the conſideration of the former particulars, it will eaſily appear what was *the Motive of thi* great work. We have ſeen in the creature nothing but Sin and Enmity againſt God, and conſequently a juſt obligation to Everlaſting wrath and miſery: So there we can find nothing that might upon any account of merit or deſert draw out ſuch mercy as this. We muſt ſeek for the motive in the *Author* of it; and in him there was *no Neceſſity* at all to bind him to it: It was his own free will that at firſt gave man a being, and a bleſſed being; and when he had ſinned againſt the Law and conditions of his Creation, there was a Neceſſity of Juſtice for his eternal Puniſhment, but no neceſſity at all for his Reſtitution. God made all things for his Glory, not becauſe he ſtood in need of it; for he had in himſelf an infinite Self-ſufficiency and Happineſs, that ſtood not in need of the glory of his creation, nor was capable of an acceſſion by it: And if it had, yet the great God could have enjoyed the Glory of his Juſtice, in the everlaſting puniſhment of unthankful man, and yet had glorious Creatures enough, the bleſſed Angels, to have been the everlaſting partakers and admirers of his Goodneſs: And if there had been yet an abſolute neceſſity of viſible intellectual Creatures, to be the participants of his Goodneſs, and the active Inſtruments of his Glory; the ſame Power that created man at firſt, could have created a new generation of men, that might have ſupplied the defection of our firſt parents and their deſcendants. What then is the original of all his Goodneſs to poor ſinful man? to purchaſe ſuch a worthleſs creature at ſuch an invaluable price as the blood of the Son of God? Nothing but Love; free, undeſerved Love ; Love that loved before it was ſought, that loved when it was rejected : *Deut.* 7. 7. *The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more ; but becauſe the Lord loved you* ; he loved you becauſe he loved you : as Almighty God could not define himſelf by any thing but himſelf, *I am that I am*, Exod. 3. 14. ſo he can reſolve his love into no other motive than his Love ; he loved you becauſe he loved you : And here is the ſpring, the fountain of all this ſtrange and unheard of Goodneſs of God in Chriſt ; nothing but the free Love of God ; *John* 3. 16. *So God loved the world that he gave his only begotten Son*, &c. 1 John 4. 10. *Here is Love, not that we loved God, but that he loved us, and ſent his Son to be a propitiation for our ſins* ; and that very ſame individual Love that was in the Father to ſend, was in the Son to come, and to die for us. It was he that loved and waſhed us with his own blood ; waſhed us, becauſe he loved us. When we lay like *Ezekiels* wretched infant, *Ezek.* 16. 5, 6. polluted in our blood ; when no eye pitied us, then this Love of God paſſed by us, and ſaid unto us, Live ; yea, ſaid unto us, when we were in our blood, Live : And when that life was not acquirable for us, but by the Death of the Eternal Son of God, then to purchaſe that life for us, he ſold his own ; and to waſh us from the pollutions of our blood, freely ſpent and ſhed his own. This was *the Love of Chriſt, which paſſeth Knowledg*, Eph. 3. 19.

VII. Now let us conſider *the End and Scope* of this admirable Love of Chriſt ; and as it looks upward towards God, ſo it looks downwards towards Us ; as he was the Mediator between both, ſo the End of his Mediatorſhip had a reſpect to both ; 1. *In reference to God*, and ſo the Ends of our Lord's ſuffering were principally theſe ;

1. To reſtore unto Almighty God the active Service and Glory of his Creature. Almighty God did at the firſt create Man in ſuch a conſtitution, that he might, not only paſſively and objectively, bring unto him the Glory of his Power and Wiſdom in the framing of ſuch a creature to Glorify him, as the Heavens, the Stars and other creatures below an intellectual nature, do; but to be a beholder of himſelf and his works, to be an obſerver of his Will, and to glorifie his Maker in the admiration of his Power, Wiſdom and Goodneſs, and in the Obedience and Obſervance of his Law and Will, and to his own Glory had by an eternal bond annexed his creature's Perfection and Bleſſedneſs. Man rebelled, and therefore as he became unſerviceable to the end of his creation, ſo he loſt the Bleſſedneſs of his condition: Chriſt came, and by his own blood purchaſed, as unto Man his Bleſſedneſs, ſo unto God the Glory and Service of his creature: This was old *Zachary's* collection, *Luke* 2. 74, 75. *That we being delivered out of the hands of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs*, Tit. 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people zealous of good works*. And this was the chief part of that account, that our Lord giveth unto his Father, in that bleſſed Prayer that he made a little before his Paſſion, *John* 17. 4. *I have glorified thee on the Earth, I have finiſhed the work which thou gaveſt me to do.* As if he ſhould have ſaid, 'Thou haſt ſent me into the 'world about a great and weighty buſineſs, the Reſtitution of thy fallen creatures; and, that therein as 'thy creature may partake of thy goodneſs, ſo thou 'mayſt reap the glory of thy creature's ſervice: And 'now behold according to that command of thine, I 'here return unto thee thy creature healed and reſtored, that it may be as well a monument, as a

'proclaimer of thy Goodneſs and Glory, unto all E-'ternity.

2. To manifeſt unto Men and Angels the Glory and infinite Perfection and Excellence of all his bleſſed Attributes: The Glory of his Wiſdom in contriving, and of his Power in effecting ſuch a deliverance for the children of men, by a way that exceeded the diſquiſition of Men and Angels; the Glory of his Mercy, that could not have been poſſibly ſo conſpicuous to mankind, if Man had never faln. In the Creation of Man he manifeſted the Glory of his Goodneſs, that communicated a Being to him, that ſo he might communicate his Goodneſs to him: but in the Redemption of Man, he manifeſted his Mercy in forgiving and healing a rebellious and miſerable Creature: The Glory of his Juſtice, that would not pardon the Sin till he had a ſatisfaction for the Sin; that would not ſpare the Son, when he choſe to be the Surety for the Sinner.

2. *In reference to Man*: And ſo the ends of our Lords ſuffering were principally theſe.

1. To abſolve and deliver him from Guilt, the conſequence of Sin, and Miſery the fruit of Guilt. *Eph.* 1. 7. *In whom we have redemption through his Blood, the forgiveneſs of ſins.* And ſurely, had the Fruit of Chriſts death reſted here, it had been a great degree of Mercy; if we rightly weighed the heavineſs of the burden of Guilt, the ſeverity of the Wrath of God, and the extremity of that Miſery that doth and muſt attend it. If a Man under the guilt and horror of ſome hideous Treaſon, under the ſevere and inexorable ſentence of the Law againſt him, under the imminent infliction of moſt exquiſite and continuing Torments, ſhould but hear of a Pardon and Diſcharge from this; how welcom would it be, though the reſidue of his life were to be

ſpent in exile? But our Lord's purchaſe reſts not here.

2. To Reconcile God unto his Creature: So that it doth not only remove the effects of the anger of God, which is puniſhment: which may be removed, and yet the anger continuing: nor doth it only remove the anger of God, and leaves a man in a kind of ſtate of indifferency, as it is between perſons that never were acquainted one with another: But it is a ſtate of Reconciliation, *Eph.* 2. 16. *That he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby,* 2 Cor. 5. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* And certainly this is a great addition unto the former, that God in Chriſt ſhould not only paſs by our ſins, but ſhould no longer look upon us as ſtrangers, but as perſons reconciled unto him: And ſurely a ſoul ſenſible of the unhappy condition of being eſtranged from God, how highly would he prize a ſtate of Reconciliation, though it were in the meaneſt and loweſt relation? *Luke* 15. 19. *I am no more worthy to be called thy Son, make me as one of thy hired Servants*: So that I may not be eſtranged from thee, reconcile me unto thy ſelf, though in the condition of thy meaneſt Servant. But neither doth the happy fruit of our Lords ſuffering reſt here.

3. To reſtore unto us that near and bleſſed relation of being Sons of God: *Gal.* 4. 5. *That we might receive the adoption of Sons,* 1 John 3. 2. *Behold now we are the Sons of God, and it doth not yet appear what we ſhall be.* This was that dear expreſſion of our Lord, after his Reſurrection, *John* 20. 17. *Go to my Brethren, and tell them I aſcend unto My Father and Your Father, to My God and Your God:* he ſeems to intereſs them in this bleſſed relation in a kind of equality with himſelf; My Brethren, My Father and Your Father; and the

ſweet and comfortable conſequents of this are incomparable. Is he my Father? then I know he can pity me as a Father pitieth his Children, *Pſal.* 103. 13. he can pardon and ſpare me as a Father ſpareth his Son that ſerves him. *Mal.* 3. 17. Is he my Father? then whither ſhould I go but to him for protection in all my dangers? for directions in all my difficulties? for ſatisfaction in all my doubts? for ſupply in all my wants? This I can with confidence expect from a poor earthly Father, according to the compaſs of his abilities: *If ye then being evil know how to give good things unto Your Children, how much more ſhall Your Father who is in Heaven, give good things to them that ask him?* Mat. 7. 11. Mercy, and Compaſſion, and Love, is a virtue in a man, in an Earthſy Father, a piece of that Image of God which at firſt he imprinted in man; and yet paſſion and humane infirmity as it hath much weakned the habit thereof in us, ſo it may ſuſpend the exerciſe thereof to a near relation: But in Almighty God theſe Vertues are in their perfection, and nothing at all in him that can remit it. Mercy and tenderneſs are attributes which he delights in; Mercy pleaſeth him; it was the great attribute that he proclaimed his name by, *Exod.* 34. 6. and ſo diffuſive is his mercy that it extends to all, he *is good to all, and his tender mercies are over all his works*, Pſal. 145. 9. and not only to the Juſt and Good, but even to the Unkind; cauſing his Sun to ſhine upon the evil and the good: and ſurely he that hath Mercy and Goodneſs for an Enemy, cannot deny it unto a Child. *Can a Mother forget her ſucking Child,* &c. *Yea ſhe may forget; yet will I not forget thee, ſaith the Lord.* Iſa. 49. 15.

4. To reſtore us to a moſt ſure, everlaſting and bleſſed Inheritance in Heaven. *Gal.* 4. 7. *If a Son, then an Heir of God through Chriſt:* and here is the complement of all; not only abſolved from the guilt of ſin,

reconciled to God, put into the relation of a Child of God; but after all this, to be everlaſtingly and unchangeably ſtated in a bleſſed condition unto all Eternity: and all this from the condition of a moſt vile, ſinful loſt Creature, and by ſuch a price as the blood of Chriſt. More need not, cannot be ſaid.

VIII. And by what hath been ſaid, it is eaſie to ſee what *the Fruits and Effects* of all this are. God will not be diſappointed in the end of ſo great a work, and therefore we cannot be diſappointed in the fruit of it; and thoſe are either ſuch as are enjoyed in this life, or principally appropriated to that which is to come. 1. Thoſe Benefits that naturally ariſe from Chriſt crucified, and are enjoyed *in this life*, are theſe:

1. *Juſtification* and Acceptation in the ſight of God: he looks upon us as thoſe that have ſatisfied his Juſtice when his Son ſuffered; and as thoſe that performed his Will, when his Son performed it: So that as our Lord imputed our ſins to our Redeemer, ſo he imputes his Righteouſneſs unto us; and as he was well pleaſed with him, ſo he was well pleaſed in him, with as many as are received into this Covenant.

2. *Peace with God.* This is the natural conſequence of the former. *Rom.* 5. 1. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt.* The only cauſe of breach between God and his Creature is removed, and Peace and Love reſtored between them.

3. Free *Acceſs unto God*: For we are reſtored unto Peace with him, and conſequently acceſs unto him; and indeed it is a part of that duty which he expects from us: Our acceſs to him, is not only our priviledge, as the acceſs of a Subject to his Prince, or a Child to his Father; but it is our duty, as a thing enjoyned unto us in teſtimony of our dependance and love unto him.

4. Conſequently, *Peace with our ſelves, and our own Conſcience*; and that upon a double ground. 1. Becauſe our Conſcience is ſprinkled by the Blood of Chriſt, which defaceth and obliterateth all thoſe black *Items*, that otherwiſe would be continually calling upon us. 2. Becauſe Conſcience ever ſideth with God, whoſe vicegerent ſhe is in the Soul, and hath the very ſame aſpect, for the moſt part, that Heaven hath; and therefore if it be clear above, it is ordinarily quiet within; and if God ſpeaks Peace, the Conſcience, unleſs diſtempered, doth not ſpeak trouble.

5. An Aſſurance of a continual *ſupply of ſufficient Grace*, to lead us through this vale of trouble, without a *final apoſtacy* or falling from him. Were our Salvation in our own hands, or managed by our own ſtrength, we ſhould utterly loſe it every moment; but the Power, and Truth, and Love of God is ingaged in a Covenant of the higheſt Solemnity that ever was, ſealed in the Blood of the Son of God, for our Preſervation; and it ſhall be as impoſſible for us to fall from that condition, as for the Almighty God to be diſappointed: No, his Counſel and Truth, the conſtant ſupply of the Bleſſed Spirit of Chriſt, ſhall keep alive that Seed of Life, that he hath thrown into his Soul. 1 *John* 3. 9. *For his Seed remaineth in him, and he cannot Sin, becauſe he is born of God.*

6. Sufficient Grace to preſerve us from, or ſupport us in, or deliver us out of *Temptations*. We ſtand more in need of Grace, than we do of our Bread; becauſe the conſequence of the want of the former, is of more danger than the latter, by ſo much as the Soul is more valuable than the Body. If our Father is pleaſed to furniſh us with our daily bread, how ſhall he then deny us our daily and hourly ſupplies of his Grace? Eſpecially ſince our intereſt therein is found upon the Covenant made in the blood

v. *Rom.*8.32.

blood of Chriſt, *2 Cor. 12. 9. My Grace is ſufficient for thee.*

7. A favorable *Acceptation of our duties*, ſince they are the performances of Children; and therefore not meaſured according to their own worth, but according to the relation and affection from whence they proceed.

8. A gentle and merciful *pardoning of our Failings*, even as a Father pitieth and pardoneth the infirmities of a Child, and though he doth not diſpence with preſumptuous offences; yet he either obſerves not, or forgives their many Infirmities. And it is a priviledg of high concernment to us, that as in our firſt converſion, the Blood of Chriſt waſheth away a whole life of ſins at once, ſo after our converſion, the ſame Fountain ſtands open; whereunto we may and muſt reſort, to cleanſe our daily Failings. Chriſt received by Faith in the heart, is a continual Sacrifice, which I may preſent unto the Father, for my ſins committed after my converſion.

9. A comfortable reſtitution of a juſt *Intereſt in the Creatures.* When Man forſook the Allegiance he owed to his Maker, the intereſt he had in the Creature, did, as it were, eſcheat to the Lord; And though his Goodneſs after permitted him the uſe of them, yet it was ſtill, as it were, upon account: And as the Sons of Men have a great account to give unto God for their ſins, ſo they have for his Creatures. Chriſt hath reſtored unto us a better propriety in that, which civil right hath made ours, than what we had before.

10. *A Comfortable and Sanctified Uſe of all Conditions*: In Proſperity, Moderation; in Adverſity, Contentedneſs; in all, Sobriety. For as our Lord hath purchaſed for us Grace, to uſe all things aright; ſo he hath obtained for us an inheritance, that renders the beſt the World can give us, unworthy to be valued; and the worſt it can give us, unworthy to be feared,

in reſpect of the Bleſſedneſs which he hath ſetled upon us.

11. Conſequently *Contempt of the World*, becauſe higher matters are in my eye, ſuch as the beſt the World can yield, cannot equal; nor the worſt it can inflict, cannot take away. And all this upon

12. A *Lively Hope*: A hope that maketh not aſhamed; even of that Glory which my Saviour came down from Heaven to purchaſe by his Blood; and the aſſurance whereof he hath ſealed with his Blood: *John* 14. 2, 3. *I go to prepare a place for you, and if I go, and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, ye may be alſo*: A hope of a bleſſed Reſurrection after death; a hope of that Bleſſed appearance of our Lord and Saviour Jeſus Chriſt; a hope of that Glorious Sentence in the preſence of Men and Angels, *Come ye bleſſed*; and an hope of an Everlaſting Eſtate of Bleſſedneſs and Glory in the preſence of the great God, and the glorified Saints and Angels, unto all Eternity. And the efficacy of this hope dipt in the blood of Chriſt, brings us Victory:

1. *Victory over Sin. Sin ſhall not have dominion over you, for ye are not under the Law, but under Grace*: Rom. 6. 14. *He that hath this hope purifieth himſelf, even as he is pure.* 1 John 3. 3.

2. Victory *over the World*, in *the beſt* it can afford us; its flatteries and favours; theſe are too ſmall and inconſiderable, when compared with this hope; they ſhine like a Candle in the Sun; and are ineffectual to win over a Soul that is fixed upon this Hope, and Victory over the worſt the World can inflict: Our Lord hath conquered the World in this reſpect for us: *Be not afraid, I have overcome the World*[illegible]ohn 16. 33. and conquered it *in us*; *This is the Victory that overcometh the World, even your Faith*, 1 John 5. 4.

3. Victory over *Death*; which now, by means of this bleſſed hope is ſtript, as well of her terror as her power: *Thus thanks be unto God, who giveth us the Victory through our Lord Jeſus Chriſt.* 1 Cor. 15. 57.

And now though the Nature of this Argument hath carried my meditations to a great height, yet to avoid miſtakes, ſome things I muſt ſubjoyn.

1. That when I thus aggravate the ſufferings of our Lord under the imputed guilt of the ſins of Mankind; yet we muſt not think that his ſufferings were the ſame with the Damned, in duration, ſo neither in kind, nor in degree; for this could neither conſiſt with the purity of his Nature, nor innocence, nor dignity of his Perſon, nor the hypoſtatical Union of both Natures in him: but he ſuffered as much as was conſiſtent with theſe conſiderations; and, as conſidering the dignity of his perſon, was equivalent to the ſin and demerits of all Mankind.

2. That his Righteouſneſs Imputed to us, doth not exempt us from acquiring a Righteouſneſs Inherent in us; This were to diſappoint the end of his ſuffering, which was to redeem us from our vain converſation, and make us a peculiar people zealous of good works.

3. That this purchaſe of Salvation by Chriſt for Believers, is not to render them idle, or ſecure, or preſumptuous; where there is ſuch a diſpoſition of Soul, it is an evident Indication, that it is not yet truly United unto Chriſt by true Faith and Love; his Grace is ſufficient to preſerve us, and always ready to do it, if we do not wilfully neglect or reject it.

THE

THE VICTORY OF FAITH Over the WORLD

I JOHN V. 4.

For whosoever is born of God, overcometh the World; and this is the Victory that overcometh the World, even your Faith.

These things are herein conſiderable:

1. The *Act* which is here declared, *Victory* or *Overcoming.*

2. The *Perſon* that exerciſeth this act, or concerning whom this act is affirmed, deſcribed by this deſcription, a Perſon that is *born of God.*

3. The *Thing* upon which this act of Victory is exercised, *viz.* The *World.*

4. The *Inſtrument* or *Means*, by which this act is exercised, *viz. Faith.*

5. The *Method* or *Order*, or formal reaſon whereby Faith overcometh this World.

Some few Obſervations I ſhall deliver touching these in the order propoſed.

I. *Victory* or overcoming is a ſubjugation or bringing under an oppoſing Party to the Power and Will of another. And this Victory is *of two kinds*, compleat and perfect, or incompleat or imperfect. 1. The notion of a compleat Victory is when either the oppoſing Party is totally deſtroyed, or at leaſt when deſpoiled of any poſſibility of future reſiſtance: Thus the Son of God, the Captain of our Salvation overcame the World, *John* 16. 33. *Be of good cheer, I have overcome the World.* And thus when we are delivered from this body of death, we ſhall overcome the World. This compleat Victory will be the portion of the Church and Chriſtian triumphant. Again 2. There is a Victory but incompleat, ſuch as the Victory of the Children of *Iſrael* was over the *Canaanites*, which though they were ſubdued, as to any poſſibility of a total re-acquiring of a ſuperiority or equality of power, yet they were not ſubdued from a poſſibility of annoying, diſquieting and rebelling; they remained ſtill thorns to vex and diſturb, though not to ſubdue their Conquerors; there was ſtill an over-ballance of power in the Victors, though not wholly to extirpate them; And this is the condition of the Chriſtian Militant in this World; He keeps the World in ſubjection, and every day gets ground upon it; but he cannot expect to obtain a Perfect, Compleat and Univerſal Conqueſt of it, till he can truly ſay with our Bleſſed Lord, *John* 14. 30. *The Prince of this World hath nothing in me.* Which can-we be till our change comes; For till then we carry about with us Luſts, and Paſſions, and Corruptions: Which, though with all Vigilancy and Severity, kept under, and daily impaired in their Power and Malignity, will hold a correſpondence with the World and luſts thereof, and be ready to deceive and betray us, though never to regain their Empire and Soveraignty; and the reaſon is ſignificantly given by the ſame Apoſtle, 1 John 3. 9. *For his Seed abideth in him, and he cannot ſin, becauſe he is born of God.* Indeed he may, and ſhall have ſin as long as he hath fleſh about him, 1 John 1. 8. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* But although we have ſin ſtill abiding in us, and like the Byaſs in a Bowl, warping us to the World, yet that Vital ſeminal principle of the Grace of God, in Chriſt, always keeps its ground, its life, and tendency toward Heaven, and wears out, waſts, and gradually ſubdues the contrary tendency of ſin and corruption.

II. The *Perſon* exerciſing this act of Victory and Conqueſt, he that is *Born of God.* All Men, by Nature, may be ſaid, in ſome ſenſe, to be born of God; as the Apoſtle tells the *Athenians*, *Acts* 17. 28. *We are all his off-ſpring.* But in this place, this Heavenly Birth is a ſecond, a ſuperuenient Birth from God; and hence it is called *Regeneration*, the New Birth, Birth of the Water and the Spirit, Birth of the Spirit, the Formation of Chriſt in the Soul; and the Creature ſo new born ſtiled the New Creature, the New Man, a partaker of the Divine Nature, born not of the Will of Man, nor of the Will of the Fleſh, but born of the Will of God. And all theſe, and the like Expreſſions are Figurative, and ſeem to carry in them a *double analogy*: Firſt, to the firſt Creation of Mankind; and ſecondly, to the ordinary Generation of Mankind ſince their firſt Creation. 1. As to the former Analogy, We know by the holy Word that the firſt man was the root of mankind, ſtamped with the ſignature of the Image Almighty God, principally conſiſting in Knowle Righteouſneſs and Holineſs, and ſtood or fell as common repreſentative of all mankind: This Image God was in a great meaſure loſt and defaced by the of man, and more every day ſpoiled by the actual and acquired corruptions of his deſcendants: So the ſecond *Adam* had inſtamped upon him a new ſcription of the glorious God, came to be a com head, root, and planter of as many as are united him by *Faith*, *Love*, and *Imitation*, and to in anew upon them that loſt and decayed Image of G who thereby put on the New man, *which after G Created in Righteouſneſs and true Holineſs*, Epheſ. 4. and ſo becoming a New creature, 2 *Cor.* 5. 17. *Col ſians* renewed in knowledge after the Image of that created him, *Coloſs.* 3. 10. they receive a ſtamp and impreſſion from this great exemplar Ch Jeſus the true Image of the inviſible God. 2. The cond analogy is to the ordinary generation of mank wherein as a little, but powerful, vital principle, w we call the Soul, forms and moulds the *Body* accordi the ſpecial character that in all its lineaments and portions, and never gives over its operation till it completed the bodily maſs into its full complement parts, and afterwards gradually augments and perfe it in his organs and faculties; *So by a* Vital Princi derived from God, through *Chriſt*, into the Soul, ſame is moulded, faſhioned, formed, increaſed perfected according to this new Principle of L which is uſually called *Grace*: Whereby it comes paſs (ſo that) as the Soul is the vital and conform Principle of the body, ſo this Grace is the very and vital and conforming Principle of the Soul; hence this formative principle is called the Life of

Soul

the Quickning Spirit; and the conformation of the Soul unto the Will of God thereby is called the forming of Chriſt in them, the life of Chriſt, the indwelling of Chriſt in the heart by Faith. And this new Principle exerciſeth in the ſoul all the acts analogical to that natural vital principle in the body, giving to it as it were the image, lineaments, proportion, increaſe conformable to the image of God in Chriſt, as true Wiſdom, Righteouſneſs, Juſtice, Holineſs, Integrity, Love of God, Submiſſion to his Will, dependance upon him, and tranſlates them into all the communicable relations that Chriſt himſelf had, and inveſts them in his communicable priviledges; If he be a Son of God by Nature, ſo are they by * interpretation; is he an Heir of Heaven? So are they coheirs with him? is he accepted of God? So are they; is he an heir of Glory? ſo are they. And as this conformation of the body by this vital principle is performed by a ſeminal principle (at leaſt as the inſtrument of its activity) derived from the Parent; ſo the analogy holds here: we find *a double Seminal Principle* in this conformation, and both derived from Chriſt our Head; *viz.* one External, another Internal. 1. The *External* ſeminal Principle is the Word and Meſſage of the Divine Doctrine, Exemplary and Holy Life, ſingular Love of Chriſt and of God through him to mankind, whereby we underſtand what he would have us do, the danger if we do otherwiſe, the bleſſed Reward of Obedience, the great engagements of the Love of God in ſending his Son to die for us, the plain, familiar, eaſie way of attaining of Happineſs; and becauſe we often learn better by Example than by precept, the ſame Word exhibits to us a lively picture of his Holy converſation, his Humility, Meekneſs, Obedience, Love, Patience, Goodneſs: And

* *By Adoption, and participation of the Divine Nature*, 2 Pet. 1.4.

this external means is in it ſelf a great moral means to conform our Wills and Lives thereunto; and therefo it is called the Incorruptible Seed of the Word of Go whereby we are born again, 1 *Pet.* 1. 23. 2. The In*ternal* ſeed is that Spirit of Grace ſent out from Chriſt which doth derive a quickning lively Power to the word and to the ſoul, whereby it makes it effectual to its end, and therefore called a Spirit of Life and Power a Quickning Spirit: and this, not by transfuſing a new ſubſtance or ſubſtantial nature which before it ha not; but by its lively, yet ſecret operations changing and moulding it ſuitable to the Image of him whoſe Spirit it is, and adding energy and efficacy to that other ſeed of the Word, as the Sun doth to the Seminal Principles of vegetables and animals.

III. Touching *the Thing* upon which this victory is obtained and Conqueſt made, It is *the World*: which comprehends in its latitude a double World; the World within us, and the World without us.

The World *Within* us, which may therefore be ſo called principally in this reſpect, that a great part of its Relation and tendency is toward the World, which is for the moſt part the object upon which it fixeth, the ſubject after which it reacheth, and the buſineſs upon which it faſtneth and exerciſeth. And hence it is, that the Apoſtle S. *John* divides the World without us with relation to the World within us, *viz. the luſt of the fleſh, the luſt of the eyes, and the pride of life*, 1 John 2. 16. The World that is within us, taketh in the *two great faculties or powers, viz.* 1. the Paſſions of the Soul; and 2. the ſenſual Appetite; Both theſe are in their own Nature good, placed in us by the Wiſe God of Nature, for moſt excellent ends and uſes. Our buſineſs therefore is to keep in order and ſubjection, and to extirpate and root them out; for they are radicated in our Nature by the God of Nature. But of this more particularly.

I. *Our Paſſions*: Such as are Love, Hatred, Anger, Hope, Fear, Joy, Sorrow; theſe and the like Paſſions of the Humane Soul, are not ſimply in themſelves evil; nay, being rightly placed and duly ordered and regulated, they become ſerviceable to excellent ends and uſes; and therefore ſimply in themſelves they are not the ſubject of a Chriſtians Victory: But then they become ſuch when they become the World in the Text, and that is principally in theſe Caſes. 1. When they are *miſplaced*; as when we love the things we ſhould hate, hope for the things we ſhould fear, rejoyce in that we ſhould grieve, &c. & *e converſo*. 2. When they are *immoderate or exceſſive* about their proper objects; which comes to paſs, when in thoſe things about which we may exerciſe our Paſſions lawfully, we exceed that meaſure or proportion that is due to them. For inſtance, I may lawfully love a competency of worldly ſubſiſtence, but I exceed in this, That I love it too much and beyond the worth that is truly in it: I may lawfully be angry with him that injures me, but I exceed in the meaſure, or degree, or time, or duration, and become implacable. 3. When my Affections or Paſſions are *not acted to that height they ought to be*: All finite objects of our Paſſions require a proportionate degree of our Paſſions; but where the object is infinite, my affections may err in *being too remiſs*, but not in the exceſs: I cannot love God too much, for I am to love him with all my might; but I may love him too little, and then my affection errs: I cannot hate ſin too much, becauſe I cannot love God too much, but I may hate it too little. 4. When my Affections or Paſſions are acted unſeaſonably, either in reſpect of the competition between objects of ſeveral values: I may, nay I muſt love my Father; but if I love my

Father more than my Saviour, my Saviour hath pronounced me unworthy of him. 5. When my Paſſions degenerate into Vices and Corruptions, and ſo become not ſo much Powers or Faculties, as Diſeaſes and Sickneſſes of the Soul: As when Anger degenerates into Malice, Revenge; when Self-love degenerates into Envy; when deſire of, or delight in, the profits or honours of the World degenerates into Covetouſneſs or Ambition, and the like. 6. When my Paſſions are not under the Management, Guidance or Conduct of my ſuperior Faculties, my Reaſon and Judgment; but either go before they are ſent, or go beyond what they are ſent, or return not and ſubſide when recalled: And then they breed infinite perturbation in the Soul, invert the order of Nature, and become ſtorms and tempeſts, and impriſon and captivate the Mind and Underſtanding, and become a worſe part of the World than that which is without us. Under theſe conditions our Paſſions and Affections are part of that World which is the object of a Chriſtians Warfare and Victory.

2. The other part of this World within us are the Motions and Tendencies of our *Senſual Appetite*. This Senſual Appetite is in it ſelf good, placed in us by the God of Nature for excellent ends, *viz.* For the preſervation of the Individual Nature, as Eating and Drinking, and thoſe invitations of Senſe, ſubſervient thereunto; or for the preſervation of the ſpecies, as the deſires of Sexes. But they then become a ſinful part of this Inferior World, 1, When they become inordinate. 2. Or exceſſive. 3. Or unſeaſonable, or generally. 4. When they are not ſubordinate in their actings to the Government of Reaſon, inlightned by Moral or Religious Light. A Chriſtian hath no ſuch Enemies without him, as unruly and undiſciplined Luſts and Paſſions within him; and it is a vain thing to think of overcoming the World without us,

and this World within us be brought into ſubjection, [illegible] without the Corruptions and Luſts within the World, and the evil Men of the World, and the evil one of the World, could not hurt us.

——— *Non vulnus adactis*
Debetur gladiis, percuſſum eſt pectore ferrum.

The Wedge of Gold was an innocent thing, but *Achan's* covetous heart within gave it ſtrength to do harm. We come into the World, as into a great Shop full of all variety of Wares accommodate to our Senſes, Luſts, and Affections; and were it not for theſe, thoſe wares would lye long enough upon the hands of the Prince of the World, before they could get within us or corrupt us.

2. *The World without us is of three Kinds*; 1. The *Natural* World, which is the work of Almighty God, moſt certainly in it ſelf good, and is not evil accidentally, by man's abuſe of himſelf or it. It doth contain a general ſupply of objects anſwerable to the deſires of our vegetable and ſenſible nature, and the exigences and conveniences of it; it is a great ſhop full of all ſorts of wares anſwerable to our wants or conditions; there is wealth and places and delights for the ſenſes, and it becomes an Enemy to us by reaſon only of the diſorder and irregularity of thoſe Luſts and Paſſions that are within us, and by reaſon of the over-value that we are apt to put upon them; they are indeed temptations, but they are only paſſive, as the wedge of Gold did paſſively tempt *Achan*, but it was his own Luſt and Covetouſneſs that did him the harm; the Rock doth not ſtrike the Ship, but the Ship ſtrikes the Rock and breaks it ſelf. This World, as it is not evil in it ſelf, ſo moſt certainly it is full of goodneſs and benevolence to us: it ſupplies our wants, is ac-

commodate to the exigences and conveniences of our nature, furniſheth us with various objects and inſtances of the Divine Goodneſs, Liberality, Bounty; of his Power, and Majeſty, and Glory; of his Wiſdom, Providence and Government: which are ſo many inſtructions to teach us to know, and admire and magnifie him; to walk thankfully, dutifully, and obediently unto him; to teach us Reſignation, Contentedneſs, Submiſſion, and Dependance upon him. A good heart will be made better by it; and if there be evil in it, it is ſuch as our own corrupt natures occaſions or brings upon it, or upon our ſelves by it; and it is a great part of our Chriſtian warfare and diſcipline to teach us to uſe it as it ought to be uſed, and to ſubdue thoſe Luſts and Corruptions that abuſe it, and our ſelves by it. Again ſecondly, there is another World without us, *the malignant and evil World*, the World *of evil Angels, and of evil Men; Mundus in maligno poſitus*. And the great miſchiefs of this World are of two kinds; *viz.* 1. Incentives and temptations from it, that are apt to bring the reſt of mankind into the evil of ſin and offence againſt God; ſuch as are evil examples, evil commands, evil counſels, evil perſwaſions and ſollicitations. 2. The Troubles, and Injuries, and Vexations, and Perſecutions, and Oppreſſions, and Calumnies, and Reproaches, and Diſgraces, that are inflicted by them. And the evil that ariſeth from theſe are of two kinds, *viz.* ſuch as they immediately cauſe, which is great Uneaſineſs, and Griefs, and Sorrow; and again, ſuch as conſequently ariſe from theſe, namely, the evil of Sin, as Impatience, Diſcontent, Unquietneſs of mind, Murmuring againſt the Divine Providence, doubtings of it, letting go our Confidence in God, Diſtruſt, Unbelief, and putting forth our hands to Iniquity to deliver our ſelves from theſe inconveniences, either by unlawful or forbidden means, by ſinful compliances with the ſinful World, by falling in with them to deliver our ſelves from their oppreſſions, perſecutions or wrongs, by raiſing commotions, engaging in parties, and infinite more unhappy Conſequences. And thirdly, there is a third kind of World which is in a great meaſure without us, namely, the accidental, or more truly *the Providential World* in relation to man and his condition in this World, and is commonly *of two kinds, viz.* proſperous or adverſe. External or worldly *Proſperity* conſiſts in an accommodate condition of man in this World; as health of body, comfort of friends and relations, affluence, or at leaſt competency of wealth, power, honour, applauſe, good report and the like: The dangers that ſteal upon mankind in this condition are Pride, Haughtineſs of mind, Arrogance, Vain-glory, Inſolence, Oppreſſion, Security, Contempt of others, Love of the World, Fear of Death, and deſires of diverſion from the thoughts of it, Luxury, Intemperance, Ambition, Covetouſneſs, Neglect and forgetfulneſs, and a low eſteem of God, the life to come, and our Duty. 2. *Adverſity*, as, Sickneſſes and Diſeaſes, Poverty, loſs of Friends and Eſtate, publick or private diſturbances or Calamities, and the like: And though oftentimes theſe are occaſioned by the evil or malignant World, yet many times they ſeem to come accidentally, and are apt to breed Impatience, Diſcontent, Unquietneſs of mind, diſtruſt of Providence, Murmuring, Envy at the external felicity of others, and that common diſcompoſure which we ordinarily find in our ſelves and others upon like occaſions.

IV. The fourth conſiderable is, what is this *Faith* which thus overcometh the World, which is nothing elſe but a deep, real, full, ſound perſwaſion of and aſſent unto thoſe great truths revealed in the Scriptures of God, upon the account that they are truly the Word and Will of the Eternal God, who is Truth it ſelf, and can neither deceive, nor be deceived; and herein theſe two matters are conſiderable, firſt, What are thoſe Divine Truths which being really and ſoundly believed, doth inable the Victory over the World, or the ſpecial objects of that victorious Faith; ſecondly, What is that Act of Faith or Belief of excellent objects, which thus overcometh the World.

1. For the former of theſe, although the whole Body of Divine Truths is *the adequate object of Faith*, yet there ſeem to be certain ſpecial Heads or Parts of Divine Truths, that have the greateſt influence into this Victory over the World. I ſhall mention ſome of them; namely, 1. That there is one moſt Powerful, Wiſe, Gracious, Bountiful, Juſt, and All-ſeeing God, the Author of all Being, that is preſent in all places, knows our thoughts, our wants, our ſins, our deſires, and is ready to ſupply us with all things that are good and fit for us, beyond all we can ask or think; hath incomprehenſible Wiſdom, and irreſiſtible Power to effect what he pleaſeth; that leaves not any of his works, eſpecially mankind, without his ſpecial care and ſuperintendence over them; without whoſe Will or deſigned Permiſſion, nothing befals us. 2. That this moſt Wiſe and Juſt and Powerful God hath appointed a Law or Rule, according to which his Will is, that the children of Men ſhould conform themſelves; and according to the upright endeavours of the children of Men to conform thereunto, He will moſt certainly give Rewards; and according to the wilful tranſgreſſions thereof, he will inflict puniſhments, and that he is a moſt ſtrict and infallible obſerver of all the ways of the children of Men, whether of obedience or diſobedience thereunto. 3. That this Law and Will of his, he hath communicated and revealed unto the children of Men in his holy Word; eſpecially by

the miſſion of his Son Jeſus Chriſt, who brought into the World a full and compleat collection of thoſe holy Laws of God, whereunto he would have us conform. 4. That he hath given unto mankind, in and through Chriſt Jeſus, a full manifeſtation of a future life after this of Rewards and Puniſhments; and according to that Law of his thus manifeſted by his Son, he will, by the ſame Jeſus Chriſt, diſpenſe and execute the ſentences of Rewards and Puniſhments, and judge every Man according to his works. 5. And that the Reward of Faith and Obedience, in that other life to come, ſhall be an Eternal, Bleſſed, Happy eſtate of Soul and Body in the glorious Heavens, and in the preſence and fruition of the ever Glorious and Eternal God. 6. And that the Puniſhment of the Rebellious and Diſobedient unto this Will and Law of God thus manifeſted by his Son, ſhall be an Eternal Separation of Soul and Body from the preſence of God, and the concluſion of them under chains of darkneſs and Everlaſting torments in Hell fire. 7. And that the Son of God hath given us the greateſt aſſurance imaginable of the Truth of this Will of God, of this Happineſs and Miſery, by taking upon him our Nature, by his Miracles, by his Death and Reſurrection and Aſcenſion into Glory, and by his miſſion of the Spirit of Wiſdom and Revelation into his Apoſtles and Diſciples, both to inſtruct the World in his Truth, and to evidence the Truth of their miſſion from him. 8. That Almighty God, though full of Juſtice and Severity againſt obſtinate and rebellious; yet is full of Tenderneſs, Love, and Compaſſion towards all thoſe that ſincerely deſire to obey his Will, and to accept of terms of Peace and Reconciliation with him, and is ready upon Repentance and Amendment, to Pardon whatſoever is amiſs, and hath accordingly promiſed it; and that he hath the care, and love, and tenderneſs of a Father towards us: That in our ſincere endeavour of Obedience to him, we ſhall be ſure of his Love, Favour and Protection; that in all our afflictions and troubles he ſtands by us, and will not leave us: That he will moſt certainly make good every promiſe that by Christ he hath ſent unto us, for the life that is preſent, and that which is to come: That the Law he hath ſent us by Chriſt to ſubmit unto is an eaſie and good Law, ſuch as will perfect our Nature, and fit it to be partaker of his Glory: And that all his thoughts towards us, in our faithful endeavour to obey him, are thoughts of Love, Favour, Peace, Bounty and Goodneſs. And of this he hath given the greateſt Aſſurance that is poſſible for mankind to expect or deſire, even the ſending of his Eternal Son into the World, to take upon him our Nature, to acquaint us with his Fathers Will and Love, to live a life of want and miſery, and to die a death full of ſhame and horror, to riſe again to diſpatch Meſſengers into all the World, to publiſh the good Will of God to mankind, to aſcend up into Glory, and there to make interceſſion for us poor Worms at the Right Hand of God; giving us alſo hereby aſſurance of our Reſurrection, and of his coming again to judge the World, and to receive his obedient ſervants into Eternal Glory. Theſe be ſome of thoſe Principal Objects of that Faith that overcometh the World, being ſoundly received, believed and digeſted.

2. As touching *the Act* it ſelf; it is no other than a ſound, real and firm belief of thoſe Sacred Truths: And therefore it ſeems that they that perplex the notion of *Faith* with other intricate and abſtruſe definitions or deſcriptions, either render it very difficult or ſcarce intelligible, or elſe take into the definition or deſcription thoſe things that are but the Conſequents and Effects of it. He that hath this firm perſwaſion will moſt certainly Repent of his ſins paſt, will moſt certain-

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to endeavour Obedience to the Will of God, which is that believed by him to be Holy, Juſt and Good, and upon the obedience or diſobedience whereof depends his eternall happineſs or miſery, will moſt certainly depend upon the promiſes of God for this life and that to come; for theſe are as natural effects of ſuch a firm perſwaſion, as it is for the belief of a danger to put a man upon means to avoid it, or for the belief of a benefit to put a man upon means to attain it. Some things are of ſuch a nature that the belief or knowledg of them goes no further, but it reſts in it ſelf, as the belief or knowledg of bare ſpeculative truths: But ſome things are of ſuch a nature as being once truly and firmly believed or known, carry a man out to action: and ſuch are eſpecially the knowledg or belief of ſuch things as are the objects of our fears or of our hopes; the belief of ſuch objects do naturally and with a kind of moral neceſſity carry a man out to action; to the avoiding of ſuch fears, and the attaining of ſuch hopes; And therefore Faith and belief in reference thereunto comes often in the Scripture under the names of hope and fear, as being the proper effects of it. Inſtances we have of both, 2 *Cor.* 5. 10, 11. *For we muſt all appear before the Judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord we perſwade men.* 1 John 3. 2, 3. *But we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is; and every man that hath this hope in him purifieth himſelf, even as he is pure.*

Therefore we need not be ſo ſollicitous touching the nature of Faith, what kind of Faith it is that muſt ſave us; certainly, if it be a true and real aſſent of the mind to theſe great truths of God, it muſt be operative, according to the nature of the things believed which are in order to working; and therefor if it have not that effect, it is not faith nor aſſent; if it have it but weakly and imperfectly, it is evident that the aſſent is weak and fluctuating; if it have the effect at ſometimes but not at others, it is evident that the aſſent is ſuſpended, or intermitted, or not actually exerciſed at thoſe intermiſſions; If a man were really and fully perſwaded that if he take ſuch a journey to morrow he ſhould certainly break his Leg, he would certainly not go; or if he were under a certain perſwaſion, that if he took ſuch a drink, he ſhould certainly recover his loſt health, it were as certain he would drink it; and if a man were actually and fully perſwaded that, if he uſed ſuch a means, he ſhould attain everlaſting happineſs, or, if he ſhould commit ſuch a ſin, he ſhould certainly loſe it, it were ſcarce morally poſſible, that a reaſonable man in his wits would omit the one or commit the other.

And to ſay, this is but an *hiſtorical Faith*, and that the Devils have as much, they believe and tremble, and they do as fully aſſent to Divine truths as any can do, yet it avails them not, concludes nothing; the reaſon is evident, becauſe the Salvation to be attained, the faith which is the inſtrument to attain it, concerns them not, neither are they in a ſtate to be advantaged by it; but it is otherwiſe with men. If I ſhould acquaint a Stranger that if my Son doth ſuch a thing, I will give my Son five pound, though the ſtranger believes it as really true as any thing in the World, it puts not him upon the action, becauſe as he is not concerned in the reward, ſo he is not concerned in the means; but according to the belief that my Son hath, it will or will not put him upon the action; if he believe me not, he will not do it at all; if he believe it faintly and doubtingly, he will perform the action accordingly; but if he believe it truly and fully, and fe any value upon the reward, he will perform it cheerfully; for he is concerned in the reward, and in the means to attain it.

Faith therefore is a firm aſſent to the ſacred truths, whether the truths relate to things paſt, as that God made the World, that Chriſt the *Meſſiah* is come in the fleſh, *&c.* or to things preſent, as that Almighty God beholds all I do, and knows all I think, or that he is a reconciled Father unto me in Chriſt Jeſus; or things to come which principally excite thoſe two great movers of the Soul, Hope, and Fear, in relation to the future life of Rewards and Puniſhments.

V. I come to the fifth thing, *viz. How Faith overcomes the World, which takes in theſe two conſiderations.* 1. How that is, in what degree. 2. How that is, by what Method or Means. Touching the former of theſe, touching the degree of the Victory that Faith gives, it is a Victory, but not a Victory to utter extermination. The Captain of our Salvation indeed overcame the World, totally, perfectly, *John* 16. 33. Our Victory is not compleat, nor perfect on this ſide death; but it is ſuch a Victory as leaves ſtill an adverſary to conteſt with us, though not to ſubdue and conquer us. It is a Victory, but yet not without a continued warfare.

2. Touching the *Method* whereby our Faith overcometh the World, I ſhall ſay ſomething in general, ſomething more particularly with relation to the World under the former acceptations.

In general therefore, the great method whereby Faith overcometh the World, is by rectifying our Judgments, and removing thoſe miſtakes that are in us concerning the World, and our own condition. 1. Some things there are in the World, which we ſet an eſteem, and value, and love upon, which deſerve rather our hatred or deteſtation: As, our ſins, the irregularities of our Luſts and Paſſions, and thoſe degenerate Plants that ariſe from them; as Pride, Ambition, Revenge, Intemperance, &c. Theſe we account our right hands, and our right eyes, in our ſtate of natural darkneſs. Faith rectifies this miſtake in our judgment, by ſhewing us the Law and Will of God revealed by Chriſt, whereby we find that theſe are our diſeaſes, diſtempers and ſickneſſes repugnant to the Will, Image, and Command of God; that they are our loſs and our danger and our ruine; and therefore not to be entertained but mortified and crucified.

2. Some things there are in the World, that we may allow ſomewhat of our Affections unto, but we overvalue them. We reckon wealth, and honours, and powers, the greateſt happineſs imaginable, and therefore intenſly deſire them; ſickneſſes, and afflictions, and injuries, and loſſes the greateſt miſery imaginable, and therefore we fear them exceſſively, we are intolerably diſcontented under them. Faith rectifies our our miſtake herein, gives us a juſt value of theſe things, ſhews us the Law of God, checking and forbidding immoderate Affections or Paſſions to be exerciſed about them, aſſures us that we are, as well under the view and obſervation, as under the care and regiment of the great Lord of Heaven and Earth; and therefore expects our great moderation in relation to externals.

3. And principally, for the moſt part the children of Men eſteem this life the uttermoſt term or limit of their happineſs or miſery; and therefore make it their whole buſineſs, by all means poſſible, to make their lives here as ſplendid and glorious, as delightful and pleaſurable, as is poſſible; and uſe all means, whether honeſt or diſhoneſt, fit or unfit, to ſecure themſelves in the good they have, and to avoid any thing that is grievous or troubleſome: And if they cannot compaſs it they

ſink and deſpond, and murmur, and die under it, as the only Hell imaginable; or if they have any thoughts of a future eſtate after death; yet they are but languid, faint, and ſcarce believed in any tolerable degree, and ſuſpected rather as the impoſtures of Politicians or Fables of Poets, than having any real truth in them. Faith rectifies this miſtake, and aſſures us there is a judgment to come, a ſtate of Rewards and Puniſhments of a far higher nature than this World can afford, or indeed apprehend; that the happineſs of that life out-bids all the greateſt and moſt glorious entertainments that this World can afford, and will infinitely exceed the greateſt loſſes or croſſes that this World can yield. And on the other ſide, the puniſhments of that life will infinitely over-ballance all the pleaſures and contentments that this life here can yield, and the memory of them will but inhance the rate and degree of thoſe torments; and that accordingly as Men ſpend their lives in this ſhort tranſitory life, either in obedience or diſobedience unto the Divine Will, accordingly the retribution of everlaſting Rewards and Puniſhments will be there given. This view of the future ſtate, preſented by Faith to the Soul, will have theſe *two great Effects*, in order to the ſubduing and conquering of the World without us, by rendering it poor, inconſiderable, contemptible in compariſon of thoſe everlaſting joys and happineſs of the next life; and the World within us, by chaining up our exorbitant Luſts and Paſſions under the fear of the judgment to come, and by ordering, compoſing and regulating them in contemplation of the great reward annexed to our dutiful obedience unto God in this life.

But I ſhall come to particulars, and follow that tract that is before given, in the diſtribution of the World, as well within, as without us; and conſider the particular method of Faith in the ſubduing and conquering them. 1. Therefore in reference to th World *within us*; namely, 1. Our Paſſions, 2. Ou Luſts.

1. As for our *Paſſions*: 1. Faith directs their du placing upon their objects, by diſcovering what are th true and proper objects of them, out of that large and comprehenſive Law of God which preſents *them* a ſuch to the Soul, and to be obſerved under the pain o the diſpleaſure of the glorious and Almighty God 2. Upon the ſame account it teacheth our Paſſions an affections moderation in their exerciſe, even abo their proper objects, and due ſubordination to the ſu preme love a man owes to the ſupreme good, Go Almighty. 3. Upon the ſame account it teacheth us under our obligation of duty to God, to cut off, crucifie and mortifie the diſeaſes and corruptions of Paſſi ons, as Malice, Envy, Revenge, Pride, Vain-glory Oſtentation.

2. In reference to our *Deſires*; 1. Natural, it teacheth us great moderation, temperance, ſobriety; i tells us theſe very natural propenſions are apt to grow unruly and conſequently hurtful, and therefore tha we are to keep them in ſubjection and under Diſcipline both to Religion and to Reaſon: And this it doth, by aſſuring us that ſuch is the Will and Law of our Creator; by aſſuring us that the ſame Almighty God is th conſtant obſerver of all our moſt intimate deportments it aſſures us that the Son of God dyed to redeem u from the captivity of our Luſts; that if we be kep ſtill in ſervitude under them we make an ingrateful return to his love, and, what in us lies, diſappoint him of the end of his ſufferings: It ſhews us the great falſeneſs, deceit and treachery of theſe Luſts, that they are ready upon every occaſion to rebel againſt God and hi Law placed in our ſouls; that they are upon every oc-

often ready to betray us to our worſt Enemy, and if they once get looſe from diſcipline and ſubjection, they are hard to be reclaimed; and therefore muſt be kept under a careful, vigilant and auſtere diſcipline, but if we do ſo order them, we are ſafe in a great meaſure from the temptations of the World and the Devil, who could not hurt us without the compliance, inordinateneſs, treachery, and correſpondence of theſe cloſe Enemies within us. 2. As touching thoſe degenerate and corrupt Luſts, as, Covetouſneſs, Malice, Envy; Faith doth firſt of all in general ſhew us, that they are prohibited by the great Lord and Law-giver of Heaven and Earth, and that under ſevere penalties; again ſecondly, it ſhews us that they are the great depravers and embaſers of our nature, the diſturbers of the Peace, ſerenity, and tranquillity of our minds; again thirdly, it ſhews us, that they are vain, impertinent, and unneceſſary gratifications, ſuch as can never do us any real good, but feed our vain imaginations with deceits inſtead of realities. But particular inſtances in relation to theſe ſeveral luſts will render theſe truths more evident. 1. Therefore for *Covetouſneſs* or immoderate deſire of wealth, *Ambition*, the immoderate deſires of honour or power we ſhall ſee how faith or true aſſent to the truths of God revealed in his Word doth correct and crucifie this luſt, and that principally by theſe enſuing Conſiderations. 1. Faith diſcovers to us that the great Lord of Heaven and Earth, to whom we owe a moſt univerſal and indeſpenſible obedience, hath forbidden this luſt, hath told us we muſt not be over-ſollicitous for the things of this life, and we have no reaſon to ſuſpect his Wiſdom in ſuch prohibitions, for he is infinitely wiſe, and knows beſt what is fitteſt for us to do or not to do; neither have we cauſe to ſuſpect his love to us, or to think he envies us in his commands, either to enjoyn what might be hurtful for us, or to forbid what might be beneficial to us; for it was his free and immenſe love that gave us at firſt our being, and therefore certainly can never envy us any thing that might be good or convenient for that being, which he at firſt freely gave and ſtill freely continues to us. 2. Faith ſhews us the vanity and lowneſs of ſuch deſires, re-minds us that when death comes all theſe objects will be utterly inſignificant; that they are tranſient, uncertain objects, ſuch as are not only fitted barely for the meridian of this life, but ſuch as oftentimes take wings and fly away from us before we leave them, ſuch as in their very enjoyment ſatisfie not, but inſtead of ſatisfaction are oftentimes vexations and thorns to afflict us. 3. Faith preſents us with better things, more ſafe to be deſired, more eaſily to be attained, more ſecurely to be kept; namely, our peace with God, and the firm and ſound aſſurance of everlaſting happineſs. 4. Faith preſents us with an aſſurance of the divine particular Providence, which gives and takes away, and grants or denies the things upon which our deſires are thus fixed, and therefore renders our immoderate cares and thoughtfulneſs for the buſineſſes of this life, either needleſs or vain. *Your Heavenly Father knoweth that ye have need of all theſe things*, commands us to caſt our care upon him, for he careth for us that knows what is fitteſt for us; if abundance, he is able to ſupply us without torturing our ſelves with care or ſollicitouſneſs; if the contrary, either we covet in vain, and our endeavours ſhall be diſappointed, or at leaſt they ſhall be given, but a curſe and vexation with them, given us in anger, given us to our hurt; and the ſame may be ſaid in all points in relation to ambition and deſire of Honours or Powers. 2. Again, in relation to *Malice or Envy* againſt the proſperity of others, faith ſhews us how vain and fooliſh a thing it is, and the rather, becauſe the wiſe and great God is the diſpenſer of all things, hath the abſolute and unlimited propriety in them, diſpoſeth them according to his own good pleaſure. What reaſon hath any Man to envy that diſpoſal which the God of Heaven makes? Again, 2. For *Revenge*, the great Lord of the World hath reſerved that as a branch of his own ſupreme Prerogative. *Vengeance is mine, ſaith the Lord.* What have you or I to do to invade his Prerogative? It is his own right, and he beſt knows when, and where, and in what degree to exerciſe it.

2. I come to the conſideration of the World *without us*, as that which poſſibly is here principally intended, and the Victory of the Chriſtian by his Faith over it, and firſt in relation to the *Natural World*. This World, as hath been obſerved, is in it ſelf very good, and the evil that ariſeth from it is only occaſional. Which is thus; it is a goodly Palace fitted with all grateful objects to our Senſes, full of variety and pleaſantneſs, and the Soul faſtening upon them, is ready with *Peter* in the Mount to conclude that it is good to be here; and therefore grows careleſs of the thoughts of another ſtate after death, or to think of the paſſage to it, or making proviſion for it; but to ſet up its hope and happineſs, and reſt in it, and in theſe delights and accommodations that it yields our ſenſes. Faith overcometh this part of the World, by aſſuring the Soul, that this lower World is only the place of our probation, not of our happineſs; our Inn, not our home. It preſents to the Mind a ſtate of happineſs, to be attained after death, infinitely ſurpaſſing all the contents and conveniences that this World can yield; and that one great means to attain it, is by ſetting our hearts upon it, and not upon the World, but uſing this preſent World not as the end of our hopes, but as our paſſage to it; and to carry a

watchful hand over our deſires and delights towards it, or in it, that it ſteal not away our heart from our everlaſting treaſure; to carry a ſober and temperate mind towards it, and uſe of it, as in the ſight of that God that lends it us, to excite our thankfulneſs and try our obedience, not to rob him of the love, and ſervice, and duty we owe unto him. In ſhort, the methods whereby Faith overcometh this part of the World, are theſe. 1. By giving us a true eſtimate of it, to prevent us from overvaluing it. 2. By frequent re-minding of us, that it is fitted only to the Meridian of this life, which is ſhort and tranſitory, and paſſeth away. 3. By preſenting unto us a ſtate of future happineſs, that infinitely ſurpaſſeth it. 4. By diſcovering our duty in our walk through it, namely, of great moderation and vigilancy. 5. By preſenting unto us the example of the Captain of our Salvation, his deportment in it, and towards it. 6. By aſſuring us that we are but Stewards unto the great Lord of the Family of Heaven and Earth for ſo much as we have of it, and that to him we muſt give an account of our Stewardſhip. 7. By aſſuring us, that our great Lord and Maſter is a conſtant obſerver of all our deportment in it. 8. And that he will moſt certainly give a reward proportionable to the management of our truſt and ſtewardſhip, *viz.* If done ſincerely, faithfully, and obediently to our great Lord and Maſter, a reward of everlaſting Happineſs and Glory; but if done falſly, ſinfully, and diſobediently, then a reward of everlaſting Loſs and Miſery.

2. As to the ſecond kind of World, *the Malignant World* of evil Men, and evil Angels; and therein *firſt* in relation to the *evil Counſels*, and *evil Examples*, that ſollicite or tempt us to the breach of our duty to God. The Methods whereby Faith overcometh this part of the Malignant World, are theſe. 1. It preſents unto

our duty that we owe to God, and which we are bound indiſpenſibly to obſerve under the great penalty of loſs of our happineſs. 2. It preſents us with the great advantage that we have in obeying God, above whatſoever advantage we can have in obeying or following the ſinful examples, counſels, or commands of this World; and the great exceſs of our diſadvantage in obeying or following the evil examples, or counſels of the World. And this makes him at a point with theſe Sollicitations, peremptory to conclude, It is better to obey God than Man; and with *Joſeph, How can I commit this great wickedneſs, and ſin againſt God?* 3. It preſents Almighty God ſtrictly obſerving our carriage in relation to theſe temptations. 4. It preſents us with the diſpleaſure and indignation of the ſame God, in caſe we deſert him, and follow the ſinful examples, or counſels of Men; and with the great favour, love, approbation, and reward of Almighty God, if we keep our fidelity and duty to him. 5. It preſents us with the noble example of our Bleſſed Saviour. 6. It preſents us with the tranſcendent love of God in Chriſt Jeſus, who to redeem and reſcue us from the miſery of our natural condition, and from the dominion of ſin, and to make us a peculiar people zealous of good works, choſe to become a curſe and die for us, the greateſt obligation of love and gratitude and duty imaginable: And then it leaves the Soul *impartially to judg* which is the better of the two, and whether this malignant World can propound any thing that can be an equivalent motive to follow their commands or examples, or that can equal the love of our Saviour, the reward of eternal life, and the favour of the ever glorious God; all which muſt be denied and loſt by a ſinful compliance with evil counſels, commands, or examples of an evil World. It is true the World can perchance reward my compliance herein with honour, and applauſe, and favour, and riches, or they can puniſh my neglects with reproach, and ſcorn, and loſs, and poverty, and it may be with death: but what proportion do theſe bear to the favour and love of God, and an eternal recompence of glory and endleſs happineſs? The terms therefore of my obedience to the loving and gracious God (to whom I owe my utmoſt duty and obedience, though there were no reward attending it) do infinitely outbid, and out-weigh whatſoever a ſinful World can either give or inflict. And ſecondly, as to the other Part or Scene of this malignant World, *Perſecutions, Reproaches, Scorns, yea Death it ſelf,* Faith preſents the Soul not only with the foregoing conſiderations and that glorious promiſe, *Be faithful unto death, and I will give thee a Crown of life,* but ſome other conſiderations that are peculiarly proper to this condition: *viz.* 1. That it is this ſtate, that our bleſſed Saviour hath not only foretold, but hath annexed a ſpecial promiſe of bleſſedneſs unto, *Bleſſed are they that are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.* 2. That there have gone before us a noble Cloud of Examples in all Ages, yea the Captain of our Salvation was thus made perfect by ſuffering. 3. That though it is troubleſome, it is but ſhort, and ends with death, which will be the paſſage into a ſtate of incorruptible happineſs: And this was that which made the three Children at a point with the greateſt Monarch in the World ready to inflict the ſevereſt death upon them; *Our God whom we ſerve is able to deliver us,* &c. *but if not, know O King that we will not worſhip thy graven Image which thou haſt ſet up.* And therefore our Bleſſed Lord redoubles the injunction of our fear toward Him that can deſtroy both Body and Soul in Hell, but forbids any fear of ſuch perſecutors, who can only deſtroy the Body and then can do no more. And certainly that man that hath full aſſurance of and eſteem with the great God of Heaven and Earth, of an incorruptible weight and Crown of glory the next moment after death, muſt needs have a low eſteem of the reproaches and ſcorns and perſecutions of men for righteouſneſs ſake; and ſo much the rather becauſe that very favour with God, and that very Crown of happineſs that he expects, is enhanced by thoſe very ſcorns and thoſe very afflictions. For, *Our light afflictions which are here for a moment, work for us a far more exceeding and eternal weight of glory.*

3. Concerning the third kind of World, namely, *the Providential World*, conſiſting in external diſpenſations of adverſity or proſperity. And firſt concerning the dark part of the World, namely, *Adverſity*, as caſualties, loſſes of Wealth or friends, ſickneſſes, the common effects whereof are impatience, diſtruſt, murmuring, and unquietneſs: Faith conquers this part of the World, and prevents thoſe evil conſequences, which either temptations from without, or corruptions from within, are apt to raiſe. 1. Faith preſents the Soul with this aſſurance, that all external occurrences come from the wiſe diſpenſation or permiſſion of the moſt glorious God; they come not by chance. 2. That the glorious God may, even upon the account of his own Sovereignty, and *pro imperio*, inflict what he pleaſeth upon any of his Creatures in this life. 3. That yet, whatſoever he doth in this kind, is not only an effect of his power and ſovereignty, but of his Wiſdom, yea and of his goodneſs and bounty. No affliction can befall any man but it may be uſefull for his inſtruction or prevention. 4. That the beſt of men deſerve far worſe at the hands of God, than the worſt afflictions that ever did or ever can befall any Man in this life. 5. That there have been examples of

greater afflictions, that have befaln better Men in this life: Witneſs *Job*, and that excellent pattern of all Patience and Goodneſs, even as a Man, our Lord Chriſt Jeſus. 6. That theſe afflictions are ſent for the good even of good men; and it is their fault and weakneſs, if they have not that effect. 7. That in the midſt of the ſevereſt afflictions, the favour of God to the Soul, diſcovering it ſelf like the Sun ſhining through a Cloud, gives light and comfort to the Soul. 8. That Almighty God is ready to ſupport them, that believe in him, and to bear them up under all their afflictions, that they ſhall not ſink under them. 9. That whatſoever or how great ſoever the afflictions of this life are, if the name be blaſted with reproaches, the eſtate waſted and conſumed by fire from Heaven, if friends are loſt, if hopes and expectations diſappointed, if the Body be macerated with pains and diſeaſes, yet Faith preſents to the Believer ſomething, that can bear up the Soul under theſe, and many more preſſures, namely, that after a few years or days are ſpent, an eternal ſtate of unchangeable and perfect happineſs ſhall ſucceed; that death the worſt of temporal evils will cure all thoſe maladies, and deliver up the Soul into a ſtate of endleſs comfort and bleſſedneſs: And therefore he bears all this with patience, and quietneſs, and contentedneſs, and chearfulneſs, and diſappoints the World in that expectation wherein its ſtrength, in relation to this condition, lies, namely, it conquers all impatience, murmuring, unquietneſs of mind.

2. As to the ſecond part of this Providential World, namely *Proſperity*, which in Truth is the more dangerous condition of the two, without the intervention of the *Divine Grace*, the foils that the World puts upon Men by this condition, are commonly pride, inſolence, carnal ſecurity, contempt or neglect of Duty

and Religion, Luxury, and the like. The method whereby Faith overcometh this part of the World, and thoſe evil conſequences that ariſe upon it, are theſe. 1. Faith gives a Man a true and equal eſtimate of this condition, and keeps a Man from overvaluing it, or himſelf for it; lets him know it is very uncertain, very caſual, very dangerous, and cannot out-laſt this life: Death will come and ſweep down all theſe Cobwebs. 2. Faith aſſures him, that Almighty God obſerves his whole deportment in it, that he hath given him a Law of Humility, Sobriety, Temperance, Fidelity, and a caution not to truſt in uncertain riches; that he muſt give an account of his Stewardſhip alſo to the Great Maſter of the Family of Heaven and Earth, that he will duly examine all his *Items*, whether done according to his Lords Commiſſion and Command; and it lets him know that the more he hath, the greater ought his care to be, becauſe his account will be the greater. 3. Faith lets him know, that the abundance of wealth, honour, friends, applauſe, ſucceſſes, as they laſt no longer than this ſhort tranſitory life; and therefore cannot make up his happineſs, no nor give a Man an eaſe or reſcue from a fit of the Stone, or Colick; So there is an Everlaſting State of Happineſs or Miſery that muſt attend every Man after death. And on the one hand, all the glory, and ſplendor, and happineſs, that this inferior World can afford, is nothing, in compariſon of that Glory that ſhall be revealed to, and enjoyed by them that believe and obey. 1. Nothing in reſpect of its duration; if a Man ſhould live a thouſand years, yet that muſt have an end, and the very pre-apprehenſion of an end is enough to daſh, and blaſt, and wither any happineſs, even while it is enjoyed; but that happineſs that ſucceeds after death is an everlaſting happineſs. 2. Nothing in reſpect of its degree; there is no ſincere, compleat, perfect happineſs in this World: It is mingled with evils, with fears, with viciſſitudes of ſorrow and trouble; but the happineſs of the next life is perfect, ſincere, and unmixed with any thing that may allay it: And upon theſe accounts, Faith, (which is the ſubſtance of things hoped for, and the evidence of things not ſeen, and therefore by a kind of anticipation gives a preſence to the Soul of thoſe future joys,) renders the beſt happineſs this World below can yield, but languid and poor, like the light of a Candle in the preſence of the Sun. On the other ſide, the miſery that after death attends the miſ-ſpent preſent life, over-ballanceth all the good that this life can yield, both in its degree and duration; aad therefore with the pre-apprehenſion of it, it ſowrs and allays all the good that is in the greateſt happineſs of this life. 4. Faith doth aſſure every believing Soul, that, as ſure as he now liveth, and enjoyeth that worldly felicity it hath, ſo ſurely, if he, in belief and obedience to the Will of God, revealed in and through Chriſt, ſhall uſe his Stewardſhip thereof ſoberly, faithfully, and obediently, he ſhall enjoy that everlaſting happineſs that thus out-weigheth the beſt temporal felicity: And on the other ſide, if he ſhall uſe his proſperous condition vainly, proudly, inſolently, unfaithfully, intemperately, this ſhort felicity, that he hath here, ſhall be attended with an endleſs and exceſſive miſery unto all eternity. And now thus upon theſe accounts and methods, Faith overcometh this World of external proſperity. The corruption in the heart, and the temptations of the evil one, and of evil men, would preſently improve this condition to make the man proud, inſolent, intemperate, luxurious, ſecure, truſting in uncertain riches, forgetful of God and of Religion: But, by the means before mentioned, Faith conquers the World herein, diſappoints the corruption of the heart, the ſubtilty of the Devil, the temptations of evil men, and brings the man into a low eſteem of his own external happineſs; keeps him in a high and juſt valuation of Heaven; keeps him temperate, ſober, watchful, humble, faithful, Juſt; makes him mindful of his account, and ſtudious and induſtrious for the attaining and ſecuring of an everlaſting ſtate of happineſs, and that when death ſhall render all his wealth, and honour, and applauſe, and ſucceſſes, and glory, to be poor, empty, inſipid things, yet he may have and enjoy a fixed, permanent, everlaſting ſtate of bleſſedneſs and glory with the ever glorious God, the bleſſed Redeemer, the holy Angels and the Spirits of juſt men made perfect.

OF
HUMILITY
ITS
OPPOSITE VICES,
BENEFITS, and MEANS
to acquire It.

PROV. III. 34. JAM. IV. 6. 1 PET. V. 5.

God reſiſteth the Proud, and giveth grace to the Humble.

PRide and Humility are two oppoſite habits or diſpoſitions of the mind: and therefore the diſcuſſion and examination of the latter, will of it ſelf give us a diſcovery of the former; and the diſcovery of the benefits and advantage of the virtue of Humility, will give us alſo an account of the miſchiefs and inconveniences of Pride, that is its oppoſite vice.

In the examination of the true nature of Humility, we muſt take notice that there are *two* Extreams, and between theſe the virtue of Humility is placed.

The two Extreams are in the exceſs, which is Pride, and in the defect, Baſeneſs of mind.

Pride ariſeth from an over-valuation of a mans ſelf, or a want of a due ſence of his dependance upon Almighty God. And, though all Pride be an extreme fooliſh diſtemper of the mind, yet ſome kind of Pride is far more unreaſonable and vain than other; namely, that kind of Pride, that ariſeth from ſuch objects, that are leſs valuable in themſelves, or leſs his own that grows proud of them.

It is a fooliſh thing for a man to be proud of the *Endowments* of his *Mind*; as Wit, Memory, Judgment, Prudence, Policy, Learning; nay of a mans Goodneſs, Virtue, Juſtice, Temperance, Integrity; for though theſe be moſt a mans own, yet he hath them by the *bounty* and goodneſs of that God, to whom he ows his being; *What haſt thou which thou haſt not received?* Theſe are matters indeed to ſtir up the gratitude to the Giver of them, but not ſufficient grounds to make thee proud. Again, though the things themſelves be excellent, and more thine own than any other outward thing, yet thou art but a *temporary* owner of them; a violent Feaver, or a fit of a Palſie, or Apoplexy, may rob thee of all theſe endowments, and thou mayſt poſſibly overlive thy Wit, thy Parts, thy Learning; and if thou eſcapeſt theſe Concuſſions, yet if thou live to old age (a thing that naturally all men deſire) that will abate, if not wholly antiquate thy Wit, Learning, Parts; and it is a fooliſh thing for a man to be proud of that which he is not ſure to keep while he lives, and muſt loſe at laſt in a great meaſure when he dies, even by reaſon of that very Pride which accompanies them here. Again, that very Pride which accompanies thoſe excellent parts and habits, is the very thing that either loſeth, or very much debaſeth and diſparageth them both in the ſight of God, and

Man; it is like the dead *Flie* in the confection, the Worm at the bottom of the Gourd, that taints and withers theſe excellencies, and renders them either contemptible or at leaſt much leſs valuable. The more a Man values himſelf for thoſe things, the leſs he is valued by others; and it is a thouſand to one that this fooliſh vain humor of Pride mingles ſome odd, fanciful, ridiculous, or unſavoury ingredient in the actions or deportments of ſuch Men, though of eminent parts and abilities; ſo that they receive more reproach or cenſure by their Pride, than they receive applauſe by their Parts: For as God reſiſts the Proud, ſo doth mankind alſo, and their very pride gives their adverſaries advantage.

And as Pride of Parts, and Habits of the Mind, is a fooliſh thing; ſo Pride of *Bodily Endowments* is yet more fooliſh and vain; becauſe it is raiſed upon a thing of a baſer allay than the former; ſuch as are Beauty, Stature, Strength, Agility; for though theſe are a Mans own, yet they are things that are, not only ſubject to more caſualties than the former, but they are but of an inferiour nature.

Again, yet more vain and fooliſh is that Pride that is raiſed upon *things* that are either purely *Adventitious* or *Forrein*, or in the meer power of other Men, as Pride of Wealth, of Honour, of Applauſe, of Succeſſes in Actions, of Titles, gay Cloaths, many Attendants, great Equipage, Precedency, and ſuch little acceſſions: And yet it is admirable to obſerve the vanity of the generality of mankind, in this reſpect; there is ſcarce a Man to be found abroad in the world, who hath not ſome elation of Mind, upon the account of theſe and the like petty, vain, inconſiderable advantages; in all Profeſſions, as well Eccleſiaſtical as Secular; in all ranks and degrees of Men, from the Courtier to the Page and Foot-boy; in all ages, as well old as young, almoſt every perſon hath ſome Hobby-horſe or other, wherein he prides himſelf.

And this humour of Pride doth ſurely contain it ſelf within the breſt of that perſon wherein it is lodged; (though it went no farther it is fooliſh enough) but ſpreads it ſelf into numerous Branches; ſuch as are Contempt and Scorn of others; Contention and Animoſity againſt thoſe, that in any degree croſs them; Ambition, Envy againſt any that are above them; Vain Glory and Oſtentation, hunting after Applauſe; deſire and delight in Flattery and Adulation of them; Impatience of controul, or contradiction, or diſappointment of what they affect; Detraction from the worth or value of others.

And, beſides the diſturbance that it makes abroad, it is an intolerable *Diſtreſs* in the *Soul* that is poſſeſſed therewith, renders his life miſerable, and puts him in the power of every Man to be his tormentor: If a Poor Man, a *Mordecai*, deny but his cap or his knee, it makes *Haman* ſtark ſick and half mad, *Eſth.* 5. 13. All his Honour, and Glory, and Favour, went for nothing, ſo long as *Mordecai* ſate in the Gate, and did him no reverence. Any ſmall neglect or affront, any defeat in expectation, any little inconſiderable diſappointment in what he ſets his mind upon, diſorders him even to diſtraction.

The other extream is, *Baſeneſs and Sordidneſs of Mind*, which though it carries the ſhadow of Humility, yet it is indeed quite another thing. And though ſometimes, as in Pride, ſo in this of baſeneſs of mind, the complexion and temperament may have an influence, yet it is moſt commonly upon another account; namely, when a Man is forlornly given over to the love of Wealth or Honour, or of bodily pleaſures or luſts, this doth make him proſtitute himſelf to any baſe ſordid means, or compliances, to compaſs and attain thoſe ends: There is nothing ſo baſe, or unworthy, that ſuch a Man will not undertake, or do, to the attainment of what he thus deſigns: ſuch as are baſe flattery of Men in power, ugly compliance with their humours, though moſt nauſeous and unſavoury; creeping and cringing, even almoſt to adoration of them; making pitiful addreſſes to their meaneſt dependents, even as low as Pages and Foot-boys, performing the moſt unwarrantable offices for them; and many times an external diſguiſe, a ſhape of lowlineſs and humility in geſture, ſhape, habit, and deportment, till they can attain their ends: like the Monk that was always looking upon the earth, in a ſhape of humility, till he was choſen Abbot, and then changed his figure, and being queſtioned for his ſudden change by one of his Convent, anſwered, in his former poſture he was only looking for the Keys of the Abbey, but now he had found them, he needed not the former poſture.

And this baſeneſs of mind is many times alſo the effect of the fear of men, which many times works ſo much upon the mind, that it carries men to baſe and unworthy compliances.

But true *Humility* is a virtue and temper of mind of another nature, and ariſing from better Principles. It is a lowly frame and habit of ſpirit ariſing from the due ſenſe of the Glorious Excellency of the Almighty God, and our own frailty and infirmities, and of our infinite dependence upon his Bounty, Goodneſs, Mercy, whereby we are under a conſtant, firm, and ſound conviction, that all that is in us, or that is enjoyed, or can be be expected by us, is from the free, undeſerved liberality of that Glorious God.

So that although, poſſibly the helps of complexion, and conſtitution, and education may be contributory to the more eaſie acqueſt and exerciſe of this virtue; yet it is in it ſelf the effect of a mind truly, and ſoundly principled, 2 Tim. 1. 7. *The ſpirit of a ſound mind.* And this humility of mind is not barely in the external habit, or counterfeited deportment; many times a Cynical, inſufferable Pride is cloathed with the Mantle of humility; but principally it is rooted in the very mind it ſelf, and for the moſt part *evidenceth it ſelf there by* theſe enſuing particulars.

1. A moſt awfull and ſincere *Reverence of the Great and Glorious God*; a habitual proſtration of our Soul always before him, as the great and glorious Sovereign of Heaven and Earth, in whoſe preſence we always are, and to whom we owe an infinite ſubjection and dependance.

2. A moſt high and conſtant *Gratitude and Thankfulneſs* of Heart and Soul to him, for all the good we have in us, or that is or can be enjoyed by us; acknowledging him, as the giver of our Being, our Faculties, our abilities and ſtrength of Mind and Body, our Wealth, our Honour, our Comforts, our Hopes and Expectations; that he is not only the giver of them, but the Sovereign Lord of them, and may reſume them when he pleaſeth.

3. And conſequently upon this, that we owe to that great and Sovereign Lord and to Him *only*, *all* that he hath thus given us, *to his Glory and Service*; and that we muſt therefore be accountable for them, to him who is our great Lord, Proprietor and Maſter.

4. A conſtant *Vigilancy and Attention* of mind upon all our thoughts, words and actions; but eſpecially, leſt we forget this habitude of mind that we thus owe to Almighty God, and leſt pride, arrogancy, vanity, or vain-glory, ſteal in upon us; checking and plucking up the firſt ebullitions and riſings, the firſt buds and ſprouts thereof.

5. Which is but the conſequence of the former, a *Sober Opinion concerning our ſelves* and all we do, and ſay; not thinking of our ſelves above what we ought to think: and, ſince ſelf-love ſo naturally adheres to us, to be very jealous of our ſelves, eſpecially in thoſe actions that are good, or that carry with ſome applauſe in the World; but we either value them too high, or overvalue our ſelves by reaſon of them; or leſt we be ſhort in giving to Almighty God that Honour that is due to him, and to him only, for them.

6. A diligent, and impartial, and frequent *Conſideration*, *and Examination*, *and Animadverſion of, and upon our defects and failings*; for theſe, and theſe only are truly and properly our own. There are a ſort of artificial Pictures, that if we do look upon them one way, they repreſent ſome beautiful comely perſon; but if we look upon them another way; they repreſent ſome deformed or miſ-ſhapen monſter; Our own partiality to our ſelves prompts us to look upon the picture of our lives and actions in that poſition or poſture that renders nothing but beautiful and ſpecious; and we have ſeldom the patience to look upon it in that poſition that may render our Deformities and Vices; and thereupon we give our ſelves the denomination accordingly of Good and Virtuous, and either do not obſerve, or do not conſider our own failings and defects. If we did as well conſider our ſins which we commit, as the duties which we perform: and if in the conſideration of our duties, we did but conſider how much more of duties we omit than we perform; and in the duties we perform, if we did conſider how much deadneſs, formality, hypocriſie, vain-glory, ſelf-ſeeking, and other unhandſome ingredients were mingled with them; and ſhould lay our ſins, our omiſſions, our defects in one ſcale, and that which were really and truly duty, and good, and worthy in another ſcale,

the beſt of mankind would [illegible] ſuch that which was only good, in the whole courſe of his life, were it put all together [illegible], and would be infinitely over-weighed by his ſins, omiſſions, and defects: and the true compariſon and proſpect of this would quickly give him a Leſſon of Humility: the good we do would indeed make us thankful; but the good we do not, the evil we commit, and the deficiencies of our duty, would make us humble [illegible] a Charitable Opinion of the perſons of others, and as is poſſibly may be. It is true, that neither Religion nor Charity commands, or allows any Man to think that that which is in it ſelf a ſin, is not ſo: that Drunkenneſs or Whoredom, or Pride, or Vainglory, is not ſo by the Law of God, and the Law of Nature tells me they are ſins: But an humble man, ſenſible of his own ſins and failings, will not raſhly pronounce ſentence of perſons, or pronounce them reprobates, or abſolutely out of the ſtate of the hope of Salvation; he will pity their failings and backſlidings, but yet doth not exterminate them from Heaven: and herein there muſt be duly conſidered the difference between a private perſon and a publick perſon, whether Miniſter or Magiſtrate; the former, namely, a private perſon, humility muſt teach him compaſſion, charitableneſs, gentleneſs: but the latter, being intruſted in a publick miniſtration or office, doth [illegible] his perſonal humility, as a private perſon, muſt teach him to be charitable, but yet not to be remiſs or unfaithful in the exerciſe of his office.

The further conſideration of the principles and [illegible] of humility will appear in the conſideration of the *Fruits, and Advantages, and Benefits of true Humility.*

And theſe I ſhall reduce to theſe *three Relations*: 1. In relation to Almighty God; 2. In relation to the humble perſon himſelf; 3. In relation to others. It is true that all Virtues, if they be true and real, have a connexion one with another; they are never ſingle; for the ſame principle that begetteth one, begetteth all the reſt, and habituates, and influenceth the Soul in all its motions; but eſpecially this Virtue of Humility, when it is genuine and true, is ever accompanied with all thoſe excellent Habits and Graces, that perfect the Soul; as the Fear and Love of God; Obedience to him; Dependance on him; Beneficence and Charity to mankind, and the like. But yet in the purſuit of the fruits and advantages of Humility, I ſhall apply my ſelf to ſuch as do moſt naturally, and with a kind of ſpecial Reaſon and Appropriation, belong to, or flow from this virtue as ſuch, and as do ſpecially belong to its nature in a kind of abſtract conſideration.

I. Therefore, In relation to *Almighty God*, the humble Man hath in a ſpecial manner theſe two great advantages. 1. He receives Grace, or Favour, or Honour from God. 2. He receives Direction, Guidance, and Counſel from God. Both which are ſingularly promiſed; and, by a kind of ſuitableneſs and congruity, conferred by Almighty God upon an humble Soul.

Firſt, *Favour*, *Honour*, and *Grace* from God is a ſpecial portion of the Humble Man. The *Wiſe Man* tells us here, *He gives Grace to the Humble*: And although Grace is a comprehenſive word, and includes in it ſelf, not only Favour and Acceptance with God; but alſo thoſe other acceſſions of the gifts of his Bounty and Goodneſs, which come from this Great Giver of every perfect gift; as Wiſdom, Peace, Righteouſneſs, Purity of Heart, and the like, which are all alſo the portion of a truly humble Man; yet I think the former is that which is ſpecially intended here; namely, Favour, Honour, and Acceptance with God, ſo often expreſſed in the Old and New Teſtament, by the phraſe of finding Grace in the ſight of God. *Gen.* 19. 18. *Behold now I have found grace in thy ſight.* Luke 14. 9, 10, 11. *He that bad thee, ſhall ſay unto thee, Friend, come thou up hither, then thou ſhalt have worſhip or grace in the preſence of them that ſit at meat with thee; for he that exalteth himſelf ſhall be abaſed, and he that abaſeth himſelf ſhall be exalted.* So that by Grace is principally intended Favour, Acceptance, Honour, and Eſteem, with the Great and Glorious God of Heaven and Earth. And certainly were there no other reward of Humility, than Acceptance and Favour with the great Sovereign of the World, it were reward enough. We ſee daily what pains, and charge, and expence, and ſervitude Men undergo, to attain the favour of a Prince or great Man, though he but a poor mortal Worm; and how Men pleaſe themſelves, when they have attained ſome little unprofitable reſpect from a great Man. But what is that in compariſon of being in Grace and Favour with the King of Kings, the Lord of Heaven? Eſpecially, when we conſider that the Favour or Acceptance of the Glorious God is not a bare unprofitable Eſteem or Grace, ſuch as many times the great Favourites of Princes obtain from them: But the Favour and Acceptance of God is always accompanied with Bounty and Beneficence; As he is the Sovereign Ocean of all good, ſo we may be ſure, he will be communicative and liberal of it, to ſuch as he favours. He, whoſe benignity is hourly extended to the meaneſt of his Creatures, nay to the very worſt of men, cannot be parcimonious or ſtrait-handed to thoſe whom he accepts, and eſteems, and honours. So that the humble man finds Grace in the ſight of the Glorious God, and, as an effect of that grace, the bountiful communication of all neceſſary good from the Munificence, Bounty and Liberality of him, that thus favours him: and this is reward enough for the moſt profound Humility.

The *Reaſon why* Almighty God accepts thus an Humble perſon, is the very ſame that makes him reſiſt the Proud, which is this; The Great God made all things in the World for two Ends: *viz.* 1. Thereby to communicate his own diffuſive Goodneſs and Beneficence, and principally for the Glory of his own Greatneſs, Wiſdom, Power, and Majeſty; and although he receives no addition of Happineſs by the return of Glory from his Creatures, yet it is a thing he values, his Glory he will not give to another; and it is unbecoming the Excellency of His Majeſty to be diſappointed in his End. Glory is out of its place, when it is not return'd to the God of Glory, or in order to him. It is the natural, as well as the reaſonable, Tribute of all his Creatures, and a kind of proper Reflection of the Bounty and Splendor of all his works unto the God that made them. Now the Proud man uſurps that Glory which is due to his Maker, and takes it to himſelf; intercepts that due and natural return and reflection due unto the Creator of all things, takes that tribute that is due to God, and applies it to himſelf; puts Glory out of its place and natural courſe, which it ſhould hold towards the glorious God, as the Rivers do to the Sea: And this uſurpation, as it is a kind of Rebellion againſt God, ſo it inverts and diſorders the true and juſt natural courſe of things; and therefore as the proud man herein walks contrary to God, ſo God walks contrary to him: *They that honour me, I will honour; they that deſpiſe me, ſhall be lightly eſteemed*: 1 Sam. 2. 30. And as this is a moſt reaſonable act of Divine Juſtice, ſo there ſeem two things, that even upon an account of natural congruity muſt needs make the condition of a Proud man uneaſie and unhappy, in relation to Almighty God:

1. Every thing is beautiful, and uſeful, and convenient in its proper place; but when it is out of its place, it becomes troubleſome and diſorderly, like a Bone out of joynt, it cauſeth diſcompoſure. When therefore the Proud man arrogates to himſelf Glory, and intercepts its free return to the God of Glory, to whom it belongs, Glory is out of its place, and diſorders and diſcompoſeth the uſurper of it, ſo that he grows ſick of it, ſometimes to madneſs, but always to diſtemper and diſcompoſure. 2. The Proud man is ſo full of himſelf, and of the Honour, and Glory, which he uſurps and attracts to himſelf, that he is uncapable of an acceſſion of Grace or Favour from God: for he thinks he hath enough of his own, and this obſtructs the acceſſes and irradiation of the Divine Favour, Grace, and Benediction. *Intus Exiſtens prohibet alienum.* It is the empty Soul, empty I mean of Pride, Self-conceit, and Vain-glory that is capable of ſatisfaction with the Divine Goodneſs.

But on the contrary, *The Humble Man* hath theſe two oppoſite advantages. 1. He carries Glory and Honour to him, to whom it belongs, to its proper center and countrey; namely, to the Ever-glorious God, and that Ocean of Goodneſs and perfection that reſides in him: And this gives the Man eaſe, and quietneſs, and compoſure of Mind; for he doth not intercept the Tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the firſt motion of Pride and Oſtentation in himſelf, and receives not the applauſe of others, but directs all the praiſe and glory of it, to that God that hath done it by him, or in him, or for him: *Not unto us, but to thy Name give the Glory.* And this gives him ſingular quietneſs, ſerenity, and evenneſs of Mind, becauſe he is not ſurcharged with that which belongs not to him, nor under thoſe tortures and dealings of Mind, which this Tribute due to his Maker raiſeth, when uſurped by Man to whom it belongs not. Again, 2. By this Humility and Lowlineſs of Mind the Soul is empty, not of what it ſhould have, but of what it ſhould not have; and by this means becomes receptive and capable of Bleſſing from the God of Heaven, *Who filleth the hungry with good things, but ſendeth the rich empty away.* And this ſeems to hold congruity to the very Nature of every Intellectual Agent, that acts with Underſtanding and Will. We find, even in the regulated motions of our own Natures, a ſecret averſneſs to gratifie a proud and haughty Man; for he either ſcorns or rejects a kindneſs, as beneath him, or arrogates and owns it as his own due, and not a bounty: But a perſon truly humble, ſenſible of a benefit, thankful for it, gets within us, invites beneficence. And ſurely, though the Bleſſed God be not at all under the impotency of Humane Paſſions; yet he is a God of infinite Wiſdom, and placeth His beſt benefits, where they will be beſt received and uſed. 2. It ſeems to hold congruity and proportion with the very courſe and nature of things natural: The Divine benignity is much more diffuſive than the Light, the Air, the moſt communicable Element in the World, and filleth every thing according to its meaſure and capacity of reception; is that which communicateth it ſelf to Vegetables in Life and Vegetation, but not in Senſe, becauſe not receptive of it; to Animals in Life and Senſe, but not in Reaſon or Underſtanding, becauſe not receptive of it; to Men in Life, Senſe and Underſtanding, that is common to the whole Species; and if they have but room in them for it, and do not wilfully thruſt it from them, in Grace alſo, and Favour, and Acceptation, in the bettering and improving of their Souls in the influences of his Love, direction and guidance: And ſuch a

Void is the humble Soul, empty of Pride, Self-attribution, Vain-glory; one that is glad of ſuch gueſts, as the Grace and Favour and Acceptance of God; hath room for them in his heart, and ſo becomes a fit Tabernacle for the influences of that God, that reviveth the ſpirit of the Humble, *Iſa.* 57. 15.

And here by the Benignity and Favour of God, I do not mean the heaping of Temporal Honours or Wealth upon Men; theſe are but ſmall inconſiderable things, ſuch as are common to proud, and many times denied to the humble. But they have a better exchange, namely, Peace with God, inward teſtimonies of his Favour, ſecret indications of his Love, directions and inſtructions by the ſecret whiſpers and intimations of his Spirit, quietneſs and tranquillity of Mind, and pledges of Immortality and Happineſs, &c.

——— *Animi bona, ſanctoſque receſſus*
Mentis, & incoctum generoſo pectus honeſto.

and theſe are things of a far greater value than external Wealth and Honour, and as far before them, as the Mind and Soul it ſelf is. But of this more in the ſequel.

2. The ſecond great advantage of the humble Soul is, That he ſhall be ſure of *Direction*, and *Conduct* and *Counſel*, from the beſt of Counſellors, the glorious God of Wiſdom. *Pſal.* 25. 9. *The meek will he guide in judgment; the meek will he teach his way.* Meekneſs and Humility are but the ſame thing under different names.

And this guidance and direction of Almighty God is of two kinds, in relation to a double end. 1. Guidance and direction in relation to his Everlaſting End, the Salvation and Happineſs of the Soul; namely, what he is to believe, and know, and do, in order to that greateſt and moſt important End. And therefore it is obſervable, that although the Myſtery of the Goſpel of Chriſt Jeſus, the common Inſtrument of the Salvation of Mankind, is the moſt wiſe and profound Deſign and Myſtery, and of the greateſt importance that ever the World was acquainted with; yet the moſt Wiſe and moſt Glorious God, did veil and dreſs that great and glorious Myſtery quite contrary to the Wiſdom and Grandeur of the World; inſomuch, that to the moſt knowing people of the World, and that were full of their own Knowledg, the *Jews*, it became a ſtumbling Block; and to the *Greeks*, the moſt Learned and Wiſe People in the World, and that were full of the ſenſe of their own Wiſdom and Learning, it was accounted fooliſhneſs. 1 *Cor.* 1. *After that, by wiſdom the world knew not God, it pleaſed him by the fooliſhneſs of Preaching*; namely, of the things Preached, Chriſt Crucified, *to ſave them that believe.* And accordingly, in the Primitive times it ſucceeded accordingly, the Wiſe Rabbies of the *Jews* and the Learned Philoſophers of the *Gentiles*, for the moſt part, derided or rejected it. Not many Wiſe, not many Mighty entertained it; for the Wiſdom of God ordered the Wiſdom and Myſtery of the Goſpel, quite counter to that Wiſdom that was in vogue in the World. And we now ſee the reaſon why it was fitly and wiſely ſo deſigned, for it was deſigned to thwart and croſs and confound that corrupt Wiſdom of the World, which had before corrupted it; the World by Wiſdom knew not God. But on the contrary, the Meek and Humble and Lowly minds, and ſuch were ſome learned, as well as unlearned, theſe received the Goſpel: *The Poor receive the Goſpel*; the poor in ſpirit, lowly, meek. *Mar.* 10. 15. *He that receiveth not the Kingdom of God as a little Child, ſhall in no wiſe enter into it.* It was fitted, and ordered, and modeled in ſuch a dreſs, and ſuch a method, that it was ſuitable to the reception of ſuch Souls, and none but ſuch were receptive of it.

Again, 2. Humility diſpoſeth the Glorious God to give, and the humble mind to receive direction and guidance in all the walk and concern of this life. A proud heart ordinarily diſdaineth and undervalueth all other Wiſdom but his own, and all other counſel but ſuch as ſuits with his own Wiſdom: And therefore the Glorious God moſt commonly croſſeth or diſappointeth him, or leaves him to the headineſs and miſery of his own counſels, and to eat the bitter fruit of his own raſhneſs and folly. For, whatever the blind men of the World think, the actions of men and their ſucceſſes are under the Regiment of the Divine Will and Providence; and it is no wonder if he, that inviſibly governs the Events of the World, take the Wiſe in their own craftineſs, and mingles giddineſs and diſappointment in their counſels, and breaks the thread of all their contrivances; for he hath a thouſand ways with eaſe and facility to do it. We may every day ſee what ſmall intervention quite ſhatters, and diſorders, and overturns the moſt politick, ſubtil, ſecret, and well laid deſigns in the World: ſo that in one moment a pitiful ſmall unexpected occurrence wholly breaks in pieces a deſign of men laid together with long deliberation and forecaſt; with huge proſpect and precaution of difficulties; with great reſerves and preparations againſt all imaginable obſtacles; with all the advantages of ſecreſie, power, combination of parties, conjunction and conglutination of ſubſidiary aids; and yet one poor unthought of accident cracks in ſunder, and breaks all to ſhivers the whole elaborate *Machina*; ſo that in a moment the ſhivers thereof lie all broken and diſjoynted like a potſherd daſht againſt a Wall; or the whole contrivance diſappears like the fabulous enchanted Caſtles.

But on the other ſide, an humble man leans not to his own underſtanding; he is ſenſible of the deficiency of his own power and wiſdom, and truſts not in it; he is alſo ſenſible of the all-ſufficient Power, Wiſdom and Goodneſs of Almighty God, and commits himſelf to him for Counſel, Guidance, Direction, and Strength. It is natural for any man or thing, that is ſenſible of his own deficiency, to ſeek out after that which may be a ſupport and ſtrength to him; and as Almighty God is eſſentially Good and Perfect, ſo he is (if I may uſe the expreſſion) moſt naturally Communicative of it, to any that ſeek unto him for it in humility and ſincerity: The Air doth not more naturally yield to our attraction in reſpiration, or to inſinuate it ſelf into thoſe ſpaces that are receptive of it, than the Divine Aſſiſtance, Guidance, and Beneficence doth to the Deſires and Exigences and Wants of an humble Soul, ſenſible of its own emptineſs and deficiency, and imploring the Direction, Guidance and Bleſſing of the moſt Wiſe and Bountiful God. I can call *my own Experience* to witneſs, that even in the external actions, occurrences, and incidences of my whole life, I was never diſappointed of the beſt Guidance and Direction, when in Humility and ſenſe of my own deficiency, and diffidence of my own ability to direct my ſelf, or to grapple with the difficulties of my Life, I have with humility and ſincerity implored the ſecret Direction and Guidance of the Divine Wiſdom and Providence: And I dare therein appeal to the vigilant and ſtrict obſervation of any mans Experience, whether he hath not found the ſame Experience in rela-

M. Antonin. *l.* 8. *ſ.* 45. *Haud minus vis Intellectrix ubiq; circumfuſa eſt, & omni qui trahere poteſt ſe ingerit, quam communis hic aer, omni ſpiranti volenti.*

relation to himſelf, and his own actions and ſucceſſes, and whether thoſe counſels and purpoſes which have been taken up after an humble invocation of the Divine Direction have not been always moſt ſucceſsful in the end.

II. And as thus Humility is of admirable uſe, in relation to the Glorious God and the Effluxes of his Bleſſing and Direction; So it is of ſingular advantage, in relation *to the Humble man himſelf*, as may appear in theſe enſuing Conſiderations.

1. Humility keeps the Soul in great *Evenneſs* and *Tranquillity*: The truth is, that the ſtorms and tempeſts and diſorders of the Soul do not ſo much (if at all) ariſe from the things without us, as from the paſſions and diſtempers of the Soul it ſelf, eſpecially that of Pride and Haughtineſs, which as the Wiſe man ſays, *Prov.* 13. 10. is the mother of Contention, and that within the very Soul it ſelf, as without it is that which blows up the paſſions of Anger, and Revenge, and Envy, and Hatred, and Impatience, and Ambition, and Vain-glory; and from hence it is, that the Paſſions do rage, and ſwell, and roll one upon another, like the Sea troubled with a ſtorm. What is it, that upon any diſgrace, or diſrepute, or affront, put upon a Man, makes him vex himſelf, even to death, that he hath not leiſure ſcarce for one quiet, or compoſed thought? What is it that makes him jealous of another Mans advancement; that makes him hate and envy another that hath attained greater dignity than himſelf; that makes his thoughts and endeavours reſtleſs, till he get to be greater or richer than others; and yet when he hath attained not reſting in it, but ſtill aſpiring higher; that fills him with fears, and torturing cares, leſt he ſhould either miſs what he aims at, or loſe what he hath attained; that fills him with revenge againſt all that oppoſe him, or ſtand in his way,

with impatience under any croſs or diſappointment, many times almoſt to the extremity of madneſs and frenzy; that makes him unquiet and diſcontented with his preſent condition, and raiſeth a thouſand ſuch diſorders and diſcompoſures in the minds of Men? All theſe are moſt plainly reſolvable into this curſed diſtemper of Pride and Haughtineſs of Mind, as might moſt evidently be made out to any that will but trace back theſe diſorders unto their root and original; and certainly therefore, the ſtate of ſuch a Mans mind muſt needs be marvellous diſorderly and unhappy.

But Humility cures this diſeaſe, this Fever of the Mind; keeps the Paſſions cool, and calm, and quiet, and low, and keeps under hourly diſcipline, throws cold water upon them. Have I received an affront, a diſgrace with great Men, contempt from my equal or inferiour, reproach and ſcandal, diſappointment in my expectation of ſome external advantage? Am I like to be turned out of office, to be made poor, or the like? I have two Conſiderations, that keep me ſtill in an equal temper, and that ſilence all thoſe Paſſions, which preſently in a proud Man would be all on fire, and in a hurly burly. 1. *I know that thoſe things come not without the Divine Commiſſion, or at leaſt Permiſſion; and ſhall I not quietly ſubmit to the Will of my great Sovereign Lord, to whom I owe my ſelf, and whoſe Will I pray daily may be done?* It was an admirable inſtance of this Humility in *David*, when, to add to his preſent ſad condition, *Shimei* curſed him ſo bitterly, and although he had power and opportunity left him to revenge it, yet he forbad it, for it may be the Lord hath bid *Shimei* to curſe *David*, 2 *Sam.* 16. 10. Again, 2. *What am I, that I muſt not be croſſed, or reproached, or contemned, or diſappointed? Alas, a poor weak ſinful Man, I cannot be made lower in the eſteem of the World, than I am in my own. If the World reproach me, ſpoil me of what* *have; if I am poor, or ſcorned, it is but what I deſerve, and leſs than I deſerve for my ſins at the hand of God: though perchance I am ſlandered, or falſly accuſed by them, yet I know ill enough of my ſelf to make me bear patiently even a falſe accuſation; and they cannot make me more low, and vile, in the eſteem of others, than I am in my own.* And thus Humility breaks and quenches the Paſſions, and keeps the Mind ſerene and undiſturbed under all external Occurrences. But to deſcend to particulars more diſtinctly.

2. Humility gives *Contentation in any Condition or Station.* And the reaſon is, becauſe an humble Mind is never above that Station or Condition of life that the Divine Providence orders, but rather under or below it, or at the moſt holds pace with it. When the Mind runs beyond the condition of a man, it is like a ſpendthrift, that lives beyond his eſtate; and therefore becomes neceſſarily poor, and never enjoys what he hath, becauſe it buſies it ſelf evermore in an anxious purſuit of what it hath not: And that Mind, that in relation to the things of the World, runs beyond its ſtation, can never be contented nor quiet; and though he attain this year, what he anxiouſly purſued the laſt year, yet ſtill his Mind will be running farther ſtill, and keep before his acqueſts, as the fore-wheel of the Coach will ſtill run before the hinder Wheel: But an humble Man is ever contented with what the Divine Providence and Honeſt Induſtry allots him, and enjoys it comfortably and thankfully, and can ſit down with a narrow Fortune, with this contenting contemplation, *That which I have is given by the Bountiful God, of Liberality, not of Debt; if I had leſs, it were more than I could deſerve: For I can with* Jacob *ſay, Out of the ſenſe of my own unworthineſs, I am leſs than the leaſt of all his Mercies, Bleſſed therefore be his Name.*

3. Humility gives always *Patience under all Adverſity* of what kind ſoever it be; and this is always an effe and companion of true Humility upon theſe enſuin Conſiderations. 1. The greateſt cauſe of impatience i not ſo much, from the preſſure and force of any external croſs or calamity, as from the great diſturbance and reluctance of the mind of him that ſuffers it; an and this it is that raiſeth up the waves and billow within: the croſs or calamity it may be is rough and beyond the power of him that ſuffers it, to extricate o control; and on the other ſide, when it meets with a mind as tumultuous and contumacious as the calamit or croſs, it raiſeth a ſtorm, as when the wind and tid are contrary, or like the ſtate of *Paul*'s voyage in the *Adriatick* Sea, where two Seas met, *Acts* 27. which oftentimes endangers the Veſſel. He that violently and impetuouſly contends againſt a calamity, is like on bound with a ſtrong yoak or bond, his ſtrugling, lik a wild Bull in a Net, galls him more than the yoak i ſelf otherwiſe would do; and a proud and haught ſpirit, commonly miſcalled courage, contributes mo to his own uneaſineſs than his croſs doth: But an humble, lowly mind is naturally more able to bear his cro with more patience, becauſe it is evident that the ſof neſs, humility, and quietneſs, and calmneſs of h mind breaks the force of the calamity, and renders i more eaſie by ſubmiſſion to it. 2. Again, every trul humble man looks upon the worſt condition that he i under, to be leſs than he deſerves. As long as a ma lives in the World, there is no condition ſo troubl ſome, and painful, and uneaſie, but it may be worſe and an humble man always thinks that that condition or circumſtance of his life, which may be worſe, is not the worſt that he deſerves. It may be I am poor, b yet I am well eſteemed, I deſerve both poverty an diſeſteem; it may be I am poor, and under a cloud

of ignominy and reproach, yet I have my health of body, and composedneſs and ſteadineſs of mind, and this is more than I deſerve: It may be I am, with Job, under a confluence and complication of calamities, loſs of Eſtate, of Children and Relations, cenſured by my very friends as an hypocrite, and one under the diſpleaſure of Almighty God, my body macerated with diſeaſes, yet I have life, and where there is life there is hope; *Wherefore doth the living man complain, a man for the puniſhment of his ſins?* Lam. 3. 39. the living man hath no cauſe to complain, becauſe although he ſuffer the loſs of all other things, yet his life is ſpared and given him for a prey. The humble man is patient therefore under his ſufferings of any kind, becauſe he carries with him the due ſenſe of his own unworthineſs and demerit, and upon a judicious account looks upon his meaneſt, loweſt, worſt condition, as better than he deſerves at the hand of God. 3. The humble man is patient under all conditions, becauſe he always bears a mind entirely ſubject and ſubmitting to the Will of the great Sovereign Lord of Heaven and Earth, whom he knows to be the Sovereign Lord of all his Creatures; to be the great diſpenſer or permitter and rector of all the events in the World; to be the moſt Wiſe, Juſt, and Gracious God; and therefore he doth not only ſubmit to his Will, as an act of Neceſſity which he cannot control, or as an act of Duty in obedience to his Sovereign, but as an act of Choice, of Prudence, becauſe the Will of his Maker is wiſer than his own, and more eligible than his own; and therefore he makes the Will of his Maker his own Choice, and upon the account of true judgment concludes that whatſoever the moſt Powerful and Irreſiſtable, the moſt Wiſe and Prudent, the moſt Juſt and Merciful Will of God appoints for him, is not only fit for him to ſubmit unto, but alſo to chooſe, and as well cheerfully and thankfully, as patiently and quietly to follow and elect: And therefore ſince he well knows that all the ſucceſſes of his life are under the Regiment, Government and Providence of the moſt Glorious, Sovereign, Wiſe and Merciful God, even thoſe that ſeem in themſelves moſt troubleſome, uneaſie, and grievous, he patiently and cheerfully comports with the Divine Will in the toleration of them, and waits upon his All-ſufficiency and Goodneſs in his due time, either to remove them, or to ſupport him under them.

4. Humility gives great *Moderation* and *Sobriety* and *Vigilance* in the fulleſt enjoyments of Temporal Felicity of any kind whatſoever. There is a ſtrange Witchcraft in *Proſperity* to rob a man of Innocence: How many in the World have I in my time ſeen, that under the greateſt preſſures of croſſes and calamities, of poverty and reproach, have kept their Conſciences fair and clean, their Innocence, Integrity, Piety and Goodneſs within them and about them, that yet by the warm beams and ſunſhine of external Proſperity have caſt off their Innocence, as the Traveller did his Cloak in the Fable, made ſhipwrack of their Conſciences, and became as great oppreſſors, as diſorderly and debauched livers, as proud and inſolent, and perfect Worldlings, as if they had never heard of a Heaven or a Hell, of a God or a Redeemer, or of a Judgment to come? True Humility is a great guard upon the Soul of a Man againſt theſe rocks and hazards. An humble man looks upon all his plenty and proſperity, not as his own, or the reward of his deſert, but as the *depoſitum* of the Great Maſter of the Family of Heaven and Earth, Talents intruſted to him as a Steward, and an accomptant to employ for his Maſters uſe, ſervice, and honour, not for his own grandeur or pleaſure; he conſiders the more he hath, the greater is his Accompt, and the greater his Charge, and in it finds no matter to ad-

vance his thoughts concerning himſelf or to make him proud, but to make him the more careful how he employ it. And his Humility is not diminiſhed by his plenty, but rather increaſed; and this keeps him ſober and moderate in the uſe of what he hath; for he looks upon all he hath, as none of his own, but his Maſters, to whom he is accountable; and as it makes him ſober and moderate in the uſe of what he hath, ſo it makes him ſtudious to employ it to the honour of his Maſter, and faithful in that employment. Again, as he looks upon the things of this World, as depoſited in his hands for the account of his Lord, ſo he looks upon them as dangerous Temptations to deceive him of his Innocence and Integrity; and both theſe make him evermore ſtrictly vigilant over himſelf, leſt the preſent gayneſs, and glory, and opportunities of Proſperity get ground upon his Mind or his Virtue, eſpecially upon his Humility: For worldly grandeur ſecretly ſteals away that Vertue, or impairs it, ſooner than any other. Pride is a kind of ſhadow, or rather a Devil, that ordinarily haunts and waits upon worldly greatneſs and proſperity; and therefore he keeps a ſtrict guard over his heart, and watches narrowly the firſt blooming or bloſſoming of Worldly-mindedneſs, Self-dependance, Truſting in uncertain Riches, making them his Hope or his Confidence, but eſpecially upon ſwellings of Vain-glory, Pride, Self-applauſe and thoſe other vermin that commonly breed in the Soul, by the warm influences of Proſperity: And he never ſuffers theſe unclean Birds to rooſt or reſt in his Soul; checks and rejects the very firſt motions of them, and cruſhes theſe Viperous Eggs in the very firſt appearance: And to prevent the very firſt opportunities of their production, he watcheth himſelf upon all occaſions; ſeriouſly reflects upon the danger he is in; carefully tries every emergent Thought, Word, and Action, whether it hath any ſecret tincture of Pride or Vanity; and if he find the leaſt riſing of them, he ſuppreſſeth and ſtifles them.

5. Humility is an excellent Remedy againſt the Paſſion of Fear, even of the worſt of evils, Death it ſelf, and much more againſt the fear of Reproaches, Loſſes, and all external Calamities whatſoever; gives patience under an incumbent evil, doth naturally, and by a kind of neceſſary conſequence, arm a Man againſt the Fear of an imminent or impendent Evil; and upon the very ſame Grounds and Reaſons, and therefore they need not be again repeated. Commonly Surprize and Unexpectedneſs of any evil, renders the Fear more terrible; becauſe it takes a Man upon the ſudden, and before he can compoſe himſelf, or rally thoſe Succours of Hope and Reaſon to ſupport him againſt it; it is like a ſudden diſeaſe, that ſurpriſeth the body that laboureth under ill humors, before it can allay or moderate them by preparative Helps or Cathartick, whereby a ſudden combuſtion ariſeth, and many times more danger ariſeth from the diſcompoſure of the humors, than from the malignity of the diſeaſe it ſelf. But Humility keeps the Mind in a ſober well-prepared temper; keeps the Paſſions under diſcipline, and is always in a readineſs to receive the ſhock of a danger, or evil imminent or impendent, without any great diſorder or aſtoniſhment: An humble Man hath no ſuch great value for himſelf, as to think he is to be exempt from calamities; and therefore is not much ſtartled at the approaching of them: He reckons he hath portion enough in this World, if he can keep his Innocence, the Peace of his Conſcience, and Quietneſs within; as for Matters of the World, as he makes not their enjoyment the object of his hope, ſo he makes not their loſs any great motive of his fear; Gods Will be done, is the language of his Soul in relation to them. Is he threat-

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ed with the loſs of his Eſtate, of his Friends and Relations, of his Honour and Eſteem, and hath he the News of his Death, either from without, by violence or perſecution, or from within by the forerunners of it, ſickneſs or old age? yet is he by no means tormented with fear by theſe meſſengers.

1. The evenneſs of his own Mind furniſheth him with the opportunity and uſe of his Reaſon to check his fear as a vain, fooliſh and unſerviceable paſſion, that may torment him, and by preſent anticipation make his preſent condition worſe and more troubleſome, but not cure the danger.

2. The ſenſe of his ſubordination to the Divine power and pleaſure, quiets his mind with this thought: *My Maker wants not power to reſcue me from the danger, if he pleaſe; but if he be not pleaſed, it is my wiſdom and my duty to ſubmit to his good pleaſure; it is the Lord that doth inflict or permit, his will be done.*

3. Upon the approach of ſuch dangers or evils he retires into himſelf; *What am I, that I ſhould think to be exempt from theſe incumbent evils? What title have I to any the leaſt good I enjoy? Is it not the meer bounty of my Maker? If the dangers I foreſee leave me any thing, if they leave my life, they leave me more than I deſerve; if they be ſuch as menace the loſs of that alſo, yet they cannot take away my innocence, my integrity, my peace with God, and with my ſelf; and it is an admirable bounty that the God of Heaven hath preſerved that to me, and accepts this little poor ſmall good that he finds, or rather makes in me, ſo as to reward it with his favour and acceptation and peace with him.*

Good God! *when I look upon that which I call my Innocence, what a ſpotted piece is it, that I am even aſhamed to call it Innocence? when I look upon my Integrity, with what a deal of ſecret hypocriſie hangs about it, that it deſerves not the name of Integrity, and yet that little ſmall* *particle of what I call Innocence and Integrity which is truly ſuch, it is his gift to me that is pleaſed to own and reward it as mine, with peace and favourable acceptance; and as long as he is pleaſed thus to continue to me what indeed is his, and thus to accept it as if it were my own, what reaſon have I to fear the loſs of all things elſe, even life it ſelf? ſince ſtill I enjoy much more than I deſerve, and which no Man or Devil, no Calamity or Danger, no not Death it ſelf can deprive me of? and thus far of the advantages of Humility in relation to a mans ſelf.*

III. The advantage of Humility *in relation to others* is of two kinds; 1. The advantage the humble man doth to others; 2. The advantage which the humble man receives from others upon the account of his humility.

1. As to the former of theſe; we may eaſily judg what Good an Humble Man brings to Mankind, by conſidering the Evil that Pride or a Proud man bringeth thereunto. If a man duly conſiders moſt of the miſchiefs that happen to mankind and follow them to their Original, he ſhall find that the moſt of them owe their Original to this Root. Let a man but look abroad in the World, he ſhall find a ſort of evil Spirits, or Furies in it, that fill it with infinite diſorders and miſery: For inſtance, Atheiſm, Hatred, Strife, Contention, Wars, diſparaging Powers, Hereſies, Envy, Ambition, Sedition, Oppreſſion, Perſecution, Detraction, Slandering, Cruelty, Contempt, Uncharitableneſs, Cenſoriouſneſs, and a thouſand more ſuch deviliſh Furies, that fill the World with blood, and confuſion, and diſorder. And now let us but trace thoſe or any of thoſe to their Original, we ſhall find that for the moſt part Pride is that *Pandora's* Box, out of which they ſpring and iſſue. Let us take an eſtimate of ſome of them: *Atheiſm,* that cuts in ſunder all the bonds of Religion, Government, and Society, whence comes it? but by

the Pride of mens hearts, that cannot endure to have a Sovereign Lord above them, but that they may be ſelf-dependent; or the Pride of mens Wits, that out of ſcorn of any thing they think vulgar, and to magnifie themſelves, dare attaque the moſt Sovereign truth in the World, the Being or Providence of God. So for *Contention*, Strife, *Diſobedience* to Parents, Rebellion againſt Governors, they all ſpring moſt ordinarily from the ſame root of Pride: *By Pride cometh Contention*, Prov. 13. 10. Men that cannot endure to be controlled, either by Laws or Governors, by Parents or Superiors, but think their own Will and Luſts muſt be the uncontrollable rule of all their actions. So again for *Wars*, there is rarely any War between Princes or States, but either of both ſides, or at leaſt of one ſide, Pride and deſire of Domination is the true root and cauſe of it, though it be guilded over ſometimes with other Pretences. Again, for the third part, the *Diſputes* among perſons of Learning, or pretending to it, ariſe from the Luſt of Pride contending for a Sovereignty in Wit, or Learning, impatient of contradiction, eager and implacable; conteſting for reputation, victory, and the maintaining of what they have once aſſerted, and ſcorning the leaſt retraction. So that many times, upon petty, inconſiderable, unuſeful, inevident trifles, men are as hotly engaged, as if Heaven were at ſtake upon it: And from hence many times come *Hereſies*, when Men pretending to greatneſs of Wit and Learning, but in truth of haughty and ungovernable Spirits, either upon the ſcore of vainglory and reputation, or upon ſome conceived affront or neglect from the Orthodox, ſet up for themſelves, draw parties to them, and begin a Scheme of Religion of their own deviſing. From the ſame Root comes *Envy*, *Ambition*, *Detraction* from others, becauſe they think all preeminence due to their own worth, and that any good that happens to others, is a kind of derogation from themſelves; aſpiring thoughts, and parties endeavouring to cruſh and ruine all that ſtand in their way to that mark of grandeur that they aim at. And the like inſtances might be given in almoſt all thoſe turbulent Luſts and Paſſions among Men, that break out to the common diſturbance of mankind, and all Humane Societies.

And therefore certainly, whatever virtue, or temper, or habit (or whatſoever elſe we ſhall call it) there is, that cures this mad, and unruly, and exorbitant luſt of Pride among Men, muſt needs be one of the moſt benevolent, and uſeful, and advantageous things to Mankind and Humane Society: And this is that excellent virtue of Humility and Lowlineſs of Mind.

If this Virtue did obtain among all Men, it were not poſſible, that thoſe bluſtering Storms, that diſquiet and diſorder Mankind, would be found in the World; but inſtead thereof Peace and Love, mutual offices of Kindneſs and Charity, Sweetneſs of Converſation, every one giving preference to another, rather than invading him, his reputation or intereſt, beneficent to all.

But it is true, that there is little hope that all mankind will arrive to ſuch a temper; and this indeed is that which makes the only conſiderable Objection againſt it, which may be thus improved:

You commend Humility, as the great and ſoveraign Antidote againſt Pride, the common diſturber of mankind; and certainly, what you ſay is undoubtedly true, if all the World could be perſwaded to it; but this never was, nor never can be expected; as there are Wolves, and Lions, and Bears, and Tigers among Beaſts, as well as Sheep, and other innocent Beaſts; and as there are Kites, Vultures, and Hawks among Birds, as well as Doves, and other innocent Birds; ſo among Men there [*ever have been*] *and*

ever

re will be Men of Pride and Haughtineſs, of Ambition and Vain-glory, of ſavage, and cruel, and domineering Spirits: And therefore unleſs all could be perſwaded to be Meek and Humble, it were as good and better that none ſhould be ſuch upon theſe two accounts: Viz. Firſt, *That ſo long as the moſt of Mankind are guilty of this Paſſion of Pride, nay, if it were but an equal, nay, a leſs number in proportion to thoſe that are humble and meek, the World would ſtill be as tumultuous as ever. A violent Wind coming out of one Coaſt, would make the Sea as troubleſome, as if it came out of many. Again,* Secondly, *Thoſe that were meek and humble would be expoſed, as a common prey, to all the reſt, and their condition would be ſo much the worſe in the World, by their Humility and Meekneſs. Their caſe in the World would be like a fair Gameſter, that plays fairly, meeting with a Foul or a Cheating Gameſter, he were ſure to go by the loſs. Therefore ſince Pride, the Mother of Violence will be uſed in the World by ſome, and it may be the greateſt part of Mankind, it is better to be of the ſame make, to deal with them at their own Weapon, to be as proud, and conſequently as violent, as the reſt of Mankind, (for it is part of the Game of the World) and then a Man may have ſomewhat; otherwiſe his humility makes his caſe worſe.* Veterem ferendo injuriam invitas novam. *Where the Countrey is full of Wolves and Tygers, it is better to be a Wolf or Tyger as well as they, than be a Sheep, and expoſed to their violence.*

I anſwer to this Objection.

1. As to the former part, that though it be true, that it can never be expected that all the World ſhould be perſwaded to be Humble, no more than it can be expected that all ſhould be perſwaded to be Virtuous, Juſt, or Honeſt; but yet if there were ſome, though the leſſer part, of Mankind truly Humble and Lowly, it would make very much to the abating of thoſe Evils that ariſe by the Pride and Haughtineſs of Men. 2. Becauſe

cauſe the more Humble Men there are in the World, it neceſſarily follows there are the fewer Proud Men, and conſequently fewer common Diſturbers of the peace and welfare of Mankind and Humane Society. 2. When the conteſt comes by the Proud Man againſt the Proud Man; indeed there is the ſame tumult between them, as if there were none humble; but when the conteſt is by the Proud Man againſt the Humble Man, the ſtrife is quickly at an end. It is a true Proverb, *It is the ſecond blow makes the fray.* The Humble Man gives way to the Wrath and Inſolence of the Proud Man, and thereby ends the quarrel; for *Yielding pacifieth Wrath,* ſaith the *Wiſe man,* and I have very often obſerved, that the Quietneſs of Spirit and Humility of a Man attacked by a Proud Man hath ſubdued and conquered his Pride and Animoſity to a wonder, and made him tame, that by oppoſition would have been furious and implacable. Soft words breaks the Bones, and a Sword is ſooner broken by a blow upon a Cuſhion or Pillow that yieldeth, than upon a Bar of Iron that reſiſts. But if it ſhould fall out, that the Proud Mans Violence is not broken by the Gentleneſs and Facility of the Humble Man, whereby he ſuffers in his own particular; yet there be two advantages that hereby happen to the Publick: *viz.* 1. That the contention is ſoon at an end; the Proud Man hath got the day, and the Parties are quiet. 2. It gains a ſecret Compaſſion from the beholders to the injured Humble Man, and a general Reſentment and Deteſtation of the injury committed to the Humble Man, that receives the injury with ſo much Humility, and bears it with ſo much Patience; and thereby Pride and Oppreſſion become the common objects of the general deteſtation: And the generality of Mankind thereupon look upon them as

Eccleſ. 10. 4.

v. Prov. 25. 15. *A ſoft Tongue breaketh the Bone.*

Beaſts of prey, with hatred and abhorrence, and endeavor means to ſecure themſelves againſt it. 3. A third advantage is this, That though oftentimes humble and good Men are expoſed to the injuries of the Proud, Violent, and Inſolent, yet they are a kind of ferment or leven in the places where they live, and by the ſecret influence of their Virtues, the commendableneſs of their Converſation, and the ſecret intereſt that Virtue hath in the Soul, not only of good, but even of the worſt of Men, it doth work upon Mankind, aſſimilates them in ſome meaſure to it ſelf, and makes others good and humble, by a kind of ſecret Magnetiſm that that Virtue hath upon the Minds of Men; and the more ſuch are in number in the World, the more effectual and operative their Example and Influence will be upon thoſe with whom they converſe.

2. As to the ſecond, namely, the Damage and Detriment that the Humble Man receives in the World, upon the very account of his Humility. I anſwer, *Firſt*, that Detriment is abundantly recompenſed with the quiet, and tranquillity, and evenneſs, and compoſedneſs of his own mind: As a Man poſſeſſeth his own Soul by Patience, ſo he doth by Humility, namely, the compoſedneſs, right temper, and due ſtate of his own Mind, which no proud, or violent, or impatient Man doth or can. But *ſecondly*, It is moſt certain, that though an Humble Man may upon the very ſcore of his Humility and Meekneſs, receive a bruſh in the World; yet at the long run he gains advantage thereby, even in this preſent life. When I firſt read the ſaying of our Saviour, *Matth.* 5. *Bleſſed are the meek, for they ſhall inherit the Earth.* I looked upon it as a meer Paradox, if applied to the comforts of this life; and therefore thought it muſt be meerly, and only intended of that new Heaven and new Earth wherein

dwelleth *Righteouſneſs*; 2 *Pet.* 3. 13. But upon deeper conſideration I found it, in a great meaſure, true alſo of the former. For, 1. It is moſt certain, that no proud Man is truly loved by any but himſelf; but, ſo far as relates to his Pride, every Man hates him. One proud Man perfectly hates another, and looks upon him as his Enemy; and thoſe very Actions of Pride that his own ſelf-love makes him approve, or at leaſt, allow in himſelf, he ſcorns, derides, and abhors in another. And though an Humble Man hath a common love to every Man, though proud, or otherwiſe vitious, as being one of Mankind, yet in relation to his Pride he loves him not, nor approves. That very Conſideration therefore, that renders a Proud Man hated, or not loved, renders an Humble Man loved or approved; yea, and by the very Proud Man himſelf; for he looks upon him as no obſtacle or impediment to the attaining of his ends, as one that is injurious to none, beneficent to all, gentle, and one that ſtands not in his way, giving all due reſpect, honour, and deference ſuitable to his place and dignity; he wiſheth all the world were ſuch as he, except himſelf, and therefore he reſpects and tenders him; yea, and we ſhall by daily experience ſee in the World, That if one Proud Man injure or oppreſs an Humble Man, it is a thouſand to one another undertakes his Patronage, Defence, and Vindication, and very oftentimes is a means of his Protection and Deliverance. 2. But farther, It is a certain and experienced Truth, that Virtue and Goodneſs, eſpecially, that of Humility, hath a ſecret party and intereſt even in the worſt of Men; and Men ſecretly love or, at leaſt, approve it in another, though they practiſe it not themſelves; for Virtue, Goodneſs, and Humility, hath a ſecret congruity to the true and genuine frame of the Humane Nature; and though Mens Luſts and Paſſions may, in a great meaſure, obſcure the conſonancy to it, they can never extinguiſh it, but the Mind and Conſcience will give a ſecret ſuffrage to it, wherever it finds it. 3. It is a thing obſervable, that though the generality of Mankind abound with Pride, Intemperance, Injuſtice, and almoſt all kind of vitious Diſpoſitions; yea, though the beſt of Men are not without the irruptions of ſome of theſe diſtempers; and though it muſt needs be, that where there is the greateſt number, there is the greateſt external force, either to make ſuch Laws as they pleaſe, or to make ſuch Governors as may be ſuitable to their diſpoſition; yet it is rare, and a very prodigy to find any Nation to make Laws in favor of Pride, Ambition, Intemperance, Luxury, Oppreſſion, Violence, Injuſtice, &c. Or to chuſe ſuch Magiſtrates or Governors (where it is in their choice) as are apparently inclinable to thoſe Vices; but in their choice of Laws they chuſe ſuch, as may rather ſuppreſs thoſe Vices and maintain and incourage Sobriety, Humility, Meekneſs, Beneficence, as things moſt convenient to Humane Society; and in their choice of Governors, they rather commit the truſt of themſelves, and their Eſtates and Properties, to thoſe hands that they find ſober, temperate, humble, juſt, than thoſe that are looſe, intemperate, proud, ambitious, high-minded, inſolent, &c. which is not only an Indication, but even a Demonſtration, that although Mens Paſſions and Luſts may tranſport themſelves into thoſe vices, yet their Judgments and Principles are againſt them: And by this means it comes commonly to paſs, that though an humble or a virtuous Man may meet with juſtles and rubs from the proud and inſolent; yet at the long run he comes off with advantage, becauſe he hath the greateſt protection and countenance, not only from the great Soveraign of Heaven and Earth, but alſo of Humane Laws and Governors, which, next under God, is the greateſt protection that can be imagined in this World, which very commonly makes good, even *ad literam*, the ſaying of our Saviour, *The meek ſhall inherit the Earth*; and the ſaying of the *Wiſe man*, Prov. 18. 12. *Before honour is humility*; and Prov. 16. 19. *Better is it to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.* Prov. 22. 4. *By Humility and the Fear of the Lord are Riches, and Honour, and Life.* Theſe and the like ſentences, as they proceeded from the wiſeſt of meer Men; ſo they were not ſpoken at a venture, but upon ſound deliberation, judgment and experience, and from the true Nature and Circumſtances of things.

And now the true conſideration and digeſtion of what hath been ſaid, as it affords excellent and effectual *Motives* to the following of this Virtue of Humility, ſo they contain excellent *Means* to attain it; becauſe they may put Men upon due conſideration, and deſcending unto themſelves; the want of which is the only or principal cauſe of Pride: For ſo much of Pride as any Man hath, ſo much of Folly, Inadvertence, and Inconſiderateneſs he hath; and true Humility on the other ſide, is a kind of neceſſary reſult of wiſe and deliberate and attentive Conſideration.

Yet ſome things I ſhall add as *Means* naturally and immediately conducing to the ingenerating and improving this Virtue in the mind of Men:

1. Conſider, *That whatſoever good thou haſt*, which may occaſion elation of mind, *is but what thou haſt received from the free bounty and goodneſs of thy Maker. What haſt thou, which thou haſt not received?*

2. Conſider, *That the good that thou haſt ſo received, thou haſt not received as an abſolute Proprietor, but only as a Steward to improve to thy Lords uſe; and the more thou haſt of any ſuch good, the greater is thy account; Whether it be of Wit, of Wiſdom, of Learning, of Honour, of Power, of Wealth.* If thou

as a Receiver, a Treaſurer, a Bailiff, a Steward of another Man, and perchance upon that account haſt a great Treaſure of Wealth or Money in thy hands, thou haſt indeed great occaſion of Care, and Vigilance, and Fidelity, and Circumſpection, to husband well and faithfully, and to keep thy accounts fair and even; but no cauſe to make thee proud. It is indeed thy burden, rather than benefit or advantage; *to whom much is given, of him ſhall much be required.* Be humble therefore, thou wilt perform thy truſt the better; for thou art but an Accomptant, a Steward, the Depoſitee of what thou haſt received.

3. Conſider, *What it is thou prideſt thy ſelf in, and examine well the nature of the things themſelves, how little and inconſiderable they are, or, at leaſt, how uncertain and unſtable they are.* Every Age, every Complexion, every Condition and Circumſtance of life commonly afford to inconſiderate Souls, ſome little temptation to Pride and Vanity, which yet, if Men did well weigh and conſider, they would appear to be but little bubbles, that would quickly break and vaniſh.

Thou haſt fine gay *Cloaths*, and this makes Children and young Men and Women proud, even to admiration: But thou art not half ſo fine and gay as the Peacock, Oſtridge, or Parrot; nor is thy bravery ſo much thine own, as theirs is; but it is borrowed from the Silk-Worm, the Golden Mines, the induſtry of the Imbroiderer, Weaver, Taylor; and it is no part of thy ſelf. And haſt thou the patience to ſuffer thy ſelf to be abuſed into this childiſh pitiful fooliſh pride?

Thou haſt it may be *Wealth*, ſtore of Money, but how much of it is of uſe to thee? That which thou ſpendeſt, is gone; that which thou keepeſt, is as inſignificant as ſo much dirt or clay; only thy care about it makes thy life the more uneaſie: Beſides, the more thou haſt, the more thou art the mark of other Mens rapine, envy, and ſpoil. It is a thouſand to one thou carrieſt not thy Wealth to thy Grave, or if thou doſt, thou canſt not carry it farther, but leave it, it may be to a Fool or Prodigal. And why art thou proud of that which is of no great uſe to thee while thou haſt it; and commonly the faſter thou thinkeſt to hold it, the ſooner it is loſt, like him that gripes *Calice* Sand in his fiſt.

Thou haſt *Honour*, *Eſteem*; thou art deceived, thou haſt it not, he hath it that gives it thee, and which he may detain from thee at pleaſure. The reſpect, and honour, and eſteem thou haſt, depends upon the pleaſure of him that gives it. Again, how brittle and feeble a thing is Honour, Eſteem, and Reputation? A falſe calumny well and confidently broached, is able many times to give it an irrecoverable ſhock. The diſpleaſure of the Prince, or a greater Man than thy ſelf, makes thy Sun ſet in a Cloud; and a popular jealouſie, imputation, or miſrepreſentation in a moment daſheth the Applauſe, Glory, Honour, and Eſteem, that a Man hath been building up twenty or thirty years. And how vain a thing is it, to be proud of the breath, either of a Prince or People, which is theirs to recall every moment? But ſuppoſe it were as fixed and ſtable a reputation and honour, as a Rock of Marble or Adamant, and that it were the beſt kind of honour imaginable, namely, the reſult of thy Virtue and Merit; yet ſtill it is but a ſhadow, a reflection of that Virtue or Worth, which if thou art proud of, thou embaſeſt and degradeſt into vanity and oſtentation; and canſt thou think it reaſonable to be proud of the ſhadow, where thou oughteſt not to be proud of that worth that cauſeth it?

Again, *Thou haſt* Power, *art in great* Place and Authority; but thou art miſtaken in this, the Power thou haſt is not inherent in thy ſelf: One of the meaneſt of thoſe, whom it may be thou oppreſſeſt, is inherently as powerful as thee, and could it may be over-match thee in ſtrength, Wit, or Policy; but the Power thou haſt is (next under the Diſpenſation of the Divine Providence) from thoſe Men, that either by their Promiſes, Faith, or Voluntary Aſſiſtance have inveſted thee with this Power, This Power is nothing inherent in Thee; but it depends upon the Fidelity or Aſſiſtance of others, which if they either by Perfidiouſneſs to Thee, or Reſiſtance againſt Thee, or withdrawing their Aſſiſtance to Thee, ſhall call again home to themſelves, thou art like *Sampſon* having loſt his Locks, *Judg.* 16. 17. *Thy ſtrength will go from thee, and thou wilt become weak, and be like another man.* And how have the Hiſtories of all Ages, and our own experience, ſhewn us by very frequent examples, Men unexpectedly, and upon many Moments and Occurrencies ſeemingly moſt ſmall and inconſiderable, been tumbled in a moment from the moſt eminent and high degree of Power, into a moſt deſpiſed and deſpicable condition? Power hath very oftentimes, like *Jonas* his Gourd, been externally fair and flouriſhing, when at the ſame time there lies a Worm at the Root of it unſeen; but in a moment gnaws aſunder the Roots and *Fibres* of it, and it withers; and for the moſt part, the more extenſive and immenſe Humane Power grows, the ſooner it falls to pieces, not only by the Divine Providence checking and dejecting it: But by a kind of natural reſult from its own exorbitance and exceſs; for the greater it is, the more difficult it is to manage; it grows top heavy, and the *Baſis* grows too narrow and weak for its own burden. Beſides it is the common mark of Envy and Diſcontent, which watcheth ſedulouſly all occaſions to unhorſe it, and oftentimes prevails. When power proves too grievous and over burdenſom, it loſeth the end for which it is conferred, and makes people deſperate and impatient, *Entia nolunt male gubernari.* If it be managed with Prudence and Moderation, it is the greateſt Benefit to Humane Society: But it is the burden of him that hath it, if it be managed tyrannically and exorbitantly; it fills the Maſter full of fears, the People full of rage, and ſeldom proves long lived. And what reaſon haſt thou to be proud of what is moſt certainly thy burden, or thy danger, or both?

Again thou haſt *Strength*, or *Beauty*, or *Agility of Body*. Indeed this thou haſt more reaſon to call thy own, than any of the former: But yet thou haſt no cauſe to Pride thy ſelf in it; thou canſt not hold it long at beſt, for Age will decay that Strength and wither that Beauty, and Death will certainly put a period to it; but yet probably this Strength or Beauty is not ſo long-lived as thy ſelf, no nor as thy youth; a diſeaſe, it may be, is this very moment growing upon thee, that will ſuddenly pull down thy Strength, and raſe thy Beauty, and turn them both into rottenneſs and loathſomneſs. Nay, let any obſerve it that will, that Strength, and that Beauty that raiſeth Pride in the heart, is of all other ſhorteſt lived, even upon the account of that very Pride: For the oſtentation and vain-glory of Strength puts it forth into deſperate and dangerous undertakings, to the ruine of the owner; and Pride of Beauty renders the owner thereof fond of the praiſe of it, and to expoſe it to the view of others, whereby it becomes a temptation to Luſt and Intemperance, both to the owner of it, and others, and in a little while becomes at once its own ruine, and ſhame.

But it may be thou haſt *Wit and Judgment*, a quick and ready Underſtanding, and haſt improved them by great Study and Obſervation, in great and profound Learning. This I confeſs, is much more thy own, than any of the former Endowments; but moſt certainly, if thou art proud of any of theſe, thou art not yet arrived to the higheſt improvement of Underſtanding, namely, Wiſdom. Folly and Madneſs may be conſiſtent with a witty, nay, a Learned Man, but not with a truly wiſe Man. And this thy Pride of theſe Endowments or Acqueſts, ſtill pronounceth and proclaimeth thee a Fool, for all thy Wit, and all thy Learning. For conſider with thy ſelf, 1. That thy Wit and *Learning* are but pitiful narrow things, in reſpect of the amplitude of the things that are to be known. *Maxima pars eorum quæ ſcimus, eſt minima pars eorum quæ neſcimus.* Take the moſt Learned Obſervant Philoſopher that ever was in the World, he never yet was fully acquainted with the nature of thoſe things that are obvious to ordinary obſervation, and near to him; never was the Man yet in the World, that could give an accurate account of the nature of a Fly, or a Worm in its full comprehenſion, no not of a Spire of Graſs; much leſs of himſelf, and his nobler Faculties; much leſs yet of thoſe glorious Bodies that every day and night object themſelves to our view. What a deal of Uncertainty, Inevidence, and Contradiction, do we find in the determination of the choiceſt Wits and Men of greateſt Learning, even in things that are obvious and objected in their out-ſide, to all their Senſes? So that the greateſt Knowledg that Men attain to in the things of Nature, is little elſe but a ſpecious piece of Ignorance, dreſſed up with fine words, formal methods, precarious ſuppoſitions, and competent confidence. Conſider 2. how brittle and unſtable a thing thy Wits, thy Parts, thy Learning is. Though old age may retain ſome broken moments of thy Wit and Learning thou once hadſt, yet the floridneſs and vigour of it muſt then decay and gradually wither, till very Old Age make thee a Child again, if thou live to it: But beſides that a Fever, or a Palſie, or an Apoplexy may greatly impair, if not wholly deface and obliterate thy Learning, deprive thee of thy Memory, of thy Wit and Underſtanding: Never be proud of ſuch a priviledge or endowment, which is under the mercy of a diſeaſe, nay of a diſtemper in thy Blood, an aduſt humor, an Hypocondriacal vapor, a caſual fume of a Mineral, or a fall, whether thou ſhalt hold it or loſe it. 3. But yet farther, mark it while thou wilt, (and it may be thou wilt ſooner perceive it in another than in thy ſelf) Wit and Learning in any Man, never in any caſe receives more foils, more diſadvantage, more blemiſhes, more impair than by Pride: He that is proud of his own knowledg, is commonly at his *non ultra*, and rarely acquires more, ſcorns inſtruction, and ſtops the farther advance of his faculties, knowledg or learning, and undervalues, and therefore neglects, what he might learn from others. Again, Pride caſts an Unſeemlineſs, Undecency, and many times even a Ridiculouſneſs upon the greateſt Parts and Learning: It is like the dead Fly in the Apothecaries Confection, that makes the whole unſavoury: How common and rife is this unhappy cenſure, that attends the commendation of ſuch a mans Wit and Learning; ‘Indeed he is a pretty man, a good Scholar, of fine parts, good underſtanding, but he knows it too well; his pride, ſelf-conceitedneſs, oſtentation, vain-glory, ſpoils it all, and renders the man under the juſt repute of a fool, and ridiculous, notwithſtanding all his Clerkſhip and Learning. But yet farther, Pride by a kind of Phyſical and natural Conſequence, very oftentimes robs men, even of that Wit and Learning, wherein they pride themſelves, by carrying up into the brain thoſe exalted, hot, cholerick humours, and fumes that break the ſtaple and right temper and texture of the brain. More learned men grow mad and brain-ſick with the Pride of that Learning they think they have attained, than in the purſuit and acqueſt of it. Therefore beware of Pride of thy Wit, Learning, or Knowledg, if thou intend to keep it, or to keep the juſt eſteem or reputation of it. On the other ſide Humility and Lowlineſs of mind is the beſt temper to improve thy faculties, to add a grace to thy learning, and to keep thee Maſter of it: It cools and qualifies thy ſpirits, and blood, and humors, and renders thee fit to retain what thou haſt attained, and to acquire more.

4. In all thy reflexion upon thy ſelf and what thou haſt, *never compare thy ſelf with thoſe that are below thee in what is worthy or eminent, but with thoſe that are above thy ſelf.* For inſtance in point of Learning or Knowledg, thy partiality and indulgence to thy ſelf will be apt to put thee upon comparing thy ſelf with thoſe that are ignorant, or not more learned than thy ſelf, as we ſee ordinarily idiots, or fools, or men of weak intellectuals, delight to converſe with thoſe they find or think more fooliſh than themſelves, and not with thoſe that are wiſer, that they may pleaſe themſelves with a thought that they are the wiſeſt in the company: but compare thy ſelf with thoſe that are more learned or wiſe than thy ſelf, and then thou wilt ſee matter to keep thee humble. If thou thinkeſt thou art a pretty proficient in Philoſophy, compare thy ſelf with *Ariſtotle*, with *Plato*, *Averroes*, *Themiſtius*, or *Alexander Aphrodiſæus* or any great Luminaries in Philoſophy; If thou thinkeſt thou art a pretty proficient in School-Learning, compare thy ſelf with *Aquinas*, *Scotus*, *Suarez*; If thou think thou excelleſt in the Mathematicks, compare thy ſelf with *Euclide*, *Archimedes*, *Tycho*, &c. and then thou wilt find thy ſelf to be like a little Candle to a Star. The moſt of the Learning that this Age glories of, is but an Extract or Collection of what we find in thoſe men of greater parts; only we think we have done great matters if we digeſt it into ſome other method, and prick in here and there a ſmall pittance of our own, or quarrel at ſomething that the Ancients delivered in ſome odd particulars. And yet even in this eſſay Self-love plays ſuch a part, that unleſs there be a great exceſs and admirable advantage of others that are above us in any learning or knowledg, we are ready to exalt our

ſelves above our ſtandard, and ſeem in our own eyes to be at leaſt equal to thoſe that exceed us, or by envy and detraction to bring down others below our ſelves, eſpecially if we hit upon ſome little caprichio that we think they ſaw not.

5. And laſtly, conſider the great *Example of our Lord* and Maſter Jeſus Chriſt, who was the only Son of the Glorious God, full of Wiſdom, Knowledg, Power, Holineſs, Goodneſs and Truth, and notwithſtanding all this, humbled himſelf and became of no reputation, and took upon him the form of a ſervant, emptied himſelf, and humbled himſelf, and became obedient to death, even the death of the Croſs; *Phil.* 2. 5, 6, 7, 8. Chriſt Jeſus brought with him from Heaven the Doctrine of Holineſs and Righteouſneſs, and in all his Sermons there is not any one Virtue that he commendeth and commandeth more, than Humility and Lowlineſs of Mind, nor any one Vice that he ſets himſelf more againſt than Pride and Haughtineſs of Mind. In his Beatitudes, *Mat.* 3, 35. Poverty of Spirit hath the firſt Promiſe, and Meekneſs or Humility the third, *Matth.* 23. 6, 7. He checks and diſparageth the Pride of the *Phariſees*, commands his Diſciples to run quite counter to their method; *He that will be great among you ſhall be your Servant*. Again, *Mat.* 18. 1. *Luke* 9. *Mar.* 9. 34. When the bubble of Ambition roſe againſt the Diſciples, who ſhould be greateſt, He checks their Pride and Ambition with the pattern and commendation of a little Child: And what he thus taught, he lived. One of the great Ends of the miſſion of Chriſt into the World, was that he ſhould not only be a Preacher of Virtue, Goodneſs and Piety, but alſo an Example of it: And if we look through the whole life of Chriſt, there is not one virtue that he did more ſignally exerciſe, or by his example more expreſly commend to the imitation of Chriſtians, than Humility. I do not remember that he ſaith in any

place, Learn of me to do Miracles, for I am mighty in power; no nor yet learn of me, for I am Holy, for I am obedient to the Law of God, for I am Liberal, though in all theſe he was exhibited as an excellent example of Holineſs, Obedience, and Charity, and muſt be the pattern of our imitation: But as if Humility and Lowlineſs of Mind were the great Maſter-piece of his Example, he calls out, even when he was in one of the higheſt Extaſies of Spirit, that we find until his Paſſion. *Matth.* 11. 25, 29. *Learn of me, for I am meek, and lowly in heart, and ye ſhall find reſt unto your Souls:* And in that ſignal advice given by the Apoſtle, *Phil.* 2. 5. *Let the ſame mind be in you, which was alſo in Chriſt Jeſus, who being in the Form of God, thought it no robbery to be equal with God: But made himſelf of no reputation, and took upon him the Form of a Servant, and was made in the likeneſs of Man; and being found in the faſhion of a Man, he humbled himſelf, and became obedient to death, even the death of the Croſs.*

But Bleſſed Saviour! Was there nothing elſe for us to learn of thee, but thy Meekneſs and Humility? was there not ſomething elſe wherein we were to bear in mind thy Image,and write after thy Excellent Copy? Was there not thy Holineſs, Purity, Obedience, Patience, Truſt in God, and all that Conſtellation of Virtues that appeared in thy Doctrine and Life.

Surely yes,he was exhibited both as a Prophet to teach, and an example to be imitated in all theſe alſo, but in his Humility, if we may ſay with Reverence, before all.

1. Becauſe the inſtance and example of his Humility was the moſt ſignal and wonderful of all the reſt of his admirable virtues; that the Eternal Son of the Eternal God,ſhould condeſcend ſo low,as to become a Man,born of a Woman,and live upon Earth ſuch a deſpiſed life,and die ſuch an accurſed death,is an inſtance of Humility,not only beyond all example,but an inſtance that is impoſſible in nature to be paralleled.

2. Becauſe Pride and Vain-glory is ſo unhappily rivetted in the corrupt nature of Man, and it is ſo hard a thing to bring him to be humble and lowly, notwithſtanding all the benefits and advantages of it, that it did not only ſtand in need of the moſt explicite Doctrine of Chriſt to teach and commend it, the moſt unparallelled example of Chriſt to win Men over to it, but alſo the moſt plain, and direct, and explicite Application of that example by that remarkable and ſpecial invitation of our Lord to it, *Learn of me for I am meek and lowly*. And again by his Apoſtle, *Let the ſame mind be in you which was in Chriſt Jeſus*, &c.

3. Becauſe, without Humility to prepare and mellow the hearts of Men, it could not be morally poſſible for them to receive the Faith of Chriſt. It was Pride that made the Doctrine of Chriſt only to be to the *Jews* a ſtumbling block, to the *Greeks* fooliſhneſs, but to them that are called, *viz.* That obey that call of Chriſt. *Mat.* 11. 28. *Come unto me all ye that labour and are heavy laden*, &c. *Learn of me, for I am meek and lowly in heart, it is Chriſt, the Power of God, and the Wiſdom of God.* 1 Cor. 1. 23, 24.

4. Becauſe, without Humility, all the reſt of thoſe excellent Virtues, that were taught in the Doctrine, and exhibited in the Example of Chriſt, had been but unacceptable. A viſible Holineſs, yet accompanied with Pride and Oſtentation, is but a diſguiſe of Holineſs, and that accurſed Hypocriſie, that our Saviour condemned in the Phariſees, and others, *Matth.* 6. 16. Obedience to the Law of God, Good works, Faſting, Prayer, yet if done with Pride, Oſtentation, and Vain-glory, are dead and unacceptable. *Matth.* 23. 5. Charity, Alms, and Beneficence, if done with Pride, and Oſtentation, and to receive Glory of Men, loſeth its worth and reward. *Mat.* 6. 1. So that Humility and Lowlineſs of Mind is the *ſubſtratum* and Ground-work, the neceſſary ingredient into all acceptable Duties towards God or Men.

JACOB'S VOW:

OR,

The Modeſty and Reaſonableneſs

OF

JACOB'S *Deſire.*

GEN. XXVIII. 30.

And Jacob *vowed a vow, ſaying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and rayment to put on, ſo that I come again to my Fathers houſe in peace, then ſhall the Lord be my God,* &c.

THE only thing that I intend to conſider upon this place of Holy Scripture, is *the Modeſty and Reaſonableneſs of* Jacob*'s Deſire*. He doth not deſire Greatneſs of Wealth, or Honour, or Power, or Splendor, or great Equipage in this World; but all that he deſires in reference to this World, is, 1. That the comfortable Preſence and ſenſe of the Favour and Love of God ſhould be with him; *If God will be with me*: 2. That the Protection of the Divine Providence may be continually over him; *and will keep me in the way that I go*: 3. That he would ſupply him, not with Curioſities or Delicacies, but with Neceſſaries; *and will give me bread to eat and raiment to put on.*

And the Truth is, this ſhould be the *rule and meaſure of every good Man*, in reference to this life, and the enjoyments of it, and the deſires of them, until he come to his Fathers houſe in Peace; that houſe wherein there are many Manſions, that the great Father, of whom all the Family in Heaven and Earth is named, hath provided for ſuch as Fear, and Love and Obey him.

Indeed the *two former* of theſe, though they be no more than what the bountiful God freely affords to all that truly love him, and depend upon him, are of a ſtrange and vaſt extent. Firſt, the comfortable Preſence of God ſupplies abundantly all that can be deſired by us, and abundantly countervails whatſoever elſe we ſeem to want; it is better than life it ſelf: And when the Ancients would expreſs all that ſeemed beneficial or proſperous in this life, they had no fuller and comprehenſive expreſſion of it, than that God was with him: *Joſeph*, Gen. 39. 3. *And when his maſter ſaw that the Lord was with him, and that the Lord made all that he did to proſper*: 1 Sam. 18. 14, 28. 2 Sam. 5. 10. the wiſdom and courage and ſucceſs of *David* is reſolved into this one thing, *The Lord was with him.*

But certainly, though the Divine Preſence ſhould not manifeſt it ſelf in external ſucceſſes and advantages, the very Senſe of the Favour and comfortable Preſence of God carries with it an abundant ſupply of all other deficiencies. *Pſal.* 4. 6, 7. The light of the countenance of Almighty God is the moſt Supereminent Good, and occaſions more true joy and contentment, than the redundance of all external advantages. Secondly, the Divine Protection and Providence is the moſt ſure and ſafe protection, and ſupplies the want of all other. The munition of Rocks is thy defence; and all other defences and refuges without this, are weak, impotent, and failing defences.

ſucceſs. Except the Lord watch the City, the Watchman watcheth but in vain.

That therefore which I ſhall fix upon is the laſt of his two deſires: If he ſhall give me bread to eat and raiment to put on.

The deſires of a good man, in relation to the things of this life, ought not to be laviſh and extravagant; not to be of things for Grandeur, or Delicacy or Exceſs: but to be terminated in things of neceſſity for his preſent ſubſiſtence, convenient food and rayment. If Almighty God give more than this, it is matter of the greater gratitude, as it was to Jacob, Gen. 32. 10. *I am not worthy of the leaſt of all the mercies, &c. for with my ſtaff, I paſſed over this Jordan, and now I am become two Bands*: But if he gives no more, we have enough for our contentation. Almighty God, who is never worſe than his Word, but moſt commonly better, hath not given us any Promiſe of more, neither hath he given us commiſſion to expect or ask for more. If he gives more than neceſſary, he exalts his Bounty and Beneficence; and yet, if he gives no more, it is Bounty that he gives ſo much; and is matter both of our Contentation, and Gratitude.

This the Wiſe man *Agur* made his requeſt, *Prov.* 30.8. *Give me neither Poverty nor Riches, feed me with food convenient for me.* This our Lord teacheth us to ask, in his excellent form of Prayer, *Give us this day our daily bread*: and this is that which the Apoſtle preſcribes, for the Rule of our contentation, 1 *Tim.* 6. 8. *And having food and rayment, let us be therewith content.*

And truly, if it pleaſeth God to allow us a Sufficiency, and Competency, for the neceſſity of our nature, we have very great Reaſon to be contented with it, not only as it is a duty enjoyned unto us, but upon moſt evident conviction of ſound Reaſon, both in regard unto Almighty God, in regard of our ſelves, and in regard of others. I ſhall mingle theſe Reaſons together.

1. It becomes us to be contented, becauſe *whatſoever we have, we have from the free Allowance, and Goodneſs of God*: He ows us nothing; but what we have, we have from free Gift and Bounty. If a Man demand a debt of another, we think it juſt he ſhould be paid what he demands; but if a Man receive an alms from another, we think it reaſonable that he ſhould be content with what the other gives, without preſcribing to the meaſure of his Bounty. But the caſe is far ſtronger here; we are under an obligation of duty to be charitable to others even by virtue of a Divine Command; but Almighty God is under no other Law of conferring benefits, but of his own Bounty, Goodneſs, and Will.

2. It becomes us to be content, becauſe *our meaſure and dole is given unto us*, as by him that is abſolute Lord of his own bounty, ſo *by him that is the wiſe diſpenſer* of his own benefits: He knows, far better than we our ſelves, what proportion is fitteſt for us. He hath given us enough for our neceſſity, and we are deſirous to have ſomewhat more; the Wiſe God knows, it may be, that more would do us harm, would undo us; would make us Luxurious, Proud, Inſolent, Domineering, Forgetful of God: The great Lord and Maſter of the great Family of the World, knows who are, and who are not able to bear redundancy: And therefore if I have food convenient for me, I have reaſon to be content, becauſe I have reaſon to believe the Great and Wiſe God knows what proportion beſt fits me; it may be, if I had more, I were ruined.

3. We muſt know that we are but Stewards of the very external Bleſſings of this life, and at the great *Audit* we muſt give an account of our Stewardſhip; and theſe Accounts will be ſtrictly peruſed by the great Lord of all the Family in Heaven and Earth. Now if our external Benefits be but proportionable to our neceſſities and ne-

ceſſary uſe, our Account is eaſily and ſafely made: *Imprimis*, I have received ſo much of thy external bleſſings as were neceſſary for my food and clothing, and for the feeding and clothing of my Family: But on the other ſide, where there is a ſuperfluity and redundance given over and above our neceſſary ſupport, the account is more difficult. *Where much is given, much will be required.* There will be an account required, how the redundant overplus was employed; how much in Charity, how much in other Good Works; and God knows that too too often very pitiful accounts are made of the ſurpluſage and redundancy of a liberal Eſtate; which will be ſo far from abating the account, as it will enhance it: *Item* ſo much in Exceſs, Debauchery, and Riot; ſo much in coſtly apparel; ſo much in Magnificence and vain ſhews, and the like.

4. Our natures may be well enough ſupplied with little; *Natura paucis contenta*; and whatſoever is redundant, moſt commonly turns to the damage and detriment of our nature, unleſs it meet with a very wiſe proprietor: For the Exceſs in the abuſe of ſuperfluities in eating and drinking, and gratifying our appetites; or the exceſs of care and pains in getting, or keeping, or diſpoſing ſuperfluities and redundance, commonly doth more harm, even to our natural complexions and conſtitution, than a mediocrity proportionate to the neceſſities of nature.

5. *Whatſoever is more* than enough for our natural ſupport, and the neceſſary ſupply of our Families, and ſo employed, *is in truth vain, uſeleſs, unſerviceable*; and ſuch a man is rich but in fancy and notion, and not in truth and reality: For the uſe of externals is ſupply of our natural neceſſity; if I have a million of Money, and yet a hundred Pounds is ſufficient, and as much as I ſhall uſe to bring me to my Grave; the reſt is vain and needleſs to me, and doth me no good: It is indeed my bur-

then, and my care, and my trouble; but is of no more uſe to me in my Cheſt, than if it were in the center of the Earth. It is true, I have thereby a happy opportunity if I have a large and a wiſe Heart to diſpoſe it for the glory and ſervice of God, and the good of mankind, in works of Piety, Charity, and Humanity: but if I keep it in my Cheſt, it is an impertinent trouble, neither uſeful for my ſelf, becauſe I need it not, I have enough without it; nor as I order it is it uſeful for others, no more than if it were an hundred fathoms under ground.

6. *A ſtate of Mediocrity* or ſupplies proportionate to my neceſſity is infinitely *more ſafe to me*, even in reſpect of my ſelf, than an eſtate of Glory, Wealth, Power, and Abundance. An eſtate of mediocrity and commenſurateneſs to our exigence and neceſſity is the freeſt of any condition in the World from perturbations and temptations: a ſtate and condition of want, and too narrow for our neceſſities, is an eſtate ſubject to ſome troubles and temptations: But of all conditions in the World, a redundant and over-plentiful condition is moſt ſubject to the moſt dangerous and pernicious temptations in the World: as namely, Forgetfulneſs of God, Self-dependence, Pride, Inſolence, Oppreſſion, Injuſtice, Unquietneſs of mind, Exceſs, Luxury, Intemperance, Contempt of others: and I have very often known thoſe perſons that have carried themſelves ſteadily and commendably in a condition of Mediocrity, nay have been able to bear with victory the ſhocks of thoſe temptations that ariſe from Want and Poverty, yet when in the late times they were advanced to Wealth, Power and Command, were loſt and could not bear the temptations that attended Grandeur, Wealth and Power; and the Sun of wealth and proſperity quickly diſrobed them of that mantle of Innocence, Piety, and Virtue, that they kept about them againſt the ſtorms and aſſaults of wants and neceſſities. So that certainly it requires a greater vigilance, attention,

induſtry and reſolution, to oppoſe and conquer the temptations of Grandeur, Wealth, and Power, than the temptations of Want, Neceſſity, and Poverty: Some Patience and Humility will do much to ſubdue the latter; but he that will acquit himſelf from the temptations of the former, hath, and hath need of, great Wiſdom, Moderation, Sobriety, and a low eſteem of the World, and eſpecially, a great and practical exerciſe of the Fear of God, Faith in his promiſes, and a fixed Hope and proſpect of the promiſes of Immortality and Glory, whereby they may overcome the flattering and deceiving World.

7. A ſtate of externals proportionate to our neceſſities is a far *more ſerene and ſafe* eſtate *in reference to others*; than an eſtate of external Grandeur, and Wealth and Power: And the reaſons are, firſt, becauſe the former hath nothing that others do covet or deſire; but the latter hath gotten the golden Ball, that the generality of mankind are fond to have, and are reſtleſs till they have gotten it; which makes the man's eſtate unquiet and unſafe, becauſe he hath many competitors for what he enjoys, which are continually endeavouring to trip up his heels; juſt as we ſee when a Bird hath gotten a booty or prey, all other Birds of prey are following and catching after it, and even moleſting him that hath it. Secondly, becauſe he that enjoys much, either of Honour, or Wealth, or Power, is the object of the Envy of other men, which is a buſie, reſtleſs, pernicious humour, and ever picking quarrels and finding faults, and ſtudying and endeavouring the ruine of its object: Whereas a ſtate of mediocrity, is a ſtate of quietneſs, and free from the aſſaults and ſhafts of his peſtilent companion.

8. We ſee that all worldly matters are by a kind of inbred and connatural neceſſity *ſubject to Mutations and Change*. When Grandeur, and Honour, and Wealth are at their higheſt pitch, like the Sun in the Meridian, it ſtays not long there, but hath its declination. Now the chan-

ges that are incident to Greatneſs and Wealth, are always for the worſt: they moſt commonly take their wings and fly away, when they ſeem to be in their higheſt pitch of plenty and glory: And this creates in a man very great anxiety and reſtleſs fear, leſt he ſhould loſe what he hath; and infinite ſtruglings and ſhiftings to keep it when it is going; and extreme diſappointment, vexation and ſorrow when it is gone. On the other ſide, a ſtate of Mediocrity may have its changes too; and as it is ſeldom for the worſe, ſo it is moſt ordinarily for the better; whereby the man hath great Peace and Tranquillity. We need not have a better inſtance of both theſe conditions than in *Jacob*, the perſon in the Text: While he was in a ſtate of mediocrity, and rather indeed, in a ſtrait, than in an ample condition; when he had nothing but his Staff, and his ſupplies of Bread to eat, and Clothes to put on, he was in a ſtate of great Tranquillity; and that change which befell that condition, was a change not for the worſe, but for the better, at leaſt in relation to externals, his ſupplies increaſed; but as ſoon as he once arrived at great wealth, under his Uncle *Laban*, though, it is true, the Divine Providence kept him from a total loſs of it, yet he ſoon found that proſperous condition full of thorns and difficulties: 1. His Uncle and his Sons began to envy his wealth, and he began to be in great fears and jealouſies leſt he ſhould be deprived of all. 2. Then to avoid that fear, he flyes, and his Uncle purſues him; and then he was under a new fear of loſs of all he had got. 3. When that fear was over, then he fears that the rumor of his wealth, and the former diſpleaſure of his Brother *Eſau* might make him and all his wealth a prey to his Brother; and certainly, had not the immediate Providence of Almighty God ſtrangely interpoſed, he had not only felt the difficulties and unquietneſs of his great wealthy condition (which were profitable for his inſtruction) but he had ſuffered a total deprivation of it, either by *Laban*, or *Eſau*, or at leaſt by the neighbours of the *Shechemites*, exaſperated by the treachery and cruelty of his two Sons *Simeon* and *Levi*.

Upon theſe and many more Conſiderations, it is moſt evident, That a ſtate of Mediocrity in externals is to be preferred before an eſtate of much Wealth, Honour, or Grandeur: that of the two extremes, Poverty on the one ſide, or very great Wealth and Glory on the other; the latter is in truth more dangerous aud difficult than the former; but that of *Agur*'s Prayer, a ſtate of Mediocrity, neither Poverty nor Riches, but food convenient for a man's condition is the moſt deſirable ſtate in this life, and that which avoids the difficulty of both extremes.

I would willingly from theſe Conſiderations therefore learn *to attain ſuch a temper and diſpoſition of Soul, as might be ſafe and uſeful for me in relation to all theſe three Conditions of Life*, whichſoever of them the Divine Providence ſhould ſend unto me.

1. In reference to a *Mediocrity*, or ſuch a ſtate of externals, as might be ſuitable to the exigence and nature of my condition in this life; I ſhould make ſuch a ſtate my choice, and not my trouble, I ſhould with all Thankfulneſs acknowledg both the Goodneſs, and Wiſdom of Almighty God, in giving me ſo competent, and ſo ſafe a condition; that hath by his Providence delivered me from the difficulties, and inconveniencies, and dangers, and temptations of both extremes, namely, great want, and great wealth: and I ſhall bear my lot, not only with great Patience and Quietneſs, but with great Contentation and Thankfulneſs.

2. In refference to an *eſtate of Want or Indigence*: If it ſhould pleaſe the Divine Providence to appoint that condition to me, I ſhould nevertheleſs comfort and ſupport my ſelf with ſuch Conſiderations as theſe: 1. Though my condition be narrow and neceſſitous, yet it is that,

which the Great Wiſe Lord of the great Family of the World, hath appointed to me; I will therefore bear it with Patience and Reſignation. 2. Though it be an eſtate of indigence and narrowneſs, yet it is ſuch as affords me and my Family life and ſubſiſtence, though not without much pains and difficulty; It might have been worſe, and it may pleaſe God to make it better, when he ſeeth fit; I will therefore bear it with Contentedneſs as well as Patience. 3. Though my ſtate be very narrow and pinching, yet it is poſſible much more ſafe than an eſtate of Grandeur and Affluence: my Account is the leſs; my Temptations not ſo dangerous; my Cares fewer: my leſſons of Dependence upon God, of Humility and Lowlineſs of mind, of Temperance and Sobriety, of Contempt of the World, of Valuation of Eternity and Proviſion for it, are better learned in this extreme than in the other: I ſhall therefore endeavour to improve the opportunities, even of this hard condition, and bear it not only with Contentedneſs, but Thankfulneſs.

3. In reference to an *eſtate of Redundance* and Affluence of externals, an eſtate of Wealth and Plenty, of Honour and Grandeur, of Power and Authority and Preheminence; I will conſider, 1. That this is an eſtate full of Temptations, and Temptations of the greateſt Size and the moſt dangerous nature; as, Pride and Inſolence, Forgetfulneſs of God, Luxury, Intemperance, Carnal Confidence and Security, Contempt of others, and infinite more; and if any of theſe get the advantage, they will do me more miſchief, than all my wealth will do me good. 2. Therefore I will learn and exerciſe very great Vigilance and Attention, that I be not cheated into theſe temptations. 3. I will take a true eſtimate of the World, and of all theſe Goodly Appearances that I am attended with from it; and I will not take my meaſure and eſtimate of them by common

mon opinion of the world, or by their ſplendid outſide, but I will look more ſtrictly into them, and find whether they are not incertain, deceiving things; what ſtability there is in them; what good they will do me after death; what quietneſs or tranquillity of mind they will give me, or rather take from me; whether they have in themſelves any real influence to make me better or wiſer. 4. Upon theſe Conſiderations, if I find, as find I ſhall, that they have not that real worth in them that the vain World imagines, I will not ſet my Heart upon them, nor lay any confidence upon them, nor lay out much of my love unto them, nor any great eſteem for them. 5. I will ſet my Heart to a true and ſerious conſideration of thoſe Durable Riches and Glory and Honour that our dear Lord hath provided for us in the life to come; and that Eternal weight of Glory will infinitely out-weigh all the Wealth, and Honour, and Glory that I do or can enjoy in this World. 6. And upon this conſideration alſo I will rectifie my judgment concerning this World, and the greateſt Glory of it; and thereby habituate my ſelf to a low eſteem of the wealth I have, or can have, and ſet up my hopes and treaſure in more Noble and Durable Enjoyments. 7. I will conſider I am but a Steward when all is done, and the greater my wealth or honour is, the greater my accompts muſt be, and the more difficult to keep them fair. 8. That in as much as I am but a Steward, I will be very careful, that my management of my Truſt may be ſuch as will bear my Lord's ſcrutiny. I will not employ my ſtock of wealth or honour to the diſhonour of my Lord, in riot or exceſs, in vanity or oppreſſion; but will do as much good with it as I can, according to the truſt committed to me, that I may give a juſt and fair and comfortable account of my Stewardſhip when my Lord and Maſter calls for it. 9. That in as much as thoſe very externals are in themſelves bleſſings, if well employed, though not the bleſſings of the greateſt magnitude; I will with all Humility and Thankfulneſs acknowledg the Divine Bounty to me, in truſting me with abundance, and will employ it to his Honour.

Seneca Thyeſt. Act. 2.

STet quicunque volet potens
Aulæ culmine lubrico:
Me dulcis ſaturet quies;
Obſcuro poſitus loco,
Leni perfruar otio;
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum tranſierint mei
Nullo cum ſtrepitu dies,
Plebeius moriar ſenex.
Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur ſibi.

LEt him that will, aſcend the tottering Seat
Of Courtly Grandeur, and become as great
As are his mounting Wiſhes; as for me,
Let ſweet Repoſe, and Reſt my portion be;
Give me ſome mean obſcure Receſs; a Sphere
Out of the road of Buſineſs, or the fear
Of falling lower, where I ſweetly may
My ſelf, and dear Retirement ſtill enjoy:
Let not my Life, or Name, be known unto
The Grandees of the Times, toſt to and fro

By Cenſures, or Applauſe; but let my Age
Slide gently by, not overthwart the Stage
Of Publick Action; unheard, unſeen,
And unconcern'd, as if I ne're had been.
And thus while I ſhall paſs my ſilent days
In ſhady Privacy, free from the Noiſe
And buſtles of the World, then ſhall I
A good old Innocent Plebeian dye.
Death is a meer ſurprize, a very Snare,
To him that makes it his lifes greateſt care
To be a publick Pageant, known to All,
But unacquainted with Himſelf, doth fall.

OF CONTENTATION, AND The MOTIVES to it, BOTH MORAL and DIVINE.

PHIL. IV. 11.

For I have learned in whatſoever eſtate I am therewith to be content.

THere are *Three Excellent Virtues* which eſpecially refer to our condition in this life, and much conduce to our ſafe and Comfortable paſſage through them.

1. *Equality of Mind*, or *Equanimity.*
2. *Patience.*
3. *Contentedneſs.*

1. *Equality of Mind*, or *Equanimity*, is that virtue which refers both to proſperity and adverſity, whereby in all conditions of that kind we carry an even and equal temper, neither over-much lifted up by proſperity, nor over-much depreſſed in adverſity.

2. *Patience* properly refers to croſſes, diſappointment,

afflictions, and adverſity, whereby we carry a quiet and ſubmiſſive mind, without murmuring, paſſion, or diſcompoſure of ſpirit, in all afflictions, whether ſickneſs, loſs of friends, poverty, reproach, diſgrace, or the like.

3. *Contentation*; which differs from Equality of mind, becauſe that reſpects as well proſperity as adverſity, this only adverſity; and in ſome reſpects differs alſo from Patience (though this always accompanies it.) 1. In the extent of the object, for Patience reſpects all kinds kinds of affliction; Contentedneſs, in propriety of ſpeech, reſpects principally the affliction of want or poverty. 2. In the act it ſelf, for Patience, in propriety of ſpeech, implies only a quiet compoſed toleration of the evilneſs of adverſity, but Contentedneſs imports ſomewhat more, namely, not only a quietneſs of mind, but a kind of chearful, free ſubmiſſion to our preſent condition of adverſity, a ready compliance with the Divine Providence, and, in effect, a choice of that ſtate wherein the Divine Diſpenſation placeth us, as well as in bearing it.

These, though they may in ſtrictneſs give a diſtinction between Patience and Contentation, yet we muſt obſerve that Contentation is never without Patience, though it be ſomething more: and that in the common acceptation and latitude of the word, Contentation doth not only extend to the condition or affliction of poverty, but even to all other outward afflictions reached to us by the inflicting or permitting hand of Divine Providence: and in this large acceptation I ſhall here apply and uſe it.

Content therefore, in its large acceptation, is not only a quiet and patient, but alſo a free and chearful cloſing with that eſtate and condition of life, which the Divine Diſpenſation ſhall allot unto us, whether mean, or poor, or laborious and painful, or obſcure, or neceſſitous, or ſickly, or unhealthy, or without friends, or with loſs or abſence of friends, or any other ſtate that ſeems ungratefull to our natures or diſpoſition. For we need not apply this virtue to a ſtate of high proſperity in all things, wherein (though men are not ordinarily contented) yet they have but ſmall temptations to diſcontent from the eſtate it ſelf wherein they ſo are.

This leſſon of Contentation was *learnt* by this Apoſtle, which imports theſe things: 1. That it is a leſſon that is poſſible to be learned, for the Apoſtle had learned it. 2. That it is a leſſon that requires ſomething of induſtry and pains to acquire it, for he learned it before he attained it. 3. That it is a leſſon that deſerves the learning, for he ſpeaks of it as of a thing of moment and great uſe, well worth the pains he took to attain it. And the truth is, it is of ſo great importance to be learned, that without it we want the comfort of our lives, and with it all conditions of life are not only tolerable but comfortable. And hence it is that this excellent Apoſtle doth very often inculcate and preſs and commend this leſſon in many of his Epiſtles. 1 *Tim.* 6. 6. *Godlineſs with contentment is great gain.* Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will not leave thee nor forſake thee.* Again, 1 Tim. 6. 8. *And having food and raymen let us be therewith content.*

I ſhall therefore ſet down theſe *Reaſons* that may perſwade and encourage us to contentation with our condition, and likewiſe to patience under it; for patience and contentation cannot be well ſevered. And the Reaſons are *of two ſorts*; 1. Moral, 2. Divine and Evangelical. Neither ſhall I decline the uſe of Moral Reaſons, conſidering how far by the help of theſe many Heathens(that had not the true knowledg of God revealed in his Word and Son) advanced in the practice of theſe virtues. The *Moral Reaſons* therefore are theſe:

1. Very many of the external evils we ſuffer are of

our *own choice and procurement*, the fruits of our own follies and inadvertence and averſeneſs to good counſel: And why ſhould we be diſcontented, or impatient under thoſe evils which we our ſelves have choſen, or repine becauſe theſe trees bear their natural fruit?

2. The greateſt part of evils we ſuffer are of that nature and kind, that are *not in our power* either to prevent or help: Some come from the very condition of our nature; as ſickneſſes, death of friends; and of abſolute neceſſity, the more relations any man hath, the more evils of this kind he may ſuffer: And can we reaſonably expect that the very natures of things ſhould be changed to pleaſe our humours? Again, ſome come from the hands of men that it may be are (more) powerful, more ſubtil and malicious: Why ſhould we diſcontent our ſelves or be impatient becauſe others are too ſtrong for us? Others again come by occurrences natural (though diſpoſed by the hand of the Divine Providence) as loſſes by ſtorms and tempeſts, by unſeaſonable weather, by intemperateneſs of the air or meteors: Can we reaſonably expect that the great God of Heaven and Earth ſhould alter his ſetled Laws of Nature for the convenience of every ſuch little Worm as you or I am? It may be that ſtorm or intemperate ſeaſon that may do you or me ſome prejudice, may do others as many and as good, or it may be more and better, a benefit: that wind that ſtrikes my ſhip againſt the Rock, may fetch off two or more from the Sands. Let us be content therefore to ſuffer Almighty God to govern the World according to his Wiſdom and not our Will, though it may be a particular detriment to you or to me; or if we repine againſt it, we muſt not think thereby to obtain our own wills.

3. The *ſtructure and frame of the World* is ſuch, that it is abſolutely neceſſary that, if ſome be rich and powerful, or great, or honourable, others muſt be poor, and ſubject, and ignoble: If all were equally powerful, there

would be no power nor government, becauſe all would be equal ; if all were equally rich, it would be but only nominally, indeed none would be rich, but all would be poor, there could be no Artificers, no Labourers, no Servants. Since therefore it is of neceſſity, in the order of the World, that ſome muſt be poor, or leſs rich or powerful than others, why ſhould I be ſo unreaſonable, or unjuſt, to deſire that lot of poverty or lowneſs of condition ſhould be another's and not mine? Or why ſhould not I be contented to be of the lower ſort of men, since the order of the World requires that ſuch ſome muſt be?

4. Let any man obſerve it whiles he will, he ſhall find that whatſoever of *worldly advantages* any man doth moſt plentifully enjoy, and moſt men moſt greedily deſire, of neceſſity he muſt thereby have *more croſſes and afflictions.* A man deſires many Children, Friends, Relations ; the more he hath of theſe, the more mortal dying comforts he hath ; the more he hath that muſt be ſick, and ſuffer affliction, and dye: and every one of theſe afflictions or loſſes in a man's Relations, are ſo many renewed afflictions, and croſſes, and troubles to himſelf. A man deſires Wealth, and hath it ; the more cares and fears he hath ; and the more he hath, the more he hath to loſe, and of neceſſity he muſt have more loſſes the more he hath ; as he that hath a thouſand Sheep muſt in probability loſe more in a year than he that hath but forty : And beſides, Wealth is the common mark that every man ſhoots at, and every man will be pulling ſomewhat from him that hath much, becauſe every man thinks he hath enough for others as well as himſelf. A man deſires Honour, Power, Grandeur, and he hath it : but every man envies him, and is ready to unhorſe him ; and a ſmall neglect, reproach or misfortune ſits cloſer to ſuch a man, than to a meaner man ; and the more of Honour or Power he hath, the more of ſuch breaches he ſhall be ſure to meet with. A man deſires Long Life,

and accordingly enjoys it: but in the tract of long life a man is ſure to meet with more ſickneſſes, more croſſes, more loſs of friends and relations, and over-lives the greateſt part of his external comforts, and in Old age becomes his own burthen.

5. If a man deſire much Wealth or Power, and enjoys it, yet it is certain ſo much the more thereof he hath, ſo much the leſs others have; for he hath that which might otherwiſe be divided among many: Why therefore ſhould a man deſire it, or diſcontent himſelf, if he have it not, ſince what he thus enjoys is with another's detriment and loſs, who would have a ſhare in it, if he had it not alone? And why ſhould I covet that, or be diſcontented if I have it not, ſince if I have it, I ſhall procure the like diſcontent in others?

6. It is certain *in the courſe of the World*, there are and muſt be *a greater number of Croſſes and Troubles, and of greater moment* than there are of External Comforts; nay there is ſcarce any comfort that any man hath, but like *Jonah*'s Gourd it hath a Worm growing at the root of it, which doth not only wither the comfort it ſelf, but moſt times creates greater trouble and ſorrow, than the comfort it ſelf hath good if entirely enjoyed. A man hath many Children, it may be they are all very good and hopeful, yet they are mortal, and if they dye, the death of ſuch a Child is ſo much the more grievous, by how much the more good and towardly he was. But if any of them prove vicious, fooliſh or nought, by how much a Child is nearer than a ſtranger, by ſo much the more his vices give trouble, ſorrow, and care to his Parent: So that in all worldly things, the ſtock of Troubles is greater three to one, than that of Comforts; ſo true is that of *Job*, *A man is born to troubles as the ſparks fly upwards.* Why therefore ſhould a man ſink into diſcontent, because the World doth but *ſolitum obtinere*, and follow its own natural complexion and ſtate?

7. We are generally greatly *miſtaken in the nature of Good and Evil*, and have not the true meaſures of it. That is truly relatively Good which makes a man the better, and that truly Evil in its relative nature, which makes a man the worſe. If Proſperity and Succeſs make me Thankful, Watchful, Charitable, Beneficent, then is proſperity good to me, for it makes me better; but if it make me Proud, Haughty, Inſolent, Domineering, Vain-glorious, it is evil to me. If Adverſity make me Clamorous, Murmuring, Envious, Spightful, Injurious, then 'tis evil to me; but if it makes me Humble, Sober, Patient, then 'tis good to me. And let any man impartially take the meaſure of the very ſame man or divers men in each condition, he ſhall find ten to one receive more miſchief by Proſperity than by Adverſity. Why ſhould I then not content my ſelf with that condition which is more ſafe to me, and makes me the better man, though not the richer or greater?

8. Which is but a farther explication of what is ſaid next before. It is certain that a Good Man is like the *Elixir*, it turns Iron into Gold, and makes the moſt ſour condition of life not only tolerable, but uſeful and convenient. If I be ſuch, I mould and frame my worſt condition into a condition of comfort and contentment by my Patience and Contentation. Why ſhould I then be diſcontented with my condition, ſince by the Grace of God I am able to make it what I pleaſe? If I can content my ſelf with the good temper and diſpoſition of my own Heart and Soul, I have no reaſon to be diſcontented with my condition, for if I find it not good I can make it ſuch by the equality, patience, and temper of my own mind: And that the Mind is the principal matter in contentation or diſcontent, we need no other inſtance than that of *Ahab* and *Haman*: the one a great King, the other a great Favourite of a mighty Monarch full of wealth and honour; yet a Covetous mind in one and a

Proud mind in the other,made the former ſick for a little ſpot of ground,and the latter grow to ſo high a degree of diſcontent for want of the knee of a poor *Jew*, that it withered all his enjoyments, 1 *Kings* 21. 5. *Heſt*. 5. 13.

9. *Diſcontent and Impatience galls* a thouſand times *more than the Croſs or Affliction* doth. We owe more of the evil of croſſes,troubles and afflictions,to the unquiet, reſtleſs, impatient diſtemper of our mind, than to them. We are like men in a Fever, that infinitely increaſe their heat by their toſſing and tumbling,more than if they lay ſtill, and then they complain of the uneaſineſs of their Bed: Like the Prophet's wild Bull in a Net we entangle and tyre our ſelves worſe with our ſtrugling than if we were more patient and ſtill; or like the Ship, it is not broken by the Rock, but by its own violent motion againſt it. Why then ſhould I diſcontent and diſquiet my ſelf with my condition, when I make it and my ſelf thereby worſe and more uneaſie?

10. As my diſcontentedneſs and unquietneſs renders my condition the more uneaſie, ſo it *no way conduceth to my reſcue from it*; For ſince I cannot be ſo brutiſh as to think that the occurrences which befall men are without a Divine Conduct, ſo it is certain that all his Diſpenſations are Wiſe and directed to a Wiſe End; and even Afflictions themſelves have their errand and buſineſs, to make men more humble, watchful and conſiderate. If I correct my Child for his fault, and he continue ſtill more ſtubborn, I ſhall correct him longer till he return to his ſubmiſſiveneſs and duty. Why then ſhould I diſcontent my ſelf, and be impatient under my affliction, when it is not only vain and fruitleſs thereby to expect deliverance, but in all probability the likelieſt way to keep me ſtill under it?

11. As thus my condition is not amended, but made the worſe,more ſevere,and laſting by my impatience and diſcontent, ſo *Patience and Contentation will give* me theſe

great advantages : 1. In all probability it will ſhorten my affliction, becauſe it hath obtained its effect and end, and the meſſage it brings is duly anſwered. 2. But howſoever it will make it infinitely more eaſie, the leſs I ſtruggle under it. 3. And, which is the beſt of all, it gives me the poſſeſſion of my own Soul, internal peace and tranquillity of mind, a kind and comfortable ſerenity of ſpirit : I remain Maſter of my paſſions, of my intellectuals, of my ſelf, and am not tranſported into another thing, than what becomes a reaſonable man : though there be ſtorms and tempeſts and rolling Seas without me, yet all is calm and quiet within. Contentation and Patience renders my outward condition of little concernment to me, ſo long as it gives me the opportunity to poſſeſs and enjoy my ſelf, my virtue and goodneſs, and the atteſtation of a good Conſcience.

12. Though I want ſomewhat that others have, yet 'tis ten to one that *I have ſomewhat that many* as good, if not better, *want*. It may be I want Wealth, yet I have Health; it may be I want Health, yet I have Children that others want. I will learn Contentment by conſidering others wants and my enjoyments; and not learn Diſcontent from others enjoyments and my own wants.

These be the Moral Conſiderations, and truly they be of great weight, moment, and uſe; and, as I ſaid, carried the Heathen a great way in the Virtues of Contentation and Patience: But yet they oftentimes failed, and were too weak to compoſe the mind under a ſtorm of croſſes, loſſes, and afflictions; and therefore Almighty God hath furniſhed us with a more excellent way, which lets me into the Second Conſideration, namely, the *Divine* and *Evangelical Helps* to Patience and Contentation: Their number will not be ſo many as the former, but their weight and efficacy greater, and they are ſuch as theſe:

1. The worſt I here ſuffer is *leſs than I deſerve*; and

the leaſt that I enjoy is more than I can in juſtice expect; 'tis but gift and bounty: I have therefore reaſon to be Content and Thankful for the leaſt Mercy; and to be Patient and Quiet under my greateſt Evil.

2. There is no affliction, croſs, or condition of life, but *is reached out to us from the Hand or Permiſſion of the moſt Glorious Sovereign* of all the World, to whom we owe an infinite ſubjection, becauſe we have our being from him: And therefore it is but juſt and reaſonable for us to content our ſelves with what he is pleaſed thus to inflict: and the greateſt Croſs or Affliction of this life, is not anſwerable to his Bounty and goodneſs in giving us Being.

3. He is not only the abſolute Sovereign of us, and all the World, but he is the *moſt Juſt and Wiſe* Governour of it, and all men, and all the diſpenſations of his government *are* directed to moſt Juſt, Wiſe, and Excellent Ends: And therefore we have all imaginable reaſon, not only patiently to ſubmit, but cheerfully and contentedly to bear any condition that he diſpenſeth, and, with an implicit faith, to reſign our wills to his, as being aſſured it is infinitely more Wiſe and Juſt than ours. Sometimes they are the acts of his Juſtice to puniſh us for ſome paſt offence; but always the acts of his Wiſdom, either to try us, to reclaim us, to prevent us from worſe evils; or to amend us, to make us more humble, watchful, dutiful, circumſpect; to draw us off from too much reſting on the World; to make us bethink our ſelves of our duty, and returning to him by Repentance, Faith and Obedience.

4. He is not only a Wiſe and Juſt Governour, but a *moſt merciful and tender Father*, and one that out of very Faithfulneſs, Love, and Goodneſs corrects us, as a Father doth his Son he entirely loveth: and upon this account he may reſt aſſured, 1. That he never afflicts, or ſends, or permits any croſs to fall upon us, but it is for

our everlaſting, and many times for our temporal good: 2. That no croſs or affliction ſhall lye longer or heavier upon us, than is conducible to our good: 3. That he doth, and will always, ſend along his Staff with his Rod, his Grace with his Affliction, to tutor and inſtruct us, to ſupport and comfort us; and if we find not this ſupport in our greateſt affliction, it is not becauſe it is wanting to us, but becauſe we are wanting to it, to lay hold upon it, and improve it.

5. For our farther aſſurance of his Love to us and care of us, we have the word of the great Monarch of the World, the Mighty, Faithful, and All-ſufficient God. *I will not leave thee nor forſake thee*, Heb. 13. 5.

6. He hath given us the greateſt pledge of his love and goodneſs, that the moſt doubting or craving Heart in the World could ever deſire; *his Son* to be our Sacrifice: And how ſhall he not with him give us all things needful, uſeful and beneficial? *Rom.* 8. 32.

This Son of his he made the Captain of our Salvation, and yet he made him a man of ſorrows, and acquainted with grief, *Iſa.* 53. 3. and made perfect by ſufferings, *Heb.* 2. 9. 10. And this Son of God did bear, not only with Patience, but with Reſignation, and Contentation of mind: *Matth.* 26. 39. *Not as I will, but as thou wilt.* Luke 12. 50. *I have a baptiſm to be baptized withal, and how am I ſtraitned till it be accompliſhed?* and when all was done, *Jeſus*, that was made a little lower than the Angels, for the ſuffering of death, was crowned with glory and honour; *That he by the grace of God ſhould taſte death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſufferings*, Heb. 2. 9. and this was done, (beſides that Expiatory Sacrifice thereby made for us) for these admirable Ends: 1. That we might ſee before us, the ordinary method of the Divine Diſpenſation, his own

Eternal Son, that knew no ſin, yet was made a man of ſorrows; and then, why ſhould we, poor ſinful men, expect to be exempted and priviledged more than the Eternal Son, in whom God from Heaven proclaimed himſelf well pleaſed: 2. That we might have an example before us: He, that is made the Captain of our Salvation, was likewiſe to be the common pattern and image, whereunto all his diſciples and followers are to be conformed, both paſſively and actively: he was exhibited as the Firſt-born among many Brethren; the common image according to which, all his diſciples and followers ſhould be conformed, *Rom.* 8. 29. As he was made perfect by ſufferings, ſo muſt we; and as he through a vail of Sufferings paſſed into Glory, ſo muſt we; that if we ſuffer with him, we may be glorified with him: He was exhibited, as the common ſtandard and pattern of a Chriſtian's condition, in the loweſt eſtate that can befall him in this life: and ſurely we have reaſon to be contented to be conformed, and ſubject to the condition of the Captain of our Salvation. 3. That as he was thus exhibited as a paſſive example of our conformity, ſo he became a[illegible]ve example for our imitation; full of quietneſs, comp[illegible]edneſs, ſubmiſſion, patience, and contentation, to give us an example, 1 *Pet.* 2. 21. and to imprint upon us the ſame temper and frame of mind, *Phil.* 2. 6. that whiles we behold his example, we may, by a ſecret ſympathy, be transformed, as it were, into the ſame mould and image. 4. That we might have this great pledge and aſſurance, that he who once lived in this world, and had experience of the difficulties and troubles of it, and is now tranſlated to the right hand of the glorious Majeſty of God, and hath the proſpect of all our wants, and needs, and ſorrows, and troubles, and ſufferings, and of the degrees of ſtrength we have to bear it, and hath the plentitude of power to ſupport, to ſtrengthen and deliver us; I ſay, that we may be aſſured, that he is a merciful and faithful High Prieſt, ſenſible, and compaſſionate of our condition; *Heb.* 2. 18. *for in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.*

Thus it hath pleaſed the Goodneſs of Almighty God, (who knows our frame and conſiders that we are but duſt) to uſe as much indulgence and compliance, as is poſſible for a moſt tender Father to his weak and froward Children; That ſince he knows, Affliction and croſſes are as neceſſary for us as the very beſt of all our bleſſings, yet he gives us all the helps and ſupplies that are imaginable, with the greateſt ſuitableneſs to our nature, to make them eaſie, ſupportable, and profitable, and to bear us up to bear them, with the greateſt patience and contentation. We cannot be without them, for then we are very apt to grow proud and ſecure, ſelf-conceited, inſolent, to ſet up our reſt, and be building of Tabernacles here, to dread and fear death beyond all meaſure and order, and to be utterly unprovided for it, to be deſirous to take our portion in this life, and to make our Heaven on this ſide death; as the two Tribes deſired their lot on this ſide *Jordan*, becauſe they found it convenient. (*Num.* 32.) And though we cannot well be without them, yet we ſtand in need of daily helps to bear them patiently, contentedly and profitably; and we are accordingly, by the Divine Goodneſs, furniſhed with helps ſuitable to our condition and frame.

As all the afflictions, croſſes, and troubles of this life, are managed by the wiſe Providence and Government of the moſt wiſe and merciful God, and have their voice, errand, and meſſage from him to us, (*Hear the Rod and him that hath appointed it:*) So, he hath given us the ineſtimable Jewel of *his Word*, to expound and unriddle what he means by them, and to inſtruct us how to carry our ſelves under them; how to improve them all for our ſpiritual and everlaſting good; how with patience and cheerfulneſs to undergo them; how to be drawn the nearer to God by them. And to this end he hath given us moſt divine and wiſe *Counſels* touching them; great aſſurance of his love, goodneſs, and the light of his countenance, to carry and conduct us with comfort and dependence upon him in them; and hath given us admirable *Examples*, which as ſo many Commentaries and Expoſitions upon them, and to ſhew us what he means and intends in them and by them: As the examples of the *Jewiſh* Church and People; the examples of his beſt Saints and Servants, and their ſufferings, and the reaſons of them, and their deportment under them, and wherein they failed, and wherein they benefited by them; as *Abraham*, *Job*, *Moſes*, *David*, *Hezekiah*, *Joſiah*, and all the Apoſtles and Primitive Chriſtians: in whom we may with great clearneſs and ſatisfaction obſerve how much advantage they got by their afflictions; what loſſes they were at by their peeviſhneſs, frowardneſs and diſcontent with their afflicted conditions; what comfort, ſatisfaction, and benefit they attained by their patience, quietneſs, equality of mind, voluntary ſubmiſſion to the Divine Providence, and contentation with their eſtates, though never ſo troubleſome and uneaſie.

But above all the bountiful God hath brought *Life and Immortality* to light through the Goſpel: He hath given us the cleareſt conviction imaginable that this World, and our life in it, is not our principal End and Scope, but the place of our Pilgrimage, at beſt our Inn, not our home; our place of tryal and preparation for a better ſtate: He hath ſhewed us that it is but our paſſage, and ſuch a paſſage as muſt and ſhall be accompanied with afflictions, and it may be, with perſecution by evil men, evil Angels, evil Occurrences: that it is the place of our warfare; a troubleſome and tumultuous ſtormy Sea, though which we muſt paſs before we come to our Haven: that our Countrey, our home, our place of reſt and happineſs, lies on the other ſide of death, where there ſhall be no ſorrow, nor trouble, nor fears, nor dangers, nor afflictions, nor tears, but a place of eternal and unchangeable comfort, fulneſs of moſt pure and uninterrupted pleaſures, and that for evermore: that through many tribulations and afflictions we muſt enter into that Kingdom, as his ancient People entred into their *Canaan* through a red Sea, a tireſom and barren Wilderneſs, fiery Serpents, wants, enemies, and uninterrupted dangers and difficulties: that *our light afflictions, which are here but for a moment, work for us a far more exceeding and eternal weight of glory*. 2 Cor. 4. 17. Our afflictions and inconveniencies in this world, 1. Are light in compariſon of that exceeding, far more exceeding weight of glory: 2. As they are but light, ſo being compared with that eternal weight of glory, they are but for a moment: The longeſt life we here live is not ordinarily above threeſcore and ten years, and though the more troubleſome and uneaſie that life is, the longer it ſeems, yet compared with the infinite abyſs of Eternity, it is but a moment, yea leſs than a moment, if leſs can be, yet ſuch is the longeſt ſtay in this life if compared with Eternity.

And the gracious God hath preſented this greateſt, and moſt important truth to us, with the greateſt *Evidence* and *Aſſurance* that the moſt deſponding and ſuſpicious Soul can deſire. 1. He hath given his own Word of Truth to aſſure us of it; 2. He hath given his own Son, to ſeal it unto us, by the moſt powerful and convincing evidence imaginable; by his miſſion from Heaven on purpoſe to tell us it; by his Miracles; by atteſtations from Heaven; by the laying down his own Life in witneſs of it; by his Reſurrection and Aſcenſion; by the miraculous Miſſion of his Holy Spirit viſibly and audibly. Again, 3. He hath confirmed it to us, by the Doctrine and Miracles of his Apoſtles; by their Death and Martyrdom; as a Witneſs of the Truth they taught; by the numerous Converts, and Primitive Chriſtians, and Godly Martyrs, who all lived and dyed in this Faith, and for it; who made it their choice rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon, declaring plainly that they ſought a better City and Countrey, that is, a heavenly, *Heb.* 11. 15, 25. and this Countrey, and this City they had ſtill in their Eye, even while they lived in this troubleſome World: And this proſpect, this hope, and expectation, rendred this lower World of no great value to them, the pleaſures thereof they eſteemed but low and little, and the troubles and uneaſineſs thereof they did undergo patiently, cheerfully, and contentedly; for they looked beyond them, and placed their hopes, their treaſure, their comfort above them; And even whiles they were in this life, yet they did, by their faith and hope, anticipate their own happineſs, and enjoyed by faith, even before they actually poſſeſſed it by fruition; for *Faith is the ſubſtance of things hoped for*, Heb. 11. and makes thoſe things preſent by the firmneſs of a ſound perſwaſion, which are in themſelves future and to come.

And this is that, which will have the ſame effect with us, if we live and believe as they did; and be but firmly, and ſoundly perſwaded of the truth of the Goſpel, thus admirably confirmed unto us. *This is the victory that overcometh the world, even our faith*, Heb. 10. 38. *The juſt ſhall live by faith*, 2 Cor. 5. 7. We live by faith, and not by ſight; and excellent is that paſſage to this purpoſe, 2 *Cor.* 4. 16, 17, 18. *For which cauſe we faint not, but though our outward man periſh, yet our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporal, but the things which are not ſeen, are eternal.*

And therefore if we do but ſeriouſly believe the truth of the Goſpel, the truth of the life to come, the beſt external things of this World will ſeem but of ſmall moment to take up the choiceſt of our deſires or hopes, and the worſt things this World can inflict will appear too light to provoke us to impatience or diſcontent. He that hath but Heaven and Everlaſting Glory in proſpect and a firm expectation, will have a mind full of contentation in the midſt of the loweſt and darkeſt condition here on Earth. Impatience and diſcontent never can ſtay long with us, if we awake our minds, and ſummon up our faith and hope in that life and happineſs to come. Sudden paſſions of impatience and diſcontent, may like clouds ariſe and trouble us for a while, but this faith, and this hope rooted in the Heart, if ſtirred up, will, like the Sun, ſcatter and diſpel them, and cauſe the light of patience, contentation, aud comfort to ſhine through them.

And as we have this hope of Immortality and Bleſſedneſs ſet before us, ſo the *Means and way* to attain it is *eaſie and open* to all; no perſon is excluded from it, that wilfully excludes not himſelf. *Iſa.* 51. 1. *Ho every one that thirſteth, come ye to the waters, and he that hath no money come ye, buy and eat without money and without price.* Rev. 22. 17. *Whoſoever will, let him take of the waters of life freely.* Matth. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* The way to everlaſting happineſs, and conſequently to contentation here, is *laid open to all.* It was the great reaſon why God made mankind, to communicate Everlaſting Happineſs to them; and when they wilfully threw away that happineſs, it was the end why he ſent his Son into the World, to reſtore mankind unto it. And as the way is open to all, ſo it is eaſie to all; his yoak is eaſie and his burthen light. The terms of attaining happineſs, if ſincerely endeavoured, are eaſie to be performed, by virtue of that Grace, that Almighty God affords to all men, that do not wilfully reject it: namely, to believe the truth of the Goſpel, ſo admirably confirmed; and ſincerely to endeavour to obey the precepts thereof, which are both juſt and reaſonable, highly conducing to our contentation in this life, and conſummating our happineſs in the life to come: And for our encouragement in this obedience, we are ſure to have, if we deſire it, the Special Grace of the Bleſſed Spirit to aſſiſt us, and a merciful Father to accept of our ſincerity, and a gracious Saviour to pardon our failings and deficiencies. So that the way to attain Contentation in this life, and Happineſs in the life to come, as it is plain and certain, ſo it is open and free, none is excluded from it, but it is free and open to all, that are but willing to uſe this means to attain it.

And I ſhall wind up all this long Diſcourſe touching Contentation with this plain and ordinary Inſtance. I have before ſaid that our home, our Countrey is Heaven and Everlaſting Happineſs, where there are no ſorrows, nor fears, nor troubles; that this World is the place of our travel, and pilgrimage, and at the beſt our Inn: Now when I am in my journey, I meet with ſeveral inconveniencies; it may be the way is bad and foul, the weather tempeſtuous and ſtormy; it may be I meet with ſome rough companions, that either turn me out of my way, or all daſh and dirt me in it, yet I content my ſelf, for all will be mended when I come home: but if I chance to lodge at my Inn, there it may be I meet with bad entertainment, the Inn is full of gueſts, and I am thruſt into an inconvenient lodging, or ill diet, yet I content my ſelf, and conſider it is no other than what I have reaſon to expect, it is but according to the common condition of things in that place; neither am I ſolicitous to furniſh my lodgings with better accommodations, for I muſt not expect to make long ſtay there, it is but my Inn, my place of repoſe for a night, and not my home; and therefore I content my ſelf with it as I find it, all will be amended when I come home. In the ſame manner it is with this world; perchance I meet with an ill and uncomfortable paſſage through it, I have a ſickly Body, a narrow Eſtate, meet with affronts and diſgraces, loſe my friends, companions and relations, my beſt entertainment in it is but troubleſome and uneaſie: But yet I do content my ſelf; I conſider it is but my pilgrimage, my paſſage, my Inn; it is not my country, nor the place of my reſt; this kind of uſage or condition is but according to the law and cuſtom of the place, it will be amended when I come home, for in my Father's houſe there are Manſions; many Manſions inſtead of my Inn, and my Saviour himſelf hath not diſdained to be my Harbinger; he is gone thither before me, and gone to prepare a place for me, I will therefore quiet and content my ſelf, with the inconveniencies of my ſhort journey, for my accommodations will be admirable when I come to my home, that heavenly *Jeruſalem*, which is the place of my reſt and happineſs.

But yet we muſt withal remember, that though Heaven is our home, the place of our Reſt and Happineſs, yet this World is a place for our Duty and Employment, and we muſt uſe all honeſt and lawful means to preſerve our lives and our comforts by our honeſt care and diligence. As it is our duty to wait the time till our Lord and Maſter calls, ſo it is part of our task in this World given us by the great Maſter of the Family of Heaven and Earth, to be employed for the temporal good of our ſelves and others. It is indeed our principal buſineſs to fit our ſelves for our everlaſting home, and to think of it; but it is a part of our duty and act of obedience, whilſt we are here, to employ our ſelves with honeſty and diligence in our temporal employments: Though we are not to ſet our hearts upon the conveniencies of this life, yet we are not to reject them, but to uſe them Thankfully and Soberly, for they are bleſſings that deſerve our

Gratitude, though they ought not entirely to take up our hearts. Again, though Croſſes and Afflictions muſt be the exerciſe of our patience, we muſt not wilfully chooſe them, nor run into them: let God be ſtill the Maſter of his own Diſpenſation, for he is Wiſe, and knows what is fit for us, when we know not what is ſo fit for our ſelves. When he ſends them, or permits them, our duty is patience and contentation; but commonly our own choice is headſtrong and fooliſh.

It was the errour of many new Converts to Chriſtianity, that they thought, that when Heaven and Heavenly-mindedneſs was purſued, that preſently they muſt caſt off all care of the World, deſert their callings, and raſhly and unneceſſarily thruſt themſelves into dangers, that ſo they might be quit of all worldly care and buſineſs, and of life it ſelf. This the Apoſtles frequenty remove, and ſhew the errour of it, and that juſtly: For the truth of it is, our continuance in this life, and in our honeſt employments and callings, our thankful uſe of external bleſſings here, and our honeſt endeavours for them; the endeavour to do good in our places, ſo long as we continue in them; our prudent prevention of external evils, are part of that Obedience we owe to our Maker, and part of that Exerciſe or Task that is given us by him to perform in this life, and our chearful, faithful, diligent converſation herein, is ſo far from being incompatible to Chriſtianity, that it is part of our Chriſtian duty, and of that ſervice we owe to our Maker; and it is indeed the exerciſe of our patience, and the evidence of a contented mind: For whoſoever preſently grows ſo weary of the World, that preſently, with froward *Jonah*, he wiſheth to dye, or throws off all, it is a ſign of want of that contentation that is here commended: becauſe true Contentation conſiſts in a cheerful and ready compliance with the Will of God, and not in a froward preference of our own will or choice. It was part of our Saviour's excellent prayer for his Diſciples, *John* 17. 15. *I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.*

The buſineſs therefore of theſe Papers is to let you ſee what are the Helps to attain Patience and Contentment in this World, that our paſſage through it may be ſafe and comfortable, and agreeable to the Will of God; and to remedy that impatience and diſcontent which is ordinarily found among men: To teach men how to amend their lives, inſtead of being weary of them, and to make the worſt conditions in the World ſafe and comfortable, by making the mind quiet, patient and thankful. For 'tis the diſcontented and impatient mind that truly makes the World much more uneaſie than it is in it ſelf.

OF AFFLICTIONS:

THE

Beſt Preparation for them, and Improvement of them, and of our Delivery out of them.

JOB V. 6, 7.

Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:
Yet Man is born unto trouble, as the ſparks fly upward.

JOB's Friends, though in the particular Caſe of *Job*, they were miſtaken, yet they were certainly very wiſe, godly and obſerving Men; and many of their Sentences were full of excellent and uſeful Truths, and particularly this Speech of *Eliphaz*, which importeth theſe two uſeful *Propoſitions.*

1. That *the general ſtate of Man in this World is a ſtate of Trouble and Affliction*; and it is ſo common to him, ſo incident to all degrees and conditions of Mankind, that it ſeems almoſt as univerſal, as that natural propenſion in the ſparks to fly upward: No perſon of whatſoever age, ſex, condition, degree, quality, profeſſion, but hath a part in this common ſtate of Mankind; and although ſome ſeem to have a greater por-

tion of it than others, ſome ſeem to have greater and longer viciſſitudes and intermiſſions and allays thereof than others, yet none are totally exempt from it: yet it is rare to find any Man, that hath had the ordinary extent of the age of Man, but his Troubles, Croſſes, Calamities, Afflictions have overweighed and exceeded the meaſure of his comforts and contentments in this life.

2. That yet *thoſe Afflictions* and Troubles do neither grow up by a certain regular and conſtant courſe of Nature, as Plants and Vegetables do out of the ground, neither are they meer accidental and caſual; but they *are ſent, diſpoſed, directed, and managed by* the conduct and guidance of the moſt Wiſe Providence of *Almighty God:* and this he proveth in the ſequel of this Chapter. And as in all things in Nature the moſt Wiſe God doth nothing at random, or at a venture, ſo in this part of his providential diſpenſation towards Mankind, he doth exerciſe the ſame, with Excellent Wiſdom, and *for excellent Ends*; even for the very good and advantage of Mankind in general, and particularly of thoſe very perſons that ſeem moſt to ſuffer and be afflicted by them: ſometimes to puniſh, ſometimes to correct, ſometimes to prevent, ſometimes to heal, ſometimes to prepare, ſometimes to humble, always to inſtruct, and teach, and better the Children of Men.

And indeed, if there were no other end but theſe that follow, *This ſeeming ſharp Providence of Almighty God* would be *highly juſtified*: namely, firſt, to keep Men Humble and Diſciplinable. Man is a proud vain creature; and were that humor conſtantly fed with proſperity and ſucceſs, it would ſtrangely puff up this vain humor. Afflictions and Troubles are the excellent and neceſſary correctives of it, and prick this ſwelling impoſtumation of pride and haughtineſs, which would otherwiſe render Men intollerable in themſelves and one to another. Secondly, to bring Mankind to recognize Almighty God, to ſeek unto him, to depend upon him: This is the moſt natural and ſpecial effect of Afflictions, *Hoſ.* 5. 15. *In their Afflictions they will ſeek me early*; *Jonah* 1. The rough and ſtubborn Marriners, in a ſtorm, will cry every one to to his God. Thirdly, to tutor and diſcipline the children of Men in this great Leſſon, That their happineſs lyes not in this World, but in a better; and by this means, even by the Croſſes and Vexations and Troubles of this World, and by theſe plain and ſenſible documents to carry Mankind up to the End of their Beings. God knows thoſe few and little comforts of this life, notwiſtanding all the Troubles and Croſſes with which they are interlarded, are apt to keep the hearts, even of good Men, in too great love of this World. What would become of us, if our whole lives here ſhould be altogether proſperous and contenting, without the intermixture of Croſſes and Afflictions? But of theſe things more hereafter.

Now ſince the ſtate of Mankind in this World is for the moſt part thus cloudy and ſtormy, and that ordinarily we can expect it to be no otherwiſe, there are theſe *Conſiderations* which become every wiſe and good mind to acquaint himſelf with.

1. What Preparation is fit to be made by every Man before they come.
2. How they are to be received and entertained and improved, when they come, and while they are incumbent.
3. What is the beſt and ſafeſt temper of mind when any of them are removed.

1. Touching the firſt of theſe, namely, *Preparation* before they come; and the beſt preparatives ſeem to be theſe:

1. A right and ſound conviction and *conſideration* of this moſt certain experimental Truth, namely, That *no man* whatſoever, how good, juſt, pious, wiſe ſoever can by any means expect to be *exempt* from them, but muſt be more or leſs ſubject to Affliction, of one kind or other, at one time or another, in one meaſure or another; for Man is certainly born to trouble, as the ſparks fly upward. And this certain truth will be evident, if we conſider *the ſeveral kinds* of Afflictions that are common to Mankind: and herein I ſhall forbear the Inſtances which concern our Childhood and Youth, as ſuch, which yet notwithſtanding are ſubject to Afflictions, that though they ſeem not ſuch to Men of riper years, yet are as real and pungent, and deeply and ſenſibly grievous to them, as thoſe that ſeem of greater moment to Men of riper years: But I ſhall apply my ſelf to thoſe Inſtances which are more evident, and of which thoſe that have the exerciſe of their reaſon may be more capable.

Afflictions ſeem to be of *two kinds*: 1. Such as are Common Calamities, befalling a Nation, City, or Society of Men: 2. Or more perſonal, that concern a Man in his particular.

1. Touching the former of theſe, namely, *Common Calamities*, ſuch are Wars, Devaſtations, Famines, Peſtilences, ſpreding contagious Epidemical Diſeaſes, great Conflagrations, experience tells us, and daily lets us ſee that they *involve* in their extent the generality of Men, *good* and *bad*, juſt and unjuſt, pious and profane: And although the gracious God is ſometimes pleaſed, for ends beſt known to himſelf, ſtrangely to preſerve and reſcue as it were, ſome out of a common calamity, yet it is that which I do not know how any Man can promiſe himſelf, though otherwiſe never ſo pious and juſt, becauſe I find not that any where under the Evangelical diſpenſation God Almighty hath pro-

miſed to any perſon any ſuch immunity; and common experience ſhews us that good and bad are oftentimes involved in the effects and extremities of the ſame common calamity: and indeed it would be little leſs than a Miracle, and ſomewhat above the ordinary courſe of the Almighty's regiment of things, to give particular exemption in ſuch caſes. If a Man receive any ſuch Bleſſing from God, he is bound eminently to acknowledge it as a ſignal, if not miraculous intervention of the Divine Mercy; but it is not that which a Man can reaſonably expect; becauſe, although upon great and momentous occaſions Almighty God is pleaſed not only to give out Miracles, but even to promiſe them alſo, as in the juſtifying of the truth of the Goſpel, in the firſt publication thereof, yet it is not equal for any particular perſon to ſuppoſe, that for the preſervation of a particular intereſt or concernment, God Almighty ſhould be as it were engaged to put forth a Miracle or little leſs than a Miracle; and *the Reaſons hereof are*:

1. Becauſe under the *Evangelical diſpenſation*, the Rewards of goodneſs, piety, and obedience are of another kind, and of a greater moment, namely, Eternal happineſs, and not exemption from Temporal Calamities; if Almighty God grant ſuch an exemption, it is of bounty and abundance, not of Promiſe. It is true, under *the Old Covenant with the People of* Iſrael, their Promiſes were in a great meaſure of temporal benefits, and the Adminiſtration of that Church, as it was in a great meaſure Typical, ſo the Divine Adminiſtration over them was very uſually Miraculous, both in their bleſſings, preſervations and exemptions: And there was ſpecial reaſon for it; for they were to be a Monument to all Mankind, and alſo to future Ages, of a ſpecial and ſignal Divine Regiment; and conſequently the obedient might upon the Account of the Divine Promiſe expect Bleſſings and Deliverances, even in

publick Calamities that might befal the People in general: But we have no warrant to carry over thoſe Promiſes of Temporal Benefits and exemptions to the obedience under the Goſpel, which as it is founded upon another Covenant, ſo it is furniſhed with better Promiſes.

2. Becauſe *the beſt of Men* in this life, *have ſins and failings* enow, to juſtifie the Juſtice of Almighty God, in expoſing them to temporal Calamities; and yet his Mercy Goodneſs and Bounty, is abundantly magnified in reſerving a reward in Heaven far beyond the merit of their beſt obedience and dutifulneſs: So that though they are expoſed to Temporal calamities, Almighty God ſtill remains not only a True and Faithful, but a Liberal and Bountiful Lord unto them in their everlaſting rewards. What are light Afflictions, and but for a Moment in compariſon to an eternal weight of Glory? And the latter is the reward of their Obedience under the Goſpel, while the former may be poſſibly the puniſhment or at leaſt correction for their Sins.

2 *Cor.* 4. 17.
Rom. 8. 18.

And therefore, although at the interceſſion of *Abraham*, the Lord was pleaſed to grant a relaxation of the deſtruction of *Sodom*, for the ſake of ten Righteous, it was an act of his bounty? and ſo it was when he delivered *Lot* and his Family: Yet he had not been unjuſt if he had ſwept them away in that common temporal calamity, becauſe poſſibly the ſins of *Lot* himſelf might might have been ſuch, as might have acquitted the juſtice of God in ſo doing: for the higheſt temporal calamity is not diſproportionate to any one Sin: And although he were pleaſed in Mercy to ſpare *Lot* and his two Daughters, yet neither was he wholly exempted from that great calamity; for his Houſe, Goods and the reſt of his Family periſhed in that terrible Conflagration.

And upon this conſideration, we have juſt cauſe to *blame two ſorts of perſons*; namely, 1. The raſh cenſure of ſome inconſiderate perſons, that are too ready to cenſure all ſuch as fall under a common calamity, whether of Fire, Sword, or Peſtilence; as if ſo be they were therefore greater ſinners than thoſe that eſcape: the error reproved by our Saviour in the inſtance of the *Galileans*, and thoſe upon whom the Tower of *Siloam* fell.

Lu. 13. *v.* 1. 2.
John 9. 2, 3.

2. The miſtaken apprehenſion of Men concerning themſelves, that upon an opinion of their own righteouſneſs or deſert, think themſelves exempted from the ſtroke of common calamities, or are ready to accuſe the Divine Juſtice, if they are not delivered from them. If they truly conſidered the juſt demerit of any ſin, and their own ſins or failings, they would both acknowledge the Juſtice and Goodneſs of God, if he reſerve an Eternal reward of their obedience, though he expoſe them to the worſt of Temporal Evils.

2. Concerning *Perſonal Evils*, they are of ſeveral kinds. 1. Such as befal the Body. 2. Such as befal the Eſtate. 3. Such as befal the Name. 4. Such as a man's Friends or Relations.

1. Touching the firſt of theſe Evils, namely, that befal the *Body*, they are of two kinds; 1. Some that are not ſo Epidemical or univerſal upon all men; ſuch are caſualties or occidental hurts, Diſeaſes ſpringing from the particular complexion or temperament of perſons, ſuch as are hereditary Diſeaſes, diſeaſes incident to certain ages, infectious diſeaſes ariſing from contagion, putrefaction, ill diſpoſition of the Air or Waters. 2. Some diſeaſes are incident unto every Man in the World. If a Man lives to a great old age, his very Age is a diſeaſe, and the decay of natural heat and moiſture doth in time bring the oldeſt

Man to his end; but if he live not to the attainment of old age, moſt certainly as he meets with death in the concluſion, ſo he meets with ſome diſeaſe or other that makes way for his diſſolution. So that upon the whole account, though this or that man may not meet with this or that particular diſeaſe, caſualty or diſtemper, that it may be attaques another, yet as ſure as he is mortal, ſo ſure ſhall ſome diſeaſe, diſtemper, caſualty or weakneſs meet with him, that ſhall bring him to the duſt of death. That perſon therefore that is ſubject to the univerſal Edict and Law of death, is and muſt be ſubject ſooner or later to thoſe diſeaſes, ſickneſſes, caſualties or weakneſſes that muſt uſher in his death and diſſolution. And although one man may eſcape a chronical diſeaſe, another an acute diſeaſe: one man may eſcape a Contagion, another a Conſumption; one man may eſcape this Diſeaſe or caſualty, another that, yet moſt certain it is that every man ſhall meet with ſome diſeaſe, diſtemper or caſualty that ſhall be ſufficient to diſſolve his compoſition, and put a period to his life.

2. Concerning afflictions that particularly concern a man in his *Eſtate*. It is very true that ſome are more afflicted in this kind than others. The more wealth any man hath, the more obnoxious to loſſes; and the more any man loves wealth, the deeper the affliction of this nature wounds him: And this is generally true in all wordly matters whatſoever; the more a man's heart is ſet upon it, the deeper and the more bitter the croſs or affliction is therein. But though afflictions in this kind pinch ſome cloſer than others, yet there are very few that totally eſcape in this kind. The poor man reckons it his affliction that he wants wealth; and the rich man is not without his affliction either in the loſs of it, or the fear of ſuch loſſes; which create as real a trouble as the loſs it ſelf

ſelf;

Fire and Shipwrack, Envy and Oppreſſion, falſe Accuſations, Robbers, a prodigal Heir, or a falſe Friend, thouſands of ſuch like avenues there are to a rich man's Treaſure; and either they do actually attach it, and then they cauſe ſorrow; or they do continually menace it, and ſo they cauſe fear. Nay ſometimes a rich man hath as great an affliction in his not knowing where or how to diſpoſe of his Wealth, as he hath that wants it.

3. Touching affliction in the *Name*: Moſt certainly of all things in the World, a good name is moſt eaſily expoſed to the injury of any perſon; a falſe accuſation, or falſe report, an action or word miſinterpreted. A man hath no ſecurity of his Wealth againſt invaſions of others; but he hath much leſs ſecurity touching his Name, becauſe it is in keeping of others, more than of the Man himſelf; and it is viſible to every man's experience, that he that hath the greateſt Name is moſt expoſed to the envy, and therefore to the detraction and calumnies of others; and he that values his name and reputation moſt, is eaſieſt blaſted and deeper wounded by a calumny though really falſe, than he that hath little reputation, or that eſteems it lightly.

4. Touching *Friends*: There are two things that induce the loſs of friends: 1. That which ſeems caſual, yet very common, whereby either friends become enemies, or at leaſt grow into neglect; which is ſometimes done by miſrepreſentations, falſe reports, by prevalence of factions, by differences in matters of intereſt, by the declination of a man's condition. 2. That which is certain: Death takes away a man's friends and relations from him, or him from them; the more friends and relations any man hath, the more loſſes of them or in them, he ſhall neceſſarily have, upon this account; becauſe every one of them is

ſubject to all thoſe caſualties, that any one of them is ſubject to, whether in eſtate, name, body, or (death,) and conſequently, the more friends and relations, the more croſſes, and calamities; for all the croſſes and loſſes that befal any of my friends are communicated by me, and in a manner made mine: and the greater my number of friends and relations are, the more loſſes of them and in them I am ſubject to; for every one of them is ſubject to the ſame calamities with my ſelf, which come in effect mine by participiation. So that the more friends and relations I have, and the dearer and nearer they are, the more croſſes I have, by participating theirs: and every bitter Arrow that wounds any of them, glanceth upon me, and makes my wounds the more, by how much the more friends and relations I have; and makes them the deeper, by how much the nearer and dearer thoſe friends or relations are to me. It is true, that in a multitude of good and dear friends and relations there is a communication of more comforts; but ſince generally the Scene of every man's life is fuller of croſſes than comforts, troubles and afflictions of my many friends or relations out-ballance and over-weigh thoſe comforts.

And theſe croſſes and afflictions in Body, Eſtate, Name, and Friends, though poſſibly they may not all come together, or in their perfection, at one time, upon any one man; yet as no man is exempt from any of them at any time by any ſpecial priviledge, ſo ſometimes they have faln in together in their perfection, even upon ſome of the beſt men that we read of: Witneſs that great and ſignal Example of *Job*, who at one time ſuffered the loſs of all his Children, of all his Servants, of all his Goods; of his great and honourable eſteem among men, of his health; and beſides all this, lay under ſevere afflictions in his mind, and under the imputation of an Hypocrite with his beſt and judicious friends.

Upon all this that hath been ſaid, a man may, and upon evident reaſon and experience, ought to conclude, *Thus even the moſt ſincere Piety and Integrity of Heart and Life cannot give any man an exemption or priviledge from Afflictions* of ſome, or indeed of any kind.

And *this Conſideration alone* is *ſufficient.* 1. To ſilence and quiet that murmuring and unquiet, and proud diſtemper that often ariſeth in the minds of good men themſelves; that are ready to think themſelves much injured if they fall under the calamities incident to mankind: whereas the Juſt and Wiſe God never gave any promiſe or priviledge or exemption from external calamities and troubles to thoſe whom yet he owns as his Children. 2. This conſideration is ſufficient to quiet the mind of perſons thus afflicted againſt the common temptation, which is apt to ariſe upon this occaſion, as if they were hated or forſaken of God, becauſe ſorely afflicted: Whereas moſt certainly the favour or love of God is not to be meaſured ſimply by externals; but rather the Goſpel teacheth us a quite contrary leſſon, *Heb.* 12. namely, that God is pleaſed to chaſten thoſe whom he loveth beſt. 3. This conſideration is ſufficient to check that cenſorious humour, that is in many, who like the Barbarians, preſently conclude that *Act.* 28. 4. perſon or place to be more ſinful than others, becauſe they ſuffer more, it may be, than others. This was the uncharitable and indeed unreaſonable errour of *Job's* Friends, of old, and of many at this time in reference both to publick and perſonal viſitations.

2. The ſecond good Preparative againſt Affliction is a frequent practical *Suppoſition*, wherewith we are to entertain our ſelves, even in the time of our greateſt

Proſperity, *That the Caſe may, and probably will be altered with us*; and ſo caſt our ſelves as it were into the mold of an afflicted condition. For inſtance, I am now in health; what if I were now to enter into the valley of the ſhadow of death, into ſome acute, or painful, or deſperate diſeaſe; how am I fitted with patience, reſignation of my ſelf into the hand of God, contempt of the World? for ſuch an eſtate as this I muſt come to ſooner or later; how ſhall I bear or carry my ſelf in it, or under it, were it now upon me? I have now a plentiful Eſtate, external affluence; what if at this moment, I were bereft of all, either by Fire or Depredation, how were my mind fitted with humility and patience to ſubmit to a poor, ſtrait, wanting condition? I have now a good Husband, Wife, Children, many Friends that eſteem me and are faithful to me; what if God ſhould in a moment deprive me of all theſe? what if my deareſt Friends ſhould become my bittereſt Enemies, how ſhould I bear my ſelf under theſe Changes? I have a great Name and Eſteem in the World; what if in a moment, a black cloud of Infamy and Scorn and Reproach was drawn over it, and that I ſhould become a ſcorn and reproach, with *Job* 30. 8. among Children of Fools? yea Children of baſe men viler than the earth. How were I fitted with humility and evenneſs of mind to comport with ſuch a condition, till it pleaſeth God by his Providence and manifeſtation of my Innocence, if he think fit, to ſcatter this black cloud of Calumny and Reproach, or if not, yet quietly under it to enjoy the teſtimony of a good Conſcience and my own Integrity? Theſe and the like Anticipations of troubled and afflicted conditions, would habituate and fit our minds to bear them; furniſh us with ſuitable tempers for them; render them eaſie to us when they come; and keep our Souls in a due ſtate of moderation and watchfulneſs before they come: As the good Martyr *Bilney* before his Martyrdom, by often putting his Finger into the Candle made the Flames, which he was after to endure, more familiar and tollerable.

3. The third Preparative againſt Affliction and calamitous ſeaſons, is *to weaſon our ſelves off from overmuch love and valuation of the World*, and the beſt things it affords. *Philoſophy* hath made ſome ſhort Eſſay in this buſineſs; but the Doctrine of the *Goſpel* hath given us far more noble and effectual Topicks and Arguments, than any Philoſophy ever did or can: 1. By giving us a plain and clear eſtimate and valuation of this World and all that ſeems moſt valuable in it; but this is not all, but 2. By ſhewing us plainly and clearly a more valuable, certain and durable eſtate after death, and a way of attaining it, with much more eaſe and contentation, than we can attain the moſt ſplendid temporals of this World. Certain it is that the weight and ſtreſs of Afflictions and croſſes lyes not ſo much in the things themſelves which we ſuffer in them or by them, as in that overvaluation that we put upon thoſe conveniences which afflictions or croſſes deprive us of. When news was brought to that noble *Roman* of the death of his Son, it was a great pitch of patience that even that Moral conſideration wrought in him, *Novi me genuiſſe mortalem*; though perchance, it was not without a mixture of Stoical vain-Glory. We ſet too great a value upon our Health, our Wealth, our Reputation; and that makes us unable to bear, with that evenneſs and contentedneſs of mind, the loſs of them, by Sickneſs, Poverty, Reproach. We ſet too great a rate upon our temporal Life here becauſe we ſet too great a rate upon this World, to the enjoyment whereof this Life here

is accommodated and proportioned ; and that makes us fear Death, not only as the ruine of nature, but as that which puts a period to all our comforts : Whereas had we but Faith enough to believe the Evangelical truths touching our future Happineſs, it would make us not deſire Death, becauſe we might in the time of this life ſecure unto our ſelves that great and one thing neceſſary ; and it would make us not to fear Death, becauſe we ſee a greater fruition to be enjoyed after it, than all the Glory of this preſent World can yield.

4. The next Preparative againſt Afflictions is to keep *Piety*, *Innocence*, and a *Good Conſcience* before it comes. As Sin is the ſting of Death, ſo it is the ſting of affliction ; and that which indeed gives the greateſt bitterneſs and ſtrength unto affliction : and the reaſon is this, becauſe it weakens and diſables that part in man, which muſt bear and ſupport it. This is that which the Wiſe man obſerves, *Prov.* 18. 14. *The ſpirit of a man will ſuſtain his infirmities ; but a wounded ſpirit who can bear ?* which is no more than this ; It is the mind and ſpirit of man rightly principled, that doth bear and carry a man through thoſe difficulties and afflictions and infirmities, under which he is ; but if that ſpirit or mind which ſhould carry and bear thoſe evils, be hurt or wounded, or faint or infirm, what is there left in a man to bear that which indeed (ſhould be) our ſupport ? Innocence and a good Conſcience keeps the mind and ſpirit of a man in courage and confidence : and indeed it hath an influence and ſuffrage and atteſtation and ſupport from the God of Heaven, to whom a good Conſcience can with an humble confidence appeal, as *Hezekiah* did under a great affliction, *Iſ.* 38. and this acceſs to Almighty God doth give new ſupplies, ſuccors and ſtrength to the Soul to bear it up under very great and preſſing afflictions.

But on the other ſide, Sin doth diſable the Soul to bear affliction till it be throughly repented of. 1. Becauſe it doth in a great meaſure, emaſculate and weaken the ſpirit of a man, makes it poor, cowardly and unable to bear it ſelf up under the preſſure of afflictions. 2. It doth in a great meaſure obſtruct the intercourſe between God and the Soul, and that influence that might and would otherwiſe be derived to the ſpirit or mind of a man by the God of the the ſpirits of all fleſh.

Therefore the beſt preparative againſt affliction is, *To have the Soul as clear as may be* from the guilt of Sin: 1. *By an innocent and watchful life* in the time of our proſperity, before affliction attach us: 2. Or at leaſt, *By a ſpeedy, ſincere and hearty Repentance* for Sin committed; and this repentance to be ſpeedy, before affliction come: For although it is true that many times Affliction is the meſſenger of God to awaken a Sinner to repentance, and that repentance is accepted by the merciful God, yet that Repentance is moſt kindly and eaſie, and renders afflictions leſs difficult and troubleſome, which prevents affliction, and performs one great end and uſe of affliction before it comes. He that hath a Soul cleanſed by Faith and Repentance from the guilt of Sin, before the ſeverity of affliction comes upon him, hath but one work to do, namely, to fit himſelf with patience to undergo the ſhock of affliction: But he that defers his repentance, till driven to it by affliction, his work is more difficult, becauſe it is double, namely, to begin his repentance, and to bear his affliction.

And becauſe in many things we offend all, and the beſt have their failings and ſins of daily incurſion, *a daily reviſing and examining of our own failings*, and renewing of our repentance for our dayly faults is of ſingular uſe to render afflictions eaſie, becauſe repentance cleanſeth the Soul, and renders a man in God's acceptation as if he had not offended.

5. The next Preparative againſt affliction is to gain *an Humble Mind.* When affliction meets with a proud heart, full of opinion of its own worth and goodneſs, there ariſeth more trouble, and tumult, and diſorder, and diſcompoſure in the conflict of ſuch a heart againſt the affliction, than poſſibly can ariſe from the affliction it ſelf; and the ſtrugling of that diſtemper of pride with the affliction, galls and intangles the mind more than the ſevereſt affliction, and renders a man very unfit for it and unable to bear it. The Prophet deſcribes it, her Sons at the head of every ſtreet were like a wild Bull in a net. But on the other ſide, an humble, lowly mind is calm and patient, and falls with eaſe upon an afflicted condition; for the truth is, the great evil of ſuffering is not ſo much in the thing a man ſuffers, as in the mind and temper of ſpirit of the man that meets with it; an humble mind is a mind rightly prepared with the greateſt facility to receive the ſhock of any affliction, for ſuch a mind is already as low as affliction can ordinarily ſet it.

Iſa. 15. 20.

And certainly, if any man conſider aright, he hath many *important cauſes to keep his Mind always humble.* 1. In reſpect of Almighty God, the great and glorious King of Heaven and Earth, whom if a man contemplate, he will put his mouth in the duſt, acknowledge himſelf to be but a poor worm, and therefore unworthy to diſpute the Divine Diſpenſations, Providences, or Permiſſions. 2. In reſpect of himſelf. He that conſiders aright himſelf, his ſins and failings and corruptions, will have cauſe enough to humble himſelf, and reckon that he is juſtly obnoxious to the ſevereſt croſſes and afflictions. *Why doth the living man complain? a man for the puniſhment of his ſin?* Lam. 3. 39. The mercy enough that the affliction extends not yet ſo far as his life; a living man to complain, carries a reprehenſion in it ſelf of the complaint.

6. Another moſt ſingular preparation againſt affliction, is a ſteady reſolved *Reſignation of a man's ſelf to the will and good pleaſure of Almighty God*, and that upon grounds of the greateſt reaſon imaginable. For 1. It is a moſt Sovereign Will; for his Will muſt be done whether we will or not; therefore it is the higheſt piece of folly imaginable to conteſt with him, that will not, cannot, may not be controlled. It is true we have commiſſion to pray to him, to deliver us from evil, but when we have ſo done, we muſt withal deſire that His Will may be done; this pattern the Son of God hath given us, *Matth. 26. 39. Father, if it be poſſible, let this cup paſs from me, yet not my will but thy will be done.* Willingly therefore ſubmit to that will which whether thou wilt or no, thou muſt, thou ſhalt endure; for his will is the moſt ſovereign will, the will of the abſolute Monarch of Heaven and Earth. 2. As it is the moſt ſovereign Will, ſo it is the moſt Wiſe Will; what he wills he wills not ſimply *pro imperio*, but his will is founded upon and directed by a moſt Infinite Wiſdom: and ſince thou canſt not, upon any tolerable account, judge thy will wiſer than his, it becomes thee to reſolve thy poor, narrow, inconſiderate will, into the Will of the moſt Wiſe God. 3. As it is a moſt wiſe will, ſo the Will of God is moſt certainly the moſt Beneficent and Beſt Will. What reaſon haſt thou to ſuſpect the beneficence of his will; whoſe will alone gave thee thy being, that he might communicate his Goodneſs to that being of thine, which he freely gave thee? It is true, it may be thou doſt not ſee the reaſon, the end, the uſe of his Diſpenſations, yet be content with an Implicit Submiſſion to reſign thy ſelf up to his diſpoſal, and reſt aſſured it ſhall

be beſt for thee, though thou yet canſt not underſtand what it means. If he hath given thee an Heart to reſign up thy will unto his, be confident he will never miſlead thee, nor give thee cauſe to repent of truſting him. It was a noble pitch of a Heathen's mind, namely, *Epictetus*, Enchirid. cap. 78. *In quovis incepto hæc optanda ſunt; Duc me, ô Jupiter, & tu fatum, eò quò ſum à vobis deſtinatus; ſequar enim alacriter: quod ſi noluero, & improbus ero & ſequar nihilominus.* Which may be thus better *Engliſhed*: "In every enterprize this ought "to be our Prayer; Guide me O God, and thou Di-"vine Providence according to thine own appointment; "I will with chearfulneſs follow: which, if I ſhall de-"cline to do, I ſhall be an undutiful man, and yet "ſhall nevertheleſs follow thy appointment, whether I "will or not." But Chriſtians have learned a Reaſon of a nobler deſcent, namely, *That all things ſhall work together for good, to thoſe that love God*. *Rom.* 8. 28. and certainly there can be no greater evidence [of thy love to him] than to make the Will of God the guide, rule and meaſure of thine own.

7. I ſhall conclude with that great Preparative, which is indeed the completion of all that is before ſaid, and in a few words includes all, Labour to get thy *Peace with God*, through Jeſus Chriſt our Lord: when this is once attained, thou art ſet above the love of the World, and the fear of afflictions, becauſe thou haſt the aſſurance of a greater Treaſure than this World can give or take away; a *Kingdom that cannot be moved*; *Heb*. 12. 28. a hope and moſt aſſured expectation that is above the region of afflictions, and that renders the greateſt and ſoreſt afflictions, as they are, namely light and momentany: And yet becauſe thou art notwithſtanding this glorious expectation, yet in this lower region, and ſubject to paſſions and perturbations, and fears, the merciful God hath engaged his promiſe to

ſupport thee here under them; to better and improve thee by them; to carry thee through them by his all-ſufficient Grace and Mercy: The ſtrokes thou receiveſt are either managed and directed, or at leaſt governed and ordered by him that is thy Father, and that in very love and faithfulneſs doth correct thee; that hath a heart of compaſſion and love to thee, even when he ſeems in his Providences to frown upon thee; that while thou art under them, will make them work together for thy good, and that will never take from thee thoſe Everlaſting Mercies which are thy portion; that hath all thy afflictions, croſſes, troubles, whatever they are or may be, under the infallible conduct of his own Wiſdom and Power; And that as on the one ſide he will never ſuffer thee to be afflicted beyond what he gives thee grace to bear and improve, ſo on the other hand will ſo manage, order and govern thy light afflictions, which are here but for a moment, that in the end they ſhall be a means to bring thee a far more exceeding and eternal weight of Glory. If therefore thou wouldſt be ſoundly armed againſt afflictions, and prepared with eaſe and comfort to bear them, this one thing neceſſary is ſufficient to render thee ſuch, and to fit the alſo with all thoſe advantageous helps before mentioned, which will neceſſarily follow upon this attainment.

Pſalm 119. 75.

1 Cor. 10. 13.

2 Cor. 4. 17.

II. Secondly, I come to the ſecond general, namely; *How Afflictions incumbent* upon us *are to be received, entertained and improved*; and this will be in a great meaſure ſupplied by what hath been before ſaid they come; for a mind ſo prepared and habituated, will be ſufficiently qualified to receive and entertain them as becomes a good man and a good Chriſtian. Neverthe-leſs ſome thing I ſhall ſubjoyn in order to the bearing and improving of afflictions while they are incumbent upon us; and they are theſe:

1. It becomes a man under afflictions in the firſt place to have a very diligent, frequent, attentive and *right conſideration concerning Almighty God*, that he is a God of infinite Wiſdom, Power, Juſtice, Mercy and Goodneſs: That he hates not any thing that he hath made, but hath a great love and beneficence to all his Creatures; that he deſigns their good and benefit, even in thoſe diſpenſations that ſeem moſt ſharp and ſevere; that if he had not a good will to his Creatures, he would never have done ſo much for them as he hath done: that whiles he exerciſeth diſcipline to the children of men, it is evident they are under his care: that oftentimes there is a greater ſeverity of the Divine diſpleaſure, in his leaving mankind to themſelves, than in exerciſing them with afflictions: and that he equally diſcovers the love and care of a Father in his corrections, as (well as) in his more pleaſing adminiſtrations.

2. And farther, *that afflictions* riſe not out of the duſt, but *are ſent and managed by* the wiſe diſpoſition and regiment of Almighty *God*; it is his Providence that ſends them, that meaſures out their kind, weight, continuance; and that they are always, as commiſſionated by him, ſo under the conduct of his Power, Wiſdom and Goodneſs, and never exceed the line and limits of his Power, Wiſdom and Goodneſs; if he bids them go, they go; if he bids them return, they return; if he commands the moſt tumultuous ſtorms of afflictions, peace, be ſtill, there will be a calm. As mankind is never out of the reach of his power to afflict and correct, ſo it is never out of the reach of his power to relieve and recover.

3. That as no man hath an exemption from afflictions, ſo it is moſt evident that even *the beſt of men are*

uſed with them, and it is but need they ſhould; for where one man is the worſe by afflictions, a thouſand are the worſe for want of them, and as many the better by them; and the wiſe and gracious God that knows our frame, better than we our ſelves, doth for the moſt part in very faithfulneſs afflict us. The egreſſes of the Divine Counſels have ever in them a complication of excellent ends, even in afflictions themſelves: they are acts of Juſtice oftentimes to puniſh, and of Mercy to prevent diſtempers and to heal them; and this is that for which our Bleſſed Lord bequeathed unto his own People, *In the World ye ſhall have tribulation, Joh. 16. 33.* ſo that a good man may have as great cauſe to ſuſpect his own integrity in the abſence of them, as in the ſuffering under them.

4. That all the Divine Diſpenſations of comforts, or croſſes are ſo far *beneficial or hurtful as they are received and uſed*: Comforts, if they make us thankful, ſober, faithful, they become bleſſings; if they make us proud, inſolent, ſecure, forgetful, they become judgments: Afflictions, if they are received with humility, patience, repentance and returning to God, they are bleſſings; if they are received with murmuring, impatience, incorrigibleneſs, they become judgments, and a forerunner of greater ſeverity.

5. The conſequences of all theſe Conſiderations do evidently lead us unto theſe *Duties*, when-ever we are *under the preſſure of Affliction*:

1. To receive it with all *Humility*, as reached out unto us from the hand, or Permiſſion at leaſt of Almighty God. There were a ſort of Philoſophers that thought it a virtue to put on a reſolved contempt of all croſſes and afflictions; not to be moved at all with them, but to bear them with a ſtout *apathy*: this is not that temper that becomes a Chriſtian; it is all one, as if a Child ſhould reſolve to receive the corrections [of

his Father] with a ſtubborn reſolution not to care for them, or to be affected with them: ſuch)a ſtubbornneſs under affliction renders it unuſeful to its end, and commonly provokes the great Lord and Father of Spirits totally to reject ſuch a mind, or to maſter it with ſharper and ſeverer and multiplied afflictions, till it yield, and till that uncircumciſed Heart be humbled and accept of the puniſhment of its iniquity, *Lev.* 26, 41.

2. To receive it *with Patience* and Subjection of mind; and without either conteſting with Almighty God, charging his Providence with errour or injuſtice, or ſwelling and ſtorming againſt the affliction, or the Divine Diſpenſation that ſends it: This hath two ſingular benefits; firſt, it renders the affliction it ſelf more eaſie and tolerable; ſecondly, it is one of the readieſt ways to ſhorten or abate it: For as yielding and humble ſubmiſſion to the hand of God, ſo patience and ſubmiſſion of Will to the Divine diſpenſation are two of the great ends and buſineſs of affliction, which when attained by it, it hath performed a great part of its errand for which it was ſent.

3. To *return unto God* that afflicteth or permitteth it: Affliction miſſeth its end and uſe when it drives a man from his God, either to evil or unlawful means, or to ſhift & hide himſelf, or keep at a diſtance from him; and as it loſeth its end ſo it is contrary to its natural effect, at leaſt where it meets with a nature of any underſtanding or ingenuity. *In their affliction they will ſeek me early, Hoſ.* 5. 15. God Almighty ſends afflictions like meſſengers to call home wandring Souls; and if a man will ſhift away, get farther off, and eſtrange himſelf more from him that ſtrikes him, he will either ſend more importunate meſſengers, afflictions of a greater magnitude, to call and fetch him, as want and famine did the young Prodigal in the Goſpel; or, which is

far worſe, let him go without farther ſeeking him: Whereas the man that by affliction, as it were at the firſt call, comes home to God, or gets nearer to him, for the moſt part prevents ſeverer monitors, and renders his ſuffering more ſhort, or at leaſt more eaſie, by drawing near to God the fountain of peace and deliverance.

And if the affliction befalls ſuch a man that hath not eſtranged himſelf from Almighty God, nor departed from him in any greater offences or backſlidings, yet affliction is not without its end or uſe, even to ſuch a man. Thou haſt walked cloſely in the duties towards God, haſt depended upon him, approved thy ſelf in his ſight; yet is is not poſſible that thy faith, induſtry, obedience, dependence may be more, more conſtant, more firm? If it may be, as ſure it maybe, then though affliction ſolicit not thy return to him from whom thou haſt not departed, yet it ſolicits thy improvement.

4. To *Pray unto God*: and this the moſt natural effect of affliction, eſpecially if it be ſevere and eminent. In the ſtorm the Sailers call every one upon his God; and the reaſon is, becauſe in ſuch a ſeaſon, a man's own ſhifts, the help and advice and aſſiſtance of friends, and other humane confidence appear too weak and ineffectual; and therefore the man is driven to that which indeed is the *unum magnum*; namely, invocation of Almighty God, for help, ſupport and comfort. It is therefore a ſign of a deſperate mind that will not come unto God in prayer, at leaſt when afflictions grind him. And although a man be not of the number of thoſe that reſtrain prayer before God, yet afflictions naturally will make the prayer of ſuch a man more earneſt, fervent, conſtant; it ſets an edge and adds life to the prayers of a praying man.

5. To *a Depend Truſt upon God*, both for ſupport under, & ſeaſonable deliverance from afflictions. Keep

thy recumbence upon his goodneſs and mercy, even under the blackeſt night of afflictions; *Though he kill me, yet will I truſt in him*, Job 13. 15. and with *David* (*Pſal.* 23. 4.) even in the Valley of the ſhadow of death to reſt upon his Rod and his Staff: And though it becomes the beſt of men to have a yielding and a ſoft ſpirit under the afflicting hand of God, yet be careful to bear up thy ſelf under the Power and Goodneſs of God from fainting and deſpondency.

6. To be *Thankful with God* under affliction, and that upon very great and important motives. 1. Thankful that they are no worſe or greater: Thou haſt loſſes, but yet haſt thou loſt all at once? *Job* did; or if thou haſt loſt all externals, yet haſt thou not ſomething thou valueſt more than all, namely, innocence, peace with God and thy own Conſcience? 2. Thankful that God Almighty rather chooſeth to afflict thee than to forſake thee. As long as Almighty God is pleaſed to afflict thee it is plain thou art under his diſcipline, his care; no man's condition is deſperate ſo long as the Phyſician continues his adminiſtration; nor is any man wholly forſaken of God, nor paſt his care, ſo long as he is under affliction: for it is a medicine that without thy own default will either recover or better thee. 3. Thankful that God hath been pleaſed to diſcover ſo much of his mind and deſign and affections towards mankind in his Word as to aſſure us that the meaſure of his love towards, or diſpleaſure againſt the children of men, is not to be taken by external proſperity or adverſity; But on the contrary, to bear up our Souls under the preſſures of afflictions, aſſures us that they are the effects for the moſt part of his fatherly love and care rather than of his heavy diſpleaſure; that they may indeed ſometimes be ſymptoms of his anger, but not of his hatred; they may be for corrections, but not for confuſion: he may correct

thoſe, whom yet he accounts his Children and reſolves to ſave.

7. To put us upon a due ſearch and *Examination of our Hearts and Ways*. Certainly there is not the beſt man living, but upon a ſtrict and impartial ſearch of himſelf may find fewel for affliction; demerit enough to deſerve it; ſomewhat amiſs that requires amendment; ſome corruptions growing into exorbitancy; ſome cancers, that ſtand in need of Phyſick to cleanſe them; ſome budding diſorders, that ſtand in need of a medicine to prevent them. It is the great buſineſs of affliction; the great meſſage that it brings from God to man, is to ſearch out and ſee what is amiſs, what is defective; and to ranſack our Souls and Hearts and Lives, and ſearch whether there be not ſomething offenſive to God.

8. To put a man to a *double Duty* upon this ſearch; namely, if upon an impartial ſcrutiny, thou find thy Conſcience clear from great and waſting ſins, humbly bleſs God for his grace, that hath preſerved thee from the great tranſgreſſion; but yet humble thy ſelf for thy ſins of daily incurſion, for thy ſins of omiſſion, for thy coldneſs in thy devotions, for thy want of vigilance over thy paſſions, for thy neglect of opportunities of doing good. As thou haſt matter of thankfulneſs for eſcaping thoſe groſſer greater and waſting ſins, which others commit; yet thou haſt matter of Humiliation and Repentance, for thoſe ſins that are of a leſſer magnitude, whereunto thy daily inadvertence and humane frailty renders thee liable, and to ſet a ſtricter watch upon thy ſelf even in reference to theſe. Again, on the other ſide, if upon ſearch, thou find thy ſelf guilty of any greater ſin, which hath not been repented for, thy affliction brings likewiſe a *double meſſage* unto thee: Firſt, a meſſage of Humiliation and Repentance for thy great tranſgreſſion; and turning to God, with a per-

fect reſolution of amendment : and a meſſage of Gratitude and Thankfulneſs to God, that hath ſent this meſſenger of affliction to awaken thee to repentance and amendment ; and hath given thee an aſſurance of pardon and forgiveneſs upon thy repentance and amendment, through the all-ſufficient Sacrifice of Chriſt Jeſus. So that whatſoever perſon affliction meets with, it brings with it a uſeful and profitable meſſage from Heaven : If it meet with a perſon under the guilt of ſome great unrepented ſin, it brings him an errand of Humiliation, Repentance, Amendment and Thankfulneſs ; if it meet with a good man, ſuch a man as *Job*, who had the witneſs of God in himſelf, that he was a perfect man and an upright, yet it brings him alſo a meſſage of the like nature, a meſſage of Gratitude to that God, that hath preſerved him from the great tranſgreſſion ; a meſſage of Humiliation and Repentance for his often failings and offences ; a meſſage of advice to proceed with greater Vigilance, and to a farther degree of Chriſtian Perfection in the whole courſe of his life.

9. To *wean a man from the love of the World*, and to carry up the thoughts and hopes and deſires to that Countrey whereunto we are appointed. If all things went well even with good men in this life, they would be building Tabernacles here, and ſet up their reſt and hopes on this ſide *Jordan*, as the *Reubenites* did in the Country of *Baſhan*, when they found it rich and fruitful. God Almighty therefore in mercy makes this World unpleaſing to good men by affliction, that they may ſet the leſs value upon it, and fix their hopes and deſires and endeavours for that City which is above.

This is the voice of the Rod and of Him that hath appointed it, which every wiſe man ought to hear and anſwer with all Obedience, Submiſſion and thankfulneſs ; And when affliction hath wrought this effect, its buſineſs is in a great meaſure ended; and for the moſt part it is thereupon eaſed or removed.

Above all the *Temptations that befall Good men in Afflictions*, this commonly is that which doth moſt greatly prevail, and doth them the moſt hurt, namely, when upon a diligent ſearch they find their Conſciences clear from any great offences, they are too apt to magnifie their own Integrity, to expoſtulate the reaſonableneſs and juſtice of the divine dealing with them, to complain of hard uſage from him. This was *Job*'s fault, and is too apt to be the fault of good men, though neither equal to him in their perfections or afflictions: which courſe nevertheleſs is, 1. Very Unjuſt and Unreaſonable; for the beſt of men have Sins enough to juſtifie the Juſtice of God in his ſevereſt dealing with them; and Corruptions enough to grow into greater enormities, which although they perchance ſee not, yet the All-knowing God ſees, and in mercy and with wiſdom prevents, by the Corroſives and Catharticks of Affliction: inſomuch that even that good man, when Almighty God opened his ear to diſcipline, ſaw and acknowledged, and therefore abhorred himſelf in duſt and aſhes. 2. As it is extreamly unjuſt, ſo it is extreamly fooliſh and vain; For as it is not the way to remove the affliction, ſo when God is pleaſed to remove it in mercy and compaſſion, it makes a man juſtly aſhamed upon his deliverance, of that folly and pettiſhneſs that he ſhewed under his affliction againſt Almighty God, who even then had thoughts of mercy and deliverance for him. And this very Conſideration had been enough to have made *Job*'s deliverance yet full of trouble and ſhame, for his frowardneſs in his affliction, unleſs the gracious God in a ſtrange condeſcenſion of goodneſs and gentleneſs had prevented it, by giving ſo great a ſuffrage unto his integrity, and covering the errours and paſſionate excurſions of his affliction, as a Father doth the errors and follies of his Child, but an indulgent commendation: *Ye have not ſpoken of me the thing that is right, as my ſervant Job*, Job 42. 7.

And thus far of the carriage that becomes us to have under affliction, and our due improvement of it, to the ends for which Almighty God ſends it: by which *Almighty God* receives the Honour of his Soveraignty, his Juſtice, his Goodneſs, his Wiſdom, his Truth; and man receives the Benefit of Prevention from Sin, Deliverance out of it, Improvement of his Graces, Perfecting of his Soul, and Advancement of his Glory, through the Mercy of God, and his Bleſſing upon this bitter cup, the cup of affliction.

III. I come to *the third General Conſideration*, namely, that temper and diſpoſition of mind that becomes us to have upon and *after Deliverance* from afflictions.

1. Upon our Deliverance from afflictions, we ought in a ſpecial and ſolemn manner to return our Humble and Hearty *Thanks* to Almighty God: to acknowledge him to be the Author of it; to return unto him our humble and ſerious Praiſes, that he hath been pleaſed to anſwer our Prayer, and hath given us a plain teſtimony that he hath a regard to us: this is the Tribute that he expects moſt juſtly from us. As he in a ſpecial manner requires our Prayers unto him, when we are under affliction, ſo he requires that we ſhould take notice of the Returns of our Prayers, and to pay him the Tribute of Praiſe upon our Deliverance. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me*, *Pſal.* 50. 15. The truth is, when we are under extremities, we are eaſily perſwaded to call to God for deliverance; the very natural preſſure of afflictions drives us to him, we know not whither elſe to fly: But as ſoon as the Rod is gone, we are dull and backward in returning Glory to God; and

we are moſt apt to take notice of the Means that immediately went before: If we or any of our relations are delivered from Sickneſs, we have it preſently upon our Tongues ends, that we had a careful or ſkilful Phyſician, a ſtrong conſtitution, favourable weather, ſome lucky accident that happened unto us; and the like we are apt to do upon other deliverance: and rarely, or at leaſt not with that ſincerity, acknowledge the mercy of God, and the hand of God to be that which raiſed us up. It is true, Means are not to be neglected; it is a preſumption and tempting of God; but it is the Providence of God that gives us means; and the Bleſſing of God that makes them ſucceſsful, that ſometimes bleſſeth poor and weak and unlikely means to produce deſired effects; ſometimes maketh thoſe very things we call accidents, that ſeem to import the very deſtruction of a man, to be the means of his recovery, and ſometimes brings about the effect without any viſible means. We are no leſs to acknowledge his goodneſs and Influence when we ſeem to be delivered by Means, than if we were delivered by Miracle. It is true, we are apt to faſten our thoughts and reaſons upon means, becauſe we ſee them: but if our Eyes could be ſo opened as the Prophet's ſervant's were, when he ſaw the Chariots of fire in the Mountain, *2 Kings 6. 17.* we ſhould ſee another kind of regiment and government and ordering and diſpoſing of things than now we ſee. Many, if not moſt, of thoſe ſignal deliverances, that a Man or a Nation hath, are wrought not ſo much by the efficacy of Means, as by a ſecret inviſible Hand of Providential Government, which we ſee not. If therefore thou art delivered from any great diſtreſs of any kind, in ſuch a manner that thou canſt not attribute it to Means, or poſſibly above or beyond means, the Hand of thy deliverer is more ſignal and conſpicuous; glorifie his Mercy and Goodneſs: And if thou doſt obtain thy deliverance by Means, yet ſtill glorify his Mercy and Goodneſs; for it is his Providence that ſends Means, his Power and Goodneſs that bleſſeth it to its deſired ſucceſs: the Efficiency and Energy of the Principal Cauſe is that which gives efficacy to the Means and makes it effectual.

2. Endeavour to expreſs thy Thankfulneſs by a ſincere and faithful *Obedience* to the Will of that God, that hath thus delivered thee. A true and hearty Thankfulneſs of mind will not content it ſelf with bare Verbal praiſes and acknowledgments, but will ſtudy and endeavour to find out and do all that may be well-pleaſing and delightful and acceptable to his great Benefactor: and wherever the Heart is truly affected with the Senſe of the Favour, Goodneſs, and Love of God, and that the Deliverance it hath had, it hath had from his hand, it will think nothing too much to be done, that may be well pleaſing to him. Great acclamations and verbal praiſes and acknowledgements without an Honeſt and Sincere Endeavour to pleaſe and obey him, are but a piece of mockery and hypocritical complement; and a meer fruſtration and diſappointment of Almighty God, in the end and deſign of his mercy to us; which is, to make us really better, more dutiful, more capable of greater and everlaſting mercies; to make us better Examples to others, who may thereby be invited to follow us in piety and goodneſs. A man that hath received great and ſignal Mercies and Deliverances, becomes a great and efficacious Example, and of much good, or much evil, according as he carries himſelf after eminent mercies received: If he become more Pious, Vertuous, Juſt, Sober than before, he becomes a forcible motive and encouragement to others, to be like him; again, if he either remain or degenerate into Impiety, Vani-

ty, or Vice, he diſcourageth Goodneſs, and becomes a great temptation to others to be like him.

3. *Take heed leſt* after great Deliverance, *thy heart be lifted up* into preſumption upon God, Pride and Vain-glory, and a conceit of thy own Goodneſs and Worth. This is the common Temptation that grows upon much mercy received; and therefore the wiſe Law-giver did very frequently caution the people of *Iſrael* againſt this, *Deut*, 9. 4. *Speak not in thy heart after the Lord thy God hath caſt them out, ſaying, For my righteouſneſs the Lord hath brought me to poſſeſs this land*, &c. Let thy afflictions find thee Humble, and let thy afflictions make thee more Humble; but let thy Deliverance yet increaſe thy Humility; the more Mercy God ſhews thee, the more Humble ever let thy Heart be, upon a double account. 1. Thy Deliverances do or ſhould make thee know Almighty God the more; and the more thou knoweſt him, the more Humble it ſhould make thee; *Job* 42. 5. *I have heard of thee by the hearing of the ear; but now mine eyes have ſeen thee: wherefore I abhor my ſelf in duſt and aſhes.* 2. Thou haſt need to double thy guards of Humility, becauſe upon great deliverance thou muſt expect that the temptation and aſſaults of Pride and Vain-glory will be moſt buſie with thee: And if in all thy Preparations for afflictions thou haſt ſtudied Humility; if under all thy afflictions thou haſt improved thy Humility; yet if now, upon thy deliverance, thou art loſt in Pride and Vain-glory, thou haſt loſt all the benefit both of thy Preparations, and of thy Afflictions, and of thy Deliverance alſo: thou art like an unhappy Ship that hath endured the Sea, and born the Storm, and yet ſinks when ſhe is come into the Harbour.

4. And upon the ſame account *be Vigilant and Watchful.* It is true, thou haſt weathered a great Storm, out of which by the mercy of God thou art

delivered; but ſtill be upon thy guard, thou knoweſt not how ſoon thou ſhalt meet with another; take heed it ſurprize thee not unprovided. Though thou haſt endured, it may be, a long and dark ſtorm of affliction, and God hath mercifully delivered thee; yet thou haſt no promiſe from Almighty God that thou ſhalt meet with no more. Theſe three *Conſiderations* ſhould keep thee *Watchful* and vigilant, notwithſtanding great deliverance from great afflictions. 1. Thou art thereby better fitted and prepared to receive it; if it come it ſhall not ſurprize thee unaware nor find thee ſleeping. 2. Moſt certainly, if any thing be a more likely means, as to preſerve thee under, ſo from affliction, it is a prepared watchful, vigilant mind: for, if I may ſo ſpeak, afflictions have no great buſineſs with ſuch a man; for, he is already in that poſture and frame of Heart, that affliction is ordinarily ſent to give a man. 3. There is nothing more likely to procure affliction than Security and Unpreparedneſs of mind: And that, Firſt, in reſpect of the Goodneſs, Mercy, and Juſtice of God, who, though with moſt unblameable Juſtice, yet with ſingular Mercy, is very likely to ſend affliction to awaken him and amend him, and to recal him from that tendency to Apoſtaſie, that Security is apt to bring upon him. Secondly, in reſpect of the Malice and Vigilancy of the great Enemy of mankind; who, as he never wants malice, ſo he often gets a permiſſion to worry a man whom he hath under this diſadvantage of Unpreparedneſs and Security.

5. Be careful *to keep*, as great Afflictions, ſo alſo great Deliverances *in Memory.* Moſt men upon the freſh receipt of Mercy and Deliverance have a quick and lively apprehenſion of it; and accordingly their affections of Thankfulneſs, and practices and purpoſes of

Obedience are lively and diligent: but in proceſs of time, and as the man is further diſtant from his deliverance, ſo the memory of it doth gradually, and poſſibly ſuddenly, vaniſh and decay: and as the remembrance of the deliverance decays and grows weaker and weaker, ſo do theſe affections or diſpoſitions of the Soul that are before mentioned: The Thankfulneſs grows faint; and ſo doth the Obedience, and ſo doth the Humility, and ſo doth the Watchfulneſs: and as the water that hath been heated, being removed from the fire, grows by degrees colder and colder, till at laſt it comes to its old coldneſs that it firſt had; ſo in a little time the Affliction is forgot, and the Deliverance is forgot, and the man is grown into the very ſame ſtate, as if he never had felt either, and poſſibly worſe. Therefore keep Deliverances and Afflictions too, freſh in thy memory; call thy ſelf frequently to Account for them; uſe ſome Expedient that may frequently remind thee of them with all their Circumſtances: ſet them down in writing; mention them often; recollect them often; and recollect what thoughts, purpoſes, temper of mind and ſpirit was then upon thee, when thy Afflictions were upon thee or thy Deliverances freſhly given to thee. Caſt with thy ſelf, how if theſe were now as freſh to thee as they were then, with what motions or diſpoſitions of Soul thou ſhouldeſt receive them; and reaſon thy ſelf into the ſame temper and habitude of thankfulneſs, as then thou hadſt. By this keeping the Memory of theſe Afflictions and theſe Deliverances freſh under all its Circumſtances, thou wilt with them, and in the ſame degree as thy remembrance is of them, revive and excite, and preſerve and keep alive and quick and active, the ſame Gratitude, the ſame Humility, the ſame Obedience, the ſame Vigilance, that theſe Afflictions or theſe Deliverances wrought in thee, when they were freſh with thee or upon thee. The vigorous perpetuating of the remembrance of them, will be an effectual means to perpetuate the due fruit of them in their life, vigour and intention.

A
GOOD METHOD
TO
Entertain Unſtable and Troubleſome
TIMES.

THE firſt expedient is to *Expect them before they come*: The very ſtate of the World is Uncertain and Unſtable, and for the moſt part Stormy and Troubleſome: If there be ſome intervals of Tranquillity and Sedateneſs, they are commonly attended with longer periods of Unquietneſs and trouble; and the greateſt impreſſions are then made by them, when they ſurprize us, and come unexpected. When the mind is prepared for them by a kind of Anticipation, it abates the edge, and keenneſs, and ſharpneſs of them. By this means a man, in a great meaſure, knows the worſt of them before he feels them, which renders the very Incumbence of them not ſo ſmart and troubleſome to ſenſe, as otherwiſe they would be. This Pre-apprehenſion and Anticipation of troubles and difficulties is the Mother of *Prevention*, where it is poſſible; and where it is not, yet it is the Mother of *Patience* and Reſolution when they come. *Bilney* the Martyr, was wont before he ſuffered, to put his Finger in the

Candle, to habituate himſelf to a patient undergoing of his future Martyrdom; by this means, he in a great meaſure knew the worſt of it, and armed himſelf with Reſolution and Patience to bear it. Men are apt to feed their fancies with the Anticipation of what they hope for and wiſh in this World, and to poſſeſs it in imagination, before they attain it in fruition; and this makes men *Vain*: but if they would have the Patience ſometimes to anticipate what they have juſt cauſe to fear, and to put themſelves under a Pre-apprehenſion of it, in relation to croſſes and troubles; it would make them *Wiſe*, and teach them a leſſon of Patience and Moderation, before they have occaſion to uſe it; ſo that they need not then begin to learn it when the preſent and incumbent Preſſure renders the leſſon more difficult. This was the Method our Bleſſed Lord took with his Diſciples, frequently to tell them before-hand what they muſt expect in the World, *Matth.* 10. and in divers other places, telling them, they muſt expect in this World the worſt of temporal Evils, that they might thereby be prepared to entertain them with Reſolution and Patience, and might habituate their minds for their reception.

2. The ſecond expedient is, that we uſe all diligence to *gain ſuch a Treaſure as lies above* the reach of the Storms of this World; a Kingdom that cannot be ſhaken; namely, our Peace with God in Chriſt, the Pardon of our Sins, and a well grounded Hope, and aſſurance of Eternal Life. Theſe be things that lie out of Gun-ſhot, and will render the greateſt Troubles that can befal this lower World, or us in it, not onely tolerable, but ſmall and inconſiderable, when in the midſt of all the concuſſions of this World, in the midſt of Loſſes of Goods or Eſtate, in the midſt of Storms, and Confuſions, and Diſaſters, and

Calamities, a man can have ſuch deep and ſetled Conſiderations as theſe: '*Though I can ſee nothing but Confuſions, and little hopes of their amendment, yet I have that which is out of the reach of all theſe; that which is infinitely more valuable to me, than all the beſt the World can give; that which I can pleaſe and comfort my ſelf in, notwithſtanding all theſe worldly diſtractions and fears, namely, the Aſſurance of my Peace with the great God of Heaven and Earth. The worſt that I can ſuffer by theſe diſcompoſures, and the moſt I can fear from them, is but Death; and that will not only put a period to the things I ſuffer, or can fear in this life, but will let me into the actual poſſeſſion of my hopes, even ſuch a ſtate of glory and happineſs as can never be ended, nor ſhaken.* Such a Hope, and ſuch an Aſſurance as this, will keep the Soul above water, and in a ſtate of Peace and Tranquillity in all the Tempeſt and Shipwracks than can either befal either this inferiour World, or any perſon in it.

3. The third Expedient is this, that a man *be Reſolvedly conſtant to keep a good Conſcience*, both before the approach of Troubles, and under them. It is moſt certainly true, that the very Sting and Venom of all Croſſes and Troubles, is Sin, and a Conſciouſneſs of the guilt of it. This is that which gives Troubles and Croſſes, and Calamities their Vigor, Force, and Sharpneſs; it is the Elixir, the very Life of them, when a man ſhall be under extream outward Calamities, loſs of Goods, loſs of Liberty, loſs of Country, all outward hopes failing, and ſtill greater Billows, and Waves and Storms, and Fears, in Proſpect, and within an angry, unquiet, avenging Conſcience, then indeed Troubles have their perfection of Malignity. But if a man in the midſt of all theſe black and ſtormy appearances, hath a Conſcience full of Peace, and Integrity, and Comfortable atteſtation,

this gives a Calm in the midſt of all theſe Storms? and the reaſon is apparent, for it is not the Tempeſtuouſneſs or Tranquillity of Externals, that creates the trouble or the quietneſs of the Man, but it is the Mind, and that ſtate of compoſure or diſcompoſure that the mind is put into occaſionally from them: and ſince there is nothing in the world that conduceth more to the compoſure and tranquillity of the mind, than the Serenity and Clearneſs of the Conſcience, keep but that ſafe and untainted, the mind will enjoy a Calm and Tranquillity in the midſt of all the ſtorms of the world: and although the Waves beat, and the Sea works, and the Winds blow, that mind that hath a quiet and clear Conſcience within, will be as ſtable and as ſafe from perturbation, as a Rock in the midſt of a Tempeſtuous Sea, and will be a *Goſhen* to and within it ſelf, when the reſt of the World without, and round about a man, is like an *Egypt* for Plagues and Darkneſs. If therefore, either before the acceſs or irruption of troubles, or under their preſſure, any thing or perſon in the world ſollicit thee to eaſe or deliver thy ſelf by a Breach or Wound of thy Conſcience, know, they are about to cheat the of thy beſt ſecurity under God, againſt the power and malignity of troubles; they are about to clip off that Lock, wherein next under God, thy ſtrength lieth. What-ever therefore thou doſt hazard or loſe, keep the Integrity of thy Conſcience both before the acceſs of troubles and under them. It is a Jewel, that will make thee Rich in the midſt of Poverty; a Sun that will give thee Light in the midſt of darkneſs; a Fortreſs that will keep thee ſafe in the greateſt danger, and that is never to be taken, unleſs thou thy ſelf betray it, and deliver it up.

4. The next Expedient is this; namely, an *Aſſurance that the Divine Wiſdom, Power, and Providence, doth Diſpoſe, Govern, and Order all* the things in the

World, even thoſe that ſeem moſt confuſed, irregular, tumultuous, and contumacious. This, as it is a moſt certain Truth, ſo it is a moſt excellent Expedient to compoſe and ſettle the mind, eſpecially of ſuch a man who truly loves and fears this great God, even under the blackeſt and moſt diſmal Troubles and Confuſions; for it muſt moſt neceſſarily give a ſound, preſent, and practical Argument of Patience and Contentation. For even theſe black diſpenſations are under the government and management of the moſt Wiſe and Powerful God. Why ſhould I, that am a fooliſh vain Creature, that ſcarce ſee to any diſtance before me, take upon me to cenſure theſe Diſpenſations, to ſtruggle impatiently with them, to diſquiet and torment my ſelf with vexation at them? Let God alone to govern and order the World as he thinks fit: as his Power is infinite and cannot be reſiſted, ſo is his Wiſdom, infinite, and knows beſt what is to be done, and when, and how. 2. As it gives a ſound Argument of Patience and Contentedneſs, ſo it gives a clear inference of Reſignation of our ſelves up unto him, and to his will, and diſpoſal, upon the account of his goodneſs. It is the mere Bounty and Goodneſs of God that firſt gave being to all things, and preſerves all things in their Being; that gives all thoſe Accommodations and Conveniencies that accompany their Being; why ſhould I therefore diſtruſt his Goodneſs? As he hath Power to do what he pleaſeth; Wiſdom to direct and diſpoſe that Power; ſo he hath infinite Goodneſs, that accompanies that Power and that Wiſdom. As I cannot put my will into the hands of greater Wiſdom, ſo I cannot put my will into the hands of greater Goodneſs? His Beneficence to his Creatures is greater than it is poſſible for the Creatures to have to themſelves. I will not only therefore patiently ſubmit to his Power and Will, which I can by no means reſiſt, but chearfully Reſign up my ſelf to the diſpoſal of his Will, which is infinitely beſt, and therefore a better rule for my diſpoſal, than my own will.

5. The next Expedient is *Faith and Recumbence upon thoſe Promiſes* of his, which all wiſe and good men do, and muſt value above the beſt Inheritance in this World: namely, that he will not leave nor forſake thoſe that fear and love him, *Heb.* 13. 5. *How much more ſhall your Heavenly Father give good things to them that ask him*, Mat. 6. 30. Mat. 7. 11. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* Rom. 8. 32. *all things ſhall work together for good to them that love God*, Rom. 8. 28. Upon the aſſurance of theſe Divine Promiſes, my heart may quiet it ſelf in the midſt of all the moſt dark and tumultuous concuſſions in the World. Is it beſt for me to be delivered out of them, or to be preſerved in or under them? I am under the Providence and Government of my Heavenly Father, who hath ſaid, He will not leave me, nor forſake me; who takes more care of me, and bears more love to me than I can bear to my moſt dutiful Child: that can in a moment reſcue me from the calamity, or infallibly ſecure me under it; that ſees and knows every moment of my condition, and a thouſand expedients to preſerve or relieve me. On the other ſide, do I fall in the ſame common calamity, and ſink under it without any deliverance from it, or preſervation under it? His will be done, I am ſure it is for my good, nay, it is not poſſible it ſhould be otherwiſe: For my very Death, the worſt of worldly evils, will be but the tranſmiſſion of me into a ſtate of Bleſſedneſs, Reſt and Immortality; for, *Bleſſed are they that die in the Lord, they reſt from their labours and their works follow them*, Rev. 14. 13.

6. The next Expedient is *Prayer*. The glorious

God of Heaven hath given us a free and open Acceſs to his Throne, there to ſue out by Prayer, thoſe Bleſſings and Mercies which he hath promiſed. It is not only a Duty that we owe in recognition of the divine Soveraignty ; a Priviledge of greater value than if we were made Lords of the whole Earth ; but a Means to attain thoſe Mercies, that the Divine Wiſdom and Goodneſs knows to be fitteſt for us ; by this means we may be ſure to have deliverance or preſervation, if uſeful or fit for us ; or if not, yet thoſe favours and condeſcenſions from Almighty God, that are better than deliverance it ſelf ; namely, Patience and Contentedneſs with the Divine Good Pleaſure ; Reſignation of our wills to him ; great Peace and Tranquillity of mind ; Evidences and communications of his Love and Favour to us ; Support under our weakneſſes and deſpondencies : and many times Almighty God, in theſe Wilderneſſes of diſtractions and confuſions, and ſtorms, and calamities, whether publick or private, gives out as a return to hearty and faithful Prayer, ſuch Revelations of his Goodneſs and Irradiations of his Favour and Love, that a man would not exchange for all the External Happineſs that this world can afford ; and recompenceth the loſs and troubles in relation to Externals, with a far greater meaſure of the Manifeſtations of his Favour, than ever a man did receive in his greateſt confluence of external advantages. Yea, and poſſibly, the time of external ſtorms and troubles is far more ſeaſonable for ſuch returns of faithful and humble Prayer, than the times of external affluence and benefits : and the devotion of the ſoul by ſuch troubles raiſed to a greater height, and accompanied with more Grace and Humility and Fervency, than is ordinarily found in a condition of external peace, plenty and ſerenity.

Change

Changes and Troubles.

I [illegible] these various
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[illegible]
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[illegible] blood,
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[illegible]
[illegible]
[illegible]
[illegible] well,
There is another world [illegible] that [illegible]
This World is not [illegible]
[illegible] would [illegible] they
Too long upon thy journey, make it strange,
Unwelcome News, to think upon a Change:

Whereas this rugged entertainment ſends
Thy thoughts before thee to thy journeys end;
Chides thy deſires homewards; tells thee plain,
To think of reſting here it is but vain,
Makes thee to ſet an equal eſtimate
On this uncertain World, and a juſt rate
On that to come: it bids thee wait and ſtay,
Untill thy Maſter calls, and then with joy
To entertain it. Such a Change as this,
Renders thy Loſs, thy Gain; improves thy Bliſs.

OF THE
REDEMPTION
OF
TIME:

How, and why it is to be REDEEMED.

I Would conſider theſe *Particulars*: 1. What that Time is which we are to Redeem. 2. What it is to Redeem that Time. 3. How that Time is to be Redeemed. 4. Why that Time is thus to be Redeemed.

The firſt of theſe, what that *Time is*, that is to be Redeemed. The Philoſophers trouble themſelves much what Time is, and leave it very difficult; but we ſhall not need to trouble our ſelves with that inquiry. The Time that is here meant, ſeems to be under this double Relation: Firſt, in relation to ſome Apt Seaſon for any thing to be done; and then it is properly called Opportunity; which is nothing elſe but the co-incidence of ſome circumſtances accommodate to ſome action ſuitable to it: as the Time for the Husband-Man to Reap his Corn, is when the Corn is ripe, and the weather ſeaſonable. It is time for the Smith to forge Iron when it is hot, and therefore malleable; and ſo in matters moral: It is a time to ſhew mercy when an object of miſery occurs, and a power to give relief. This, as I take it, is that which the Greeks call *καιρὸς*, or Opportunity. Secondly, In relation to that continuance of the duration of the reaſonable Creature in life in this World, or the Time of our Life.

II. *To Redeem* Time therefore, is in relation to both theſe, *viz.* 1. In relation to Seaſons or opportunities: the Redemption of Time in this reſpect is, 1. Diligently to watch and obſerve all fitting Seaſons and Opportunities of doing all the good we may, whether in relation to Almighty God, his Service and Glory; in relation to others, in all acts of Charity and Juſtice; in relation to our ſelves, in improvements of knowledge, Piety and Virtue. 2. Induſtriouſly to lay hold of all theſe opportunities, and not to let them ſlip, but to apply ſuitable actions to ſuitable opportunities, when they occur. 2. In relation to the Times of our Lives, and ſo we are ſaid to Redeem our Time. 1. When we conſtantly imploy our time, and leave as few vacuities and *interſtitia* in it without imploying it. The oppoſite to this is Idleneſs, or doing nothing. 2. When we imploy our time conſtantly in doing ſomething that is anſwerable to the value and uſefulneſs of our time. The oppoſites to this are firſt, the ſinful imployment of our time, which is indeed worſe than Idleneſs: Or Secondly the vain and impertinent, and unprofitable imployment of our time; as *Domitian* did in killing of Flyes. 3. When we imploy our time not only in things profitable, but in ſuch things as are of greateſt uſe and importance; and therefore ſuch imployments as are of greateſt importance and concernment ought to take up the greateſt and moſt conſiderable part of our time; otherwiſe we are imprudent and irrational in the Improvement or Redemption of our Time. And therefore this Redeeming of our Time is ordinarily called Husbanding of our Time in reſemblance of the Husbandman proceeding with his ground: If the Husbandman doth not at all Till and Sow his ground, but lets it lie idle; or if he takes much pains in Tilling of his ground, and Sows nothing but Cockle and Darnel, or ſuch hurtful Seeds; or if he Sows not that which is hurtful, but Sows light or unprofitable Corn; or Sows that ground with a more ignoble and unuſeful Grain, which would with more reaſon and advantage be imployed to a more noble grain, that would yield more profit; or if he Sows a ſuitable grain, but obſerves not his ſeaſon proper for it; that man is an ill Husband of his ground: And he that with the like negligence, or imprudence Husbands his time, is an ill Husband of his time, and doth not redeem it as he is here directed. But of this more in the next.

III. *How Time is to be Redeemed.* The particular Methods of Husbanding of Time under both the former relations, *viz.* in relation to opportunity, and in relation to our whole life, ſhall be promiſcuouſly ſet down. Now the actions of our lives may be diſtinguiſhed into ſeveral kinds, and in relation to thoſe ſeveral actions, will the employments of our times be diverſified. 1. Thoſe that are *Natural*, ſuch as are Eating, Drinking, Sleep, Motion, Reſt. 2. *Actions Civil*; as Proviſion for Families, bearing of publick Offices in times of Peace or War, wholeſome Recreations and Divertiſements; imployments in civil Vocations, as Agriculture, Mechanical Trades, Liberal Profeſſions. 3. *Actions Moral*, whether relating to our ſelves, as Sobriety, Temperance, Moderation (which though they are rather habits than actions, and the actions of them rather conſiſt in Negative than Poſitive, yet I ſtile them *actions*) or relating to others, as acts of Juſtice, Charity, Compaſſion, Liberality. 4. Laſtly, *Actions Religious*, relating to Almighty God, as

Invocation

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Invocation, Thankſgiving, Inquiring into his Works, Will, Obedience to his Law and Commands, obſerving the ſolemn ſeaſons of his Worſhip and Service; and, which muſt go through and give a tincture to all the reſt, a habit of Fear of him, Love to him, Humility and Integrity of heart and ſoul before him; and in ſum, a habit of Religion towards God in his Son Jeſus Chriſt; which is the *magnum oportet*, the one thing neceſſary, and over-weighs all the reſt upon this account: 1. In reſpect of the excellency and Soveraignty of the Object, Almighty God to whom we owe our Being, and the ſtrength and flower of our Souls. 2. In reſpect of the nobleneſs of the end thereby and therein to be attained; for whereas all the reſt ſerve only to the *Meridian* of this life, the latter hath a proſpect to an Eternal life. 3. In reſpect of the nobleneſs of the habit it ſelf, which hath an univerſal influence into all the reſt of the before-mentioned relations, and advanceth and improveth, and ennobleth them. It would be too long to proſecute the methods of Redeeming the Time in the particular relations to all theſe actions in this ſheet of paper, therefore in this purſuit of the manner of Redeeming the Time, I ſhall ſet down only theſe *generals*.

1. We are to *neglect no opportunity* that occurs to do good; but 1. To *watch all* opportunities, that offer themſelves in order thereunto. 2. To *ſeek for them*, if they offer not themſelves. 3. To *uſe them*, and not to let them ſlip.

2. In the co-incidence of opportunities of ſeveral kinds, and ſuiting to ſeveral actions, to give thoſe the *prelation* that correſpond to the moſt worthy actions; and in the co-incidence of opportunities for actions of equal moment, to prefer ſuch as are moſt rare, and probably of unlikelihood to occur again, before thoſe that are under a probability of frequent occurrence.

3. We are to be very careful to *leave no baulks* or interſperſions of Idleneſs in our lives. Thoſe men that have moſt Imployment, and of the moſt conſtant nature, cannot chooſe but have certain *interſtitia* between the varieties of buſineſs, which may be fitted with imployments ſuitable to their length or qualities; and it becomes a good Husband of his time to have ſome deſignations and deſtinations of buſineſſes that may be ſuitable to the nature, quality, ſeaſons, and *moræ* of thoſe vacant *interſtitia*. An induſtrious Husband-man, Trades-man, Scholar, will never want buſineſs fitted for occaſional vacancies and *horæ ſubſecivæ*. *Gellius* his *Noctes Atticæ* have left us an experiment of it: And a Chriſtian, even as ſuch, hath ready imployment for occaſional interſtices, Reading, Praying; the crums and fragments of time would be furniſhed with their ſuitable imployments; 'tis precious, and therefore let none of it be loſt.

4. Much time might be ſaved and redeemed in *retrenching the unneceſſary expences* thereof in our ordinary ſleep, attiring and dreſſing our ſelves, and the length of our Meals, as Breakfaſts, Dinners, Suppers; which eſpecially in this latter Age, and among people of the better ſort, are protracted to an immoderate and exceſſive length: There is little leſs than ten or twelve hours every day ſpent in theſe refections, and their appendencies which might be fairly reduced to much leſs.

5. Take heed of entertaining *Vain Thoughts*, which are a very great conſumption of time, and is very incident to Melancholy and Fanciful perſons, whom I have known to ſit the greateſt part of ſeveral days in projecting what they would do if they had ſuch Eſtates, Honours, or Places, and ſuch kind of unprofitable and vain meditations; which humour is much improved in them that lie long in bed in a Morning.

6. Beware of too much *Recreation*. Some Bodily

Exerciſe is neceſſary, for ſedentary men eſpecially; but let it not be too frequent, nor too long. Gaming, Taverns, and Plays, as they are pernicious, and corrupt Youth; ſo if they had no other fault, yet they are juſtly to be declined in reſpect of their exceſſive expence of time, and habituating men to idleneſs and vain thoughts, and diſturbing paſſions and ſymptoms, when they are paſt, as well as while they are uſed. Let no Recreations of any long continuance be uſed in the Morning, for they hazard the loſs or diſcompoſure of the whole day after.

7. *Viſits* made or received, are for the moſt part an intolerable conſumption of time, unleſs prudently ordered; and they are for the moſt part ſpent in vain and impertinent diſcourſes. 1. Let them not be uſed in the Morning. 2. Let the viſits be made to, or by perſons of impertinence, let them be ſhort, and at ſuch times as may be beſt ſpared from what is more uſeful or neceſſary, *viz.* at Meals, or preſently after. 3. But if the perſons to be viſited, are men of Wiſdom, Learning, or Eminence of parts, the Viſits may be longer, but yet ſo as the time may be profitably ſpent in uſeful diſcourſe, which carries with it, as well profit and advantage, as civility and reſpect.

8. Be obſtinately conſtant to your *Devotions* at certain ſet times, and be ſure to ſpend the *Lords day* intirely in thoſe Religious duties proper for it; and let nothing but an inevitable neceſſity divert you from it. For, 1. It is the beſt and moſt profitable ſpent time; it is in order to the great end of your being in this World. 2. It is in order to your everlaſting happineſs; in compariſon of which, all other buſineſſes of this life are idle and vain; it is that which will give you the greateſt comfort in your Life, in your Sickneſs, in your Death; and he is a Fool that provides not for that which will moſt certainly come.

3. It is the moſt reaſonable tribute imaginable unto that God, that lends you your time,and you are bound to pay it under all the obligations of duty and gratitude: And 4. It is that which will ſanctifie and proſper all the reſt of your time, and your ſecular imployments. I am not apt to be ſuperſtitious, but this I have certainly and infallibly found true, that by my deportment in my duty towards God, in the times devoted to his Service, eſpecially on the Lords day, I could make a certain conjecture of my ſucceſs in my ſecular occaſions the reſt of the week after: If I were looſe and negligent in the former, the latter never ſucceeded well; if ſtrict, and conſcientious, and watchful in the former, I was ſucceſsful and proſperous in the latter.

9. Be Induſtrious and Faithful in your *Calling.* The merciful God hath not only indulged unto us a far greater portion of time for our ordinary occaſions, than he hath reſerved to himſelf, but alſo enjoyns and requires our Induſtry and Diligence in it. And remember that you obſerve that Induſtry and Diligence, not only as civil means to acquire a competency for your ſelf and your Family, but alſo as an act of Obedience to his Command and Ordinance; by means whereof, you make it not only an act of civil converſation, but of Obedience to Almighty God, and ſo it becomes in a manner ſpiritualized into an act of Religion.

10. Whatever you do, be very careful to retain in your heart a *habit of Religion*, that may be always about you, and keep your heart, and your life always as in his preſence, and tending towards him. This will be continually with you, and put it ſelf into acts, even although you are not in a ſolemn poſture of Religious worſhip, and will lend you multitudes of Religious Applications to Almighty God, upon all occaſions

and interventions, which will not at all hinder you in any meaſure in your ſecular occaſions,but better and further you: It will make you Faithful in your Calling, even upon the account of an actual reflection of your mind upon the preſence and command of the God you fear and love: It will make you actually Thankful for all ſucceſſes and ſupplies; Temperate and Sober in all your natural actions; Juſt and Faithful in all your dealings; Patient and Contented in all your Diſappointments and Croſſes; and actually conſider and intend his Honour in all you do; and will give a tincture of Religion and Devotion upon all your ſecular imployments, and turn thoſe very actions, which are materially civil or natural, into the very true and formal nature of Religion, and make your whole life to be an unintermitted life of Religion and Duty to God. For this habit of Piety in your Soul, will not only not lye ſleeping and unactive, but almoſt in every hour of the day will put forth actual exertings of it ſelf in applications of ſhort occaſional Prayers, Thankſgivings, Dependence, reſort unto that God that is always near you, and lodgeth in a manner in your heart by his fear, and love, and habitual Religion towards him. And by this means you do effectually, and in the beſt and readieſt manner imaginable, doubly Redeem your Time. 1. In the lawful exerciſe of thoſe natural and civil concerns, which are not only permitted, but in a great meaſure injoyned by Almighty God. 2. At the ſame time exerciſing acts of Religious duties, Obſervance and Veneration unto Almighty God, by perpetuated, or at leaſt frequently reiterated, though ſhort acts of devotion to him. And this is the great art of Chriſtian Chymiſtry, to convert thoſe acts that are materially natural or civil, into acts truly and formally Religious; whereby the whole courſe of this life is both truly and

inter

interpretatively a Service to Almighty God, and an uninterrupted ſtate of Religion, which is the beſt, and nobleſt, and moſt univerſal Redemption of his Time.

11. Be very careful to *prefer thoſe actions* of your life *that moſt concern you*; be ſure to do them chiefeſt, to do them moſt. Let thoſe things, that are of leſs moment, give place to thoſe things that are of greateſt moment. Every man of the moſt ordinary prudence, having many things to do, will be ſure to be doing of that firſt and chiefeſt which moſt concerns him, and which being omitted, and poſſibly wholly diſappointed, might occaſion his moſt irreparable loſs. We have, it is true, many things to be done in this life, *Ars longa, vita brevis*; and we have ſeaſons and opportunities for them; but of theſe many things, ſome are barely conveniencies for this life; Some, though they ſeem more neceſſary, yet ſtill they riſe no higher, nor look no further, nor ſerve no longer, but only for the Meridian of this life, and are of no poſſible uſe in the next moment after death. The Pleaſures, the Profits, the Honours, the moſt florid accommodations of great humane Learning, ſtately Houſes and Palaces, goodly poſſeſſions, greateſt Honours, higheſt Reputation, deepeſt Policy, they are fitted only to this life; when death comes, they are inſignificant pitiful things, and ſerve for nothing at all the very next moment after death; nay, the diſeaſes and pains, and languiſhings that are the *preludia* of death, render them perfectly vain, if not vexatious and torturing. But there are certain buſineſſes that are not only excellently uſeful in this life, but ſuch as abide by us in ſickneſs, in death; nay, go along with us with ſingular comfort into the next life, and never leave us, but ſtate us in an eternal ſtate of reſt and happineſs, ſuch as may be with much eaſe acquired in the times of health and life, but very

difficult to be attained in the time of Sickneſs, and the hour of death, but never to be forgotten after death; ſuch as are of that neceſſity, that in compariſon of them, all other things are impertinent and vain, if not deſperately noxious and hurtful. There is no neceſſity for me to be Rich, and to be great in the World; to have ſuch a title of Honour, ſuch a place of Dignity, or Profit; to leave ſuch an Inheritance of titular Dignity to my Son, or to have ſo many thouſand pounds in my Inventory, when I die: But there are certain matters of abſolute neceſſity to me, ſuch as if I am without, I am undone and loſt, and yet ſuch as if not attained here in this life, can never be attained; and therefore, as it concerns me in the higheſt degree to attain them, ſo it concerns me in the higheſt degree to attain them in this life, and to take all opportunities imaginable in order thereunto, & to redeem every minute of time for that purpoſe, leſt I ſhould be for ever diſappointed, and not to be like the fooliſh Virgin, to be getting of Oyl when the door is ready to be ſhut; and with the Truant-Scholar, to trifle away my time allotted me for my leſſon, and then to begin to learn it when my Maſter calls for me to repeat it; and thoſe buſineſſes are ſuch as theſe: the Knowledge of Chriſt Jeſus, and him Crucified; the attainment of Faith in God through him; the acquaintance of my ſelf with the Will of God; the comporting of my ſelf with that Will; the exerciſe of true and ſerious Repentance for ſins paſt; the ſteady reſolution of Obedience to his Will for the time to come; the attaining of the Pardon of my ſins, and Peace with God through Chriſt our Lord; the ſubduing of my Luſts and Corruptions; the conformation of my will and life to the holy Will of God, and the perfect pattern of Holineſs, Chriſt Jeſus; the working out my Salvation with fear and trembling;

the giving all diligence to make my Calling and Election ſure: the fitting and purging of my ſelf to be a Veſſel of Glory and Immortality, and fitted for the uſe of my great Lord and Maſter; the caſting of my ſelf into ſuch a frame and poſture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and chearfulneſs, and comfort; ſo that if I ſhould, either by the hand of ſome diſeaſe or caſualty, or other providence receive this ſolemn meſſage, *Set thy Houſe in order, for thou ſhalt die,* I might receive it with as much readineſs, willingneſs and chearfulneſs, as a faithful and diligent Servant would receive this command from his Maſter; *You muſt take ſuch a Journey for me to morrow.* Theſe, and ſuch like buſineſſes as theſe, beſides the conſtant tenour of a juſt, virtuous, and pious life, are the moſt important buſineſſes of a Chriſtian. Firſt, ſuch as are of abſolute neceſſity to him; he may not, he cannot be without them. Secondly, ſuch as cannot be done elſewhere than in his life; this World is the great Laboratory for perfecting of ſouls for the next; if they are not done here, they ceaſe to be done for ever; death ſhuts the door, and everlaſtingly ſeals us up in that ſtate it finds us. Thirdly: And every ſeaſon of this life is not at leaſt ſo ſuitable for it: ſickneſs, and pain, and wearisome and froward old Age have buſineſs enough of themſelves to entertain us; and any man that hath had experience of either, will find he hath enough to do to bear them, or to ſtruggle with them. And fourthly; We know not whether the Grace and Opportuni- that God hath lent us, and we have neglected in our lives, ſhall ever be afforded again to us in the times of our Sickneſſes, or upon our Death-beds; but a little portion of time in our Lives and healths are furniſhed with thouſands of invitations and golden opportunities for theſe great works. Let us therefore redeem thoſe portions of time that our life and health lends us, for this great and one thing neceſſary.

And now, if a man ſhall take a ſurvey of the common courſe, even of the Chriſtian world, we ſhall find the generality of Man-kind the verieſt Children, Fools and Madmen, that ever Nature yielded. The very folly of Children in ſpending their time in Rattles, and Hobby-horſes, is more excuſable than theirs, whoſe reaſon and experience ſhould better inſtruct them. There is not any man ſo ſenſeleſs, but he knows he muſt die, and he knows not how ſoon he ſhall hear of that ſad Summons; and if he were ſo brutiſh as not to think of it, or believe it, yet the Weekly Bills of Mortality gives him daily inſtances of it: and yet if we do but obſerve the World of men, they do for the moſt part wholly trifle away their time in doing that which is evil; or in doing nothing; or in doing nothing to any purpoſe, or becoming a reaſonable Nature. One man trifles away his time in Feaſting and Jollity; another in Gaming or vain and unneceſſary Recreations, in Hunting, Hawking, Bowling, and other waſtful expences of time; another in fine Cloaths, Powderings, and Painting, and Dreſſing; another in hunting after Honours and Preferments, or heaping up of Wealth and Riches, and lading himſelf with thick clay; another in trivial ſpeculations, poſſibly touching ſome criticiſme or Grammatical nicety; and all theſe men wonderfully pride themſelves, as the only wiſe men, look big and goodly; and when they come to die, all theſe prove either vexations and tortures of a miſ-pent time; or at leaſt, by the very appearance of ſickneſs and death, are rendred poor, empty, inſipid, and inſignificant things; and then the Miniſter is ſent for, and Sacraments, and nothing but penitence and complaints of the vanity of the world, the unhappy expences of time, and all the Weath and Honour would be preſently ſacrificed for the Redemption of thoſe miſpent hours, and days, and years that cannot be recalled, nor redeemed by the price of a World. But the great miſery of Man-kind is this, they cannot, nor will not, in the times of health, anticipate the conſideration of death and judgment to come; nor put on any apprehenſions or thoughts, that the time will come, when things will be otherwiſe with them than now it is; or that they will be driven into another kind of eſtimate of things than now they have; and this their way is their Folly. Man being in Honour, in Health, in Life, underſtandeth not, but becomes like the Beaſts that periſh. *Pſal.* 49. 12.

4. I come to the *Reaſons Why* we ought thus to Redeem our Time, which may be theſe:

1. Our time is a *Talent* put into our hands by the great Lord of the whole Family of Heaven and Earth, and ſuch whereof we are to give an account when our Maſter calls; and it will be a lamentable Account, when it ſhall conſiſt only of ſuch *Items* as theſe: *Item*, So much of it ſpent in Plays, and Taverns, and Gaming. *Item*, So much of it ſpent in Sleeping, Eating, Drinking. *Item*, So much ſpent in Recreations and Paſtimes. *Item*, So much ſpent in getting Wealth and Honour, *&c.* and there remains ſo much which was ſpent in doing nothing.

2. Our time is *an Univerſal Talent*, that every man that lives to diſcretion, hath. Every man hath not a Talent of Learning, or of Wealth, or Honour, or Subtilty of Wit to account for; but every man that lives to the Age of Diſcretion hath Time to account for.

3. Every man hath not only a Talent of Time, but every man hath a *Talent of Opportunity*, to improve his Talent in ſome meaſure, put into his hand. The very works and light of Nature, the very principles of natural Religion are lodged in the hearts of all men; which by the help of his natural reaſon, he might exerciſe to

ſome acts of Service, Duty, and Religion towards God. But the Chriſtian hath much more.

4. The Redemption and Improvement of our Time, is the next and immediate *End why it is given,* or lent us, and why we are placed in this life; and the waſting of our time is a diſappointment of this very end of our being; for thereby we conſequently diſappoint God of his Glory, and our ſelves of our happineſs.

5. Upon the management and diſpoſal of our time, depends *the Everlaſting Concernment of our Souls. Ex hoc momento pendet Æternitas.* If it be redeemed, improved, and imployed as it ought to be, we ſhall in the next moment after death, enter into an Immutable, Eternal, and Perfect ſtate of Glory; if it be either ſinfully or idle ſpent, we fall into an Everlaſting, Irrecoverable and Unchangeable ſtate of Miſery.

6. The Buſineſs we have to do in this life, in order to the cleanſing of our Souls, and fitting them for Glory, is a *Great and Important Buſineſs*, and the time we have to live hath *two moſt dangerous qualities* in reference to that buſineſs. 1. It is *ſhort*: our longeſt period is not above 80 years, and few there be that arrive to that Age. 2. It is very *caſual and uncertain*; there be infinite accidents, diſeaſes, and diſtempers that cut us off ſuddenly; as acute diſeaſes, ſuch as ſcarce give us any warning; and conſidering how many ſtrings, as it were, there are to hold us up, and how ſmall and inconſiderable they are, and how eaſily broken, and the breach or diſorder of any of the leaſt of them may be an inlet to death, it is a kind of Miracle that we live a month. Again, there be many Diſeaſes that render us in a manner dead while we live, as Apoplexies, Palſies, Frenzies, Stone, Gout, which renders our time either grievous, or very unuſeful to us.

7. Time once loſt, it is loſt for ever: It is *never to be recovered*; all the Wealth of both the *Indies* will

not redeem nor recall the laſt hour I ſpent ; it ceaſeth for ever.

8. As our time is ſhort, ſo there be *many things that corrode and waſt that ſhort time* ; ſo that there remains but little that is ſerviceable to our beſt imployment. Let us take but out of our longeſt lives, the weakneſs and folly of Childhood and Youth, the impotency and moroſity of our old Age, the times for eating, drinking, ſleeping, though with moderation, the times of ſickneſs and indiſpoſedneſs of health, the times of Cares, Journeys and Travel, the times for neceſſary Recreations, Interview of Friends and Relations, and a thouſand ſuch expenſes of time, the reſidue will be but a ſmall pittance for our buſineſs of greateſt moment, the buſineſs I mean, of fitting our Souls for Glory ; and, if that be miſ-ſpent, or idly ſpent, we have loſt our Treaſure, and the very Flower and Jewel of our time.

9. Let us but remember, that *when we ſhall come to Die*, and our Souls ſit as it were hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchaſe ſome of theſe hours we once trifled away, but we cannot.

10. Remember, that this is the very *Elixir*, the very Hell of Hell to the damned Spirits, that they had once a Time, wherein they might upon eaſie terms, have procured Everlaſting Reſt and Glory ; but they fooliſhly and vainly miſ-pent that time and ſeaſon, which is now not to be recovered.

FINIS.

THE
Great Audit:
WITH THE
ACCOUNT
OF THE
Good Steward,

THE

Great Audit.

THE Great Lord of the World hath placed the Children of Men in this Earth as his Stewards; and according to the Parable in *Matthew* 25. He delivers to every perſon his *Talents*, a Stock of advantages or opportunities: to ſome he commits more, to ſome leſs, to all ſome.

This Stock is committed to every perſon under *a Truſt*; or Charge, to imploy the ſame in ways, and to ends, and in proportion ſuitable to the Talents thus committed to them, and to the meaſure and quality of them.

The *Ends* of this deputing of the Children of men to this kind of imployment of their Talents, are divers. 1. That they may be kept in continual action and motion ſuitable to the condition of reaſonable Creatures, as almoſt every thing elſe in the World is continued in motion ſuitable to its own nature, which is the ſubject of the Wiſeman's diſcourſe, *Eccleſ.* 1. 8. *All things are full of labour.* 2. That in that regular motion they may attain ends of Advantage to themſelves; for all things are ſo ordered by the moſt Wiſe God, that every Being hath its own proportionable Perfection and Happineſs inſeperably annexed to that way and work which his Providence hath deſtined it unto. 3. That in that due and regular imployment, each man might be in ſome meaſure ſerviceable and advantagious to another. 4. That although the great Lord of this Family, can receive no Advantage by the Service of his Creature, becauſe he is Perfect and All-ſufficient in himſelf; yet he receives Glory and Praiſe by it, and a Complacency in the beholding a Conformity in the Creature, to his own moſt Perfect Will.

To the due Execution of this truſt committed to the Children of Men, and for their incouragement in it, he hath annexed *a Reward* by his Promiſe and the free appointment of his own good pleaſure: This reward therefore is not meritoriouſly due to the imployment of the Talent; for as the Talent is the Lords, ſo is the ſtrength and ability whereby it is imployed; but by his own good pleaſure and free promiſe, the reward is knit to the work. In this caſe therefore, the reward is not demandable, ſo much upon the account of the Divine Juſtice, as upon the account of the Divine Truth and Fidelity. On the other ſide, to the male adminiſtration of this truſt, there is annexed a retribution of Puniſhment, and this moſt naturally and meritoriouſly; for the Law of common Juſtice and Reaſon doth moſt juſtly ſubject the Creature, that depends in his Being upon his Creator, to the Law and Will of that Creator; and therefore, having received a Talent from his Lord, and together with his Being, an ability to imploy it according to the Will of his Lord, a non-imployment, or miſ-imployment thereof doth moſt juſtly oblige him to Guilt and Puniſhment, as the natural and juſt conſequent of his demerit.

Of *the Perſons* that do receive theſe Talents, *ſome do imploy them well*, though in various degrees, ſome to more advantage, ſome to leſs; and although the beſt Husbands come ſhort of what they ſhould do, and at beſt are in this reſpect unprofitable Servants, yet if there be a Faithful, Conſcientious, and Sincere Indeavour to imploy that Talent to their Maſters honour, they are accounted *Good Stewards*, and the Merits of Chriſt ſupply by Faith, that wherein they come ſhort.

On the other ſide, ſome perſons are *Unfaithful Stewards* of their Talents, and theſe are *of three kinds*: 1. Such as wholly miſimploy their Talents, turning them to the Diſhonour and Diſſervice of their Lord, which they ſhould have imployed to his Service; and theſe have a double account to make, *viz.* of their Talents, and of their miſimployment. 2. Such as do not at all imploy their *Talents*, but as they do no harm, ſo they do no good with it; theſe are *Negligent Servants* and have the ſingle, but full account of their *Talents* to make. 3. Such as do make ſome uſe of their *Talents*, but do not produce an increaſe proportionable to their Stock, and ſo, though they are not debtors for their whole *Talents*, yet are in arrear and grown behind hand; & ſo upon the foot of their account are found Debtors to their Lord, which without Faith in Chriſt, and his Merits coming in to make up the Sum, will be enough to caſt them in Priſon, and there keep them to Eternity.

And according to theſe varieties of degrees, of good or bad adminiſtration, are the *degrees of Reward* or *Puniſhment*. He that hath adminiſtred his Truſt well, ſo that there is a great acceſs of his improvement, ſuch the greater acceſs of Glory; & he that hath leſs ſurpluſſage upon his account, ſhall have the leſs degree of Glory; and on the other ſide, he that hath many Talents, and made no improvement, his Debt and Puniſhment ſhall be the greater: He that hath fewer Talents, his Non-improvement leaves him a debtor in a leſs ſum, and conſequently ſubject to a leſs puniſhment.

1. *The Great Day of Account* will be the great Day of Judgment, when the Lord of the Families of the whole Earth, will call every man to his account of his Stewardſhip here on Earth. Wherein we may with reverence, and for the better faſtening it upon our affections, ſuppoſe the Lord thus to be ſpeaking all, and every particular perſons of the World.

The Charge.

'Come ye Children of men, as I have formerly made you Stewards of my Bleſſings upon Earth, and committed to every one of you that come to the uſe of your underſtanding, ſeveral Talents to imploy and improve to the honour and ſervice of me your Lord and Maſter; ſo now I come to call you to render an Account of your Stewardſhip; and becauſe you ſhall ſee the particular *Charge* of your ſeveral Receipts, whereunto you may give your Anſwers, behold, here is a Schedule of the Particulars with which I will charge you. Give in your particular Anſwers how you have imployed and improved them, and ſee you do it truly; for know I have a controle and check upon you; a controle within you, your own Conſciences, and a controle without you, my Book of Remembrance, wherein all your Receipts, Diſburſements, and Imployments are Regiſtred.

'1. Firſt, I have given unto you all your *Senſes*, and principally thoſe two great Senſes of diſcipline, your *Sight* and your *Hearing*.

'2. Second. I have given unto you all, *Underſtanding* and *Reaſon* to be a guide of your actions, and to ſome ‘of you more eminent degrees thereof.

‘*Item.* I have given you all, *Memory*, a Treaſury of things paſt heard and obſerved.

‘*Item.* I have given you a *Conſcience* to direct you, and to check you in your miſcarriages, and to encourage you in well-doing; and I have furniſhed that Conſcience of yours with light and principles of truth and practice, conformable to my will.

‘*Item.* I have laid open to all your view, *the Works of my Power and Providence*, the Heavens and the Earth, the conſpicuous adminiſtration of my Wiſdom and Power in them.

‘*Item.* I have delivered over to your view, my more *Special Providence* over the Children of men, the Diſpenſation of Rewards and Puniſhments, according to eminent deſerts or demerits.

‘*Item.* I have given you the advantage of *Speech*, whereby to communicate your minds one to another, and to inſtruct and advantage one another by the help thereof.

‘*Item.* I have given you *Time* of life in this World, to ſome longer, to ſome ſhorter, to all a time of life, a ſeaſon wherein you might exerciſe thoſe other Talents I have intruſted you withal.

‘*Item.* I have delivered over unto you the rule and *Dominion over my Creatures*, allowing you the uſe of them for your Food, Raiment, and other Conveniencies.

‘*Item.* Beſides theſe common Talents, I have intruſted you withal, I have delivered over to you, and to you, *&c.* divers *ſpecial and eminent Talents* above others, *viz. of the Mind*, or ſuch as concern you as intellectual Creatures.

1. ‘Great *Learning and Knowledge* in the Works of Nature, *Arts and Sciences*; great *Prudence and Wiſdom* in the conduct of Affairs, [*Elocution*,] excellent *Education*.

2. ‘*Of the Body*, a firm and *Healthy* Conſtitution; Strength, *Beauty*, and *Comelineſs*.

3. ‘Of *Externals*. Great Affluence of *Wealth and Riches*, *Eminence of Place*, and *Power and Honours*, great *Reputation* and Eſteem in the World; great *Succeſs* in enterprizes and undertakings, publick and private; Relations œconomical.

4. ‘Of things *of a mixt Nature*. Chriſtian and liberal *Education*; Counſel and advice of faithful and judicious *Friends*; good *Laws* in the place and Country where you live; the written *Word of God*, acquainting you with my Will, and the way to Eternal Life; the Word Preached by able and powerful *Miniſters* thereof; the *Sacraments*, both for your *initiation* and *confirmation*: ſpecial and powerful *Motions and Impulſes of my Spirit* upon your Conſciences, diſſwading from ſin, and encouraging in, and to holineſs: *Special Providences* abſtracting and diverting you from the commiſſion of things contrary to my Will, diſhonourable to my Name, and hurtful to your ſelves: *Chaſtiſements and Corrections* eminently and plainly inflicted for ſin committed by your ſelves and others, ſo that the guilt was legible in the puniſhment: *Eminent Bleſſings* upon the ways of holineſs and virtue, even to the view of the World: Eminent Reſtitution and *Deliverances* upon Repentance and amendment of life; moſt clear and ſenſible *Experiences* of my Love, Favour, and Liſtening to your Prayers, to encourage you to a Dependance upon me; ſingular *Opportunities* put into your hands, of inſtructing the Ignorant, delivering the Oppreſſed, promoting my Honour.

‘Theſe are ſome of the many Talents which I have committed to you, though in differing degrees: Give up your accounts, you Children of men, how you have imployed them.

The Account *of the Good Steward.*

LOrd before I enter into Account with thy Majeſty, I muſt confeſs, that if thou ſhouldſt enter in to Judgment with me, and demand that Account which in Juſtice thou mayeſt require of me, I ſhould be found thy Debtor: I confeſs I have not improved my Talents according to that meaſure of ability that thou haſt lent me: I therefore moſt humbly offer unto thee the redundant Merit of thy own Son to ſupply my defects, and to make good what is wanting in my accompt; yet according to thy command, I do humbly render *my Diſcharge* of the Truth thou haſt committed to me, as followeth:

1. *In General.*

As to *all the Bleſſings and Talents* wherewith thou haſt intruſted me.

I have looked up to thee with a Thankful heart, as the only Author and Giver of them.

I have looked upon my ſelf as Unworthy of them.

I have looked upon them as committed to my Truſt and Stewardſhip, to manage them for the ends that that they were given, the honour of my Lord and Maſter.

I have therefore, been Watchful and Sober in the uſe and exerciſe of them, leſt I ſhould be unfaithful in them.

If I have at any time, through weakneſs, or inadvertence, or temptation, miſ-imployed any of them, I have been reſtleſs till I have in ſome meaſure rectified my miſcarriage by Repentance and Amendment.

2. *In particular.*

Concerning *my Senſes*, and the uſe of them:

I have made a covenant with mine *Eyes*, that they ſhould not rove after Vanity, or forbidden Objects; I have imployed them in beholding thy works of wonder and wiſdom.

I have buſied them in reading thoſe Books and Writings, that may inſtruct me in the great concernments of Eternal Life.

I have ſtopt my *Ears* againſt ſinful and unprofitable diſcourſe, and againſt ſlandering, and lying, and flattering tongues.

I have exerciſed them in liſtening to thoſe things that might increaſe my Faith, Knowledge, and Piety.

I have kept them open to the cry of the Poor and Oppreſſed, to relieve them; the reſt of the imployments of theſe and my *other Senſes*, have been for my neceſſary preſervation, and the honeſt exerciſe of an honeſt Calling and Converſation.

3. *As to the* Reaſon and Underſtanding *thou haſt given me*:

I have been careful to govern my Senſes and ſenſual Appetite by my Reaſon, and to govern my Reaſon by thy Word.

I have endeavoured to uſe and imploy it, but not lean or depend upon it; I make it my Aſſiſtant, but not my Idol.

I have been careful to wind up my Reaſon and Underſtanding to the higheſt key in the ſearching out of Truths, but eſpecially thoſe that are of the greateſt concernment in matters of Faith. I have made my Underſtanding to be laborious and induſtrious, but ſtill kept under Yoke and Rule of thy Word, leſt it ſhould grow extravagant and petulant.

I have looked upon my Underſtanding and Reaſon, as a Ray of thy Divine Light; and therefore I have uſed it for thee, and have counted it a moſt high Sacriledge, Ingratitude and Rebellion, to imploy it againſt thee, thy Honour or Service.

I have endeavoured principally to furniſh it with that knowledge, which will be of uſe in the other World: this hath been my buſineſs; other ſtudies or acqueſts of other knowledge, have been either for the neceſſary uſe of this life, or harmleſs divertiſements, or recreations. In the exerciſe of my Reaſon, as on the one ſide, I have avoided Idleneſs, Supineneſs, or Neglect, ſo on the other ſide, I have not imployed it in Vain, Curious, Unprofitable, Forbidden Inquiries; I have ſtudied to uſe it with Sobriety, Moderation, Humility, and Thankfulneſs; and as I have been careful to imploy it ſo I have been as careful not to miſ-imploy it. I looked upon it as thy Talent, and therefore gave unto thee the Glory, the uſe and ſervice of it.

4 *As to the Memory thou haſt lent me.*

On the Contemplation of that ſtrange and wonderful faculty, that diſtinctly, and notwithſtanding the intervention of thouſands of objects, retains their Images and Repreſentations, with all their Circumſtances and Conſequents, I have admired the wonderful Wiſdom, Power, and Perfection of the Lord.

I have endeavoured principally to treaſure up in it thoſe things that may be moſt of uſe for the life to come, and moſt conducible to the attaining of it; thy Mercies, Commands, Directions, Promiſes; my own Vows, Reſolutions, Experiences, Failings; to keep me Conſtant in my Duty, Dependant upon thy Goodneſs, Humble and Penitent.

Some things I have ſtudied to forget; injuries, vain and hurtful diſcourſes, and ſuch things as either would make me the worſe by remembring them, or take up too much room in my memory, which might be imployed and ſtored with better furniture.

The reſt of the imployment of my Memory hath been to aſſiſt me in the ordinary and neceſſary converſation with others, the ways of my Calling, the performing of my Promiſes and Undertakings, the preſervation of good and lawful Learning, that thereby I might do ſervice to thy Name, ſerve my Generation, and improve my ſelf in Knowledge, Wiſdom and Underſtanding.

5. *As touching my* Conſcience, *and the light thou haſt given me in it.*

1. It hath been my care to improve that Natural Light, and to furniſh it with the beſt principles I could: Before I had the knowledge of thy Word, I got as much furniture as I could from the Writings of the beſt Moraliſts, and the Examples of the beſt Men; after I had the light of thy Word, I furniſhed it with thoſe moſt pure and unerring Principles that I found in it.

2. I have been very diligent to keep my Conſcience clean; to incourage it in the Vicegerency that thou haſt given it over my Soul and Actings. I have kept it in the throne and greateſt reverence and authority in my heart.

3. In actions to be done or omitted, I have always adviſed with it, and taken its advice, I have neither ſtifled, nor forced, nor bribed it; but gave it a free liberty to adviſe and ſpeak out, and a free ſubje-

ction of my Will, Purpoſes, add Actions to it.

4. If, through inadvertency of mind, or importunity of temptations, or precipitancy of occaſion, or neceſſity of the times, I have at any time done amiſs, I have not taken her up ſhort, or ſtopped her mouth, or my own attention to her chiding and reproof; but I have, with much ſubmiſſion of mind, born her Chaſtiſement, and improved it to an humbling of my ſelf before thee for my failings; for I looked upon her as acting by thy Authority, for thy Service, and to thy Glory; and I durſt not diſcourage, diſcountenance, or diſobey her.

5. When ſhe was pleaſed, and gave me good words, I was glad; for I eſteemed her as a glaſs that repreſented to mySoul the favour or diſpleaſure of God himſelf, and how he ſtood affected towards me.

6. I have more trembled under the fear of a ſeared or diſcouraged Conſcience, than under the fear of a ſharp or ſcrupulous Conſcience; becauſe I always counted the latter, though more troubleſome, yet more ſafe.

7. I have been very jealous either of wounding, or grieving, or diſcouraging, or deading my Conſcience. I have therefore choſen rather to forbear that which ſeemed but indifferent, leſt there ſhould be ſomewhat in it that might be unlawful; and would rather gratifie my Conſcience, with being too ſcrupulous, than diſpleaſe, diſquiet, or flat it, by being too venturous: I have ſtill choſen rather to forbear what might be probably lawful, than to do that which might be poſſibly unlawful; becauſe I could not erre in the former, I might in the latter. If things were diſputable whether they might be done, I rather choſe to forbear, becauſe the lawfulneſs of my forbearance was unqueſtionable.

8.

8. As I have been careful to adviſe impartially with my Conſcience before my Actions, ſo leſt either through inadvertence, precipitancy, incogitancy or ſudden emergencies, I had committed any thing amiſs, either in the nature or manner of the Action, I commonly, Every Night, brought my actions of the day paſt, before the Judicatory of my Conſcience, and left her to a free and impartial cenſure of them; and what ſhe ſentenced well done, I with humility returned the praiſe thereof to thy Name; what ſhe ſentenced done amiſs, I did humbly ſue unto thee for Pardon, and for Grace to prevent me from the like miſcarriages. By this means I kept my Conſcience active, renewed, and preſerved my peace with thee, and learned Vigilance, and Caution for the time to come.

6. *As touching thy great* Works of Creation and Providence.

1. I have not looked upon thy works inconſiderately and commonly, and paſſed them over as common and ordinary things, as men uſually do upon things of common and ordinary occurrence; but I have ſearched into them as things of great Eminence and Wonder, and have eſteemed it a great part of my duty, that the wiſe God of Nature requires of the Children of men, who therefore expoſed theſe his Great Works to our view, and gave us Eyes to behold, and Reaſon in ſome meaſure to obſerve and underſtand them; and therefore I have ſtrictly obſerved the Frame of the World, the Motion, Order, and Divine Oeconomy of them; I have ſearched into their Qualities, Cauſes, and Operations, and have diſcovered as great, if not greater, matter of admiration therein, than in the external beauty and proſpect, that at the firſt view they preſented to my ſenſe.

2. And this diſquiſition and obſervation did not reſt only in the bare peruſal of the works themſelves, or their immediate natural Cauſes, upon which they depended:

pended: but I traced their Being, Dependance, and Government unto thee, the Firſt Cauſe, and by this proſecution and tracing of things to their Original, I was led up to a moſt demonſtrative conviction, That there is a God that is the Firſt cauſe of their Being and Motion: and in the contemplation of the admirable Vaſtneſs of the works, mine eyes behold, their ſingular Beauty and Order, the admirable Uſefulneſs, Convenience, and Adaptation of one thing to another, the Conſtancy, Regularity, and Order of the Motion of the Heavens and Heavenly Bodies; the Mutual Subſervency of one thing to another, the Order and Uſeful Poſition of the Elements, the Fertility of the Earth, the Variety of Beauty, and Uſefulneſs of the Creatures, their admirable Inſtincts, the wonderful Fabrick of the Body of Man, the Admirableneſs and Uſefulneſs of his Faculties animal and the ſingular Adaptation of the Organs to thoſe faculties, the ſtrong Powers of the Reaſonable Soul. In the contemplation of theſe, and ſuch as theſe Varieties, I did to the everlaſting ſilencing of the Atheiſm, that my own Corruptions were apt to nouriſh, conclude, That there is but One God, that he is moſt Powerful, moſt Wiſe, Knowing all things, Governing all things, Supporting all things. Upon theſe convictions, I was ſtrengthned in the Belief of thy Holy Word, which had ſo great a congruity with theſe Truths, that the ſtrict and due contemplation of thy Creatures did ſo demonſtratively evince.

3. And upon theſe Convictions, I did learn the more to Honour, Reverence, and Admire Thee, and to Worſhip, Serve, and Obey Thee, to depend and Reſt upon Thee, to walk Humbly, and Sincerely, and Awefully before Thee, as being preſent with me, and beholding me; to Love and Adore Thee as the Fountain of all Being and Good. When I looked upon the Glory and Uſefulneſs of the Sun, I admired the God that made it, chalked out its motions

for it, placed it in that due diſtance from the Earth, for its uſe and conveniency. When I looked upon the Stars, thoſe huge and wonderful balls of light, placed in that immenſe diſtance from the Inferiour Bodies, and one from another, their Multitude and Motion, I admired the Wiſdom and Power of that God, whoſe Hand ſpans the Heavens, and hath fixed every thing in its place. Nay, when I looked upon the poor little Herbs that ariſe out of the Earth, the loweſt of Vegetables, and conſidered the ſecret ſpark of life that is in it, that Attracts, Increaſeth, Groweth, Seminateth, Preſerves it ſelf and its kinds; the various vertues that are in them for the Food, Medicine, and delight of more perfect Creatures, my Mind was carried up to the Admiration and Adoration, and Praiſe of that God, whoſe Wiſdom, Power, and Influence, and Government is ſeen in theſe little ſmall Foot-ſteps, of his Goodneſs; ſo that take all the wiſeſt, ableſt, moſt powerful and knowing men under Heaven, they cannot equal that Power and Wiſdom of thine, that is ſeen in a blade of graſs; nor ſo much as trace out, or clearly, or diſtinctly decipher the great Varieties in the production, growth, and proceſs of its ſhort, yet wonderful continuance; inſomuch that there is ſcarce any thing that we converſe withal, but yielded me Inſcriptions of the Power and Wiſdom of their Maker written upon them.

4. In the contemplation of thy great works of the Heavens, thoſe goodly, beautiful, and numerous Bodies, ſo full of Glory and Light, I ever reflected upon my ſelf with *David's* meditation, *Lord what is man that thou art mindful of him, or the Son of Man, that thou regardeſt him!* It is true, Man in himſelf conſidered, is a Creature full of wonder, but compared with theſe goodly Creatures, he is but an inconſiderable thing. I learnt by thy Creatures to be humble, and adore thy condeſcention,

cention, that art pleaſed from Heaven, the dwelling place of thy Majeſty and Glory, to take care of ſuch a worm as Man, Sinful Man.

5. In the contemplation of thy Power and Wiſdom in Creating and Governing the World, I have learned Submiſſion to thy Will, as being the Will of the ſame moſt Wiſe God, that by his Wiſdom hath Created and Governs all things, and therefore his Will, a moſt Wiſe perfect Will. I have learned to depend upon thy Providence, who though I am but a Worm, in compariſon of thy Heavenly works, yet I am an Excellent and an eminent Creature, in compariſon of the Ravens and the Graſs of the Fields; yet thoſe he feeds, and theſe he cloaths, and ſhall he not much more cloath and feed me? Thus I have in ſome meaſure improved the Talents of thy works, thereby to find and trace out thy Majeſty, thy Power, Wiſdom, and Greatneſs, and my own Duty.

7. *Touching thy more* Special Providences toward the Children of Men.

1. As by the Works of Nature, I have learned what thou art, and ſomething of my Duty thereupon to thee; ſo by thy Providence towards the Children of Men, I have in ſome meaſure learned the ſame, and a farther leſſon, *viz.* What thy Will is; for thou haſt not left thy ſelf without a witneſs thereof to a meer natural man, obſerving thy Providence towards the Children of men. I have obſerved ſome men of eminent Juſtice and Uprightneſs of Life, Purity and Sanctimony, Temperance and Sobriety, Mercy and Gentleneſs, Patience and Forbearance, Bounty and Liberality; and I have obſerved them to be very Happy men, and bleſſed in what was moſt deſired by them. It may be they were Rich and Great; but if they were not, it was be-

cauſe Riches and Greatneſs was not the thing they moſt valued, perchance it might have been a burden to them to be ſuch; but I have always obſerved them to be Happy in what they moſt deſired and valued; they had Serenity and Quietneſs of Mind: If they were not Rich, yet they were viſibly Happy in their Contentedneſs; and if they were not Great, yet they were apparently Honourable in the eſteem and value of others; nay, if they were under external Loſſes, Croſſes, Reproaches, yet in the midſt thereof, it was moſt apparent to all men, they enjoyed that which they more valued, a moſt compoſed, chearful, patient, contented Soul; and this hath been apparently as viſible to all Spectators, as if they had enjoyed a full Confluence of external happineſs, and very many times, unleſs upon eminent and viſible reaſons, before the end of their days, they had ſignal returns of External Enjoyments. I have obſerved men of notorious and wicked lives, Traytors, Murderers, Oppreſſors, Adulterers, Covenant-breakers, and other Villanies, ſecured by eminent power, policy, or ſecrecy, it yet by wonderful Providence that Power broken, that policy diſappointed, that ſecrecy diſcovered, and eminent Judgments anſwerable to their eminent demerits, have overtaken them. I have ſeen and obſerved both in my ſelf and others, our Sins and Offences ſo ſuitably and proportionally anſwered with puniſhments, that though they ſeem to be produced by ſtrange and moſt caſual conjunctures, yet ſo exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of the ſins, and made it legible in the puniſhment, *ſic ille [illegible], ſic ille [illegible].* And from theſe obſervations I found that thoſe ſins were diſpleaſing to God; that there were moſt Wiſe to diſcover, and moſt Juſt and Powerful to puniſh them; and did thereupon conclude, *Verily there is a Reward for the*

Righteous ; verily he is a God that Judgeth in the Earth.

8. *Concerning my* Speech.

I have always been careful that I offend not with my tongue ; my Words have been Few, unleſs neceſſity or thy Honour required more ſpeech then ordinary ; my words have been True, repreſenting things as they were ; and Sincere, bearing conformity to my heart and mind ; my words have been Seaſonable, ſuitable to the occaſion, and ſeaſoned with grace and uſefulneſs.

I have eſteemed my Words, though tranſient and paſſing away, yet treaſured up in thy remembrance ; for by my words, I ſhall be juſtified, by my words condemned ; and therefore I have reflected often upon my words ; and when I have found any thing, through inadvertency, or paſſion hath paſſed from me ; I have endeavoured to reform it, and humbled my ſelf before thee for it.

I have eſteemed it the moſt natural and excellent Uſe of my Tongue, to ſet forth thy Glory, Goodneſs, Power, Wiſdom and Truth ; to inſtruct others as I had opportunity in the knowledge of thee, in their duty to thee, to themſelves, and others ; to reprove Vice and Sin ; to encourage Virtue and good living ; to convince Errors, to maintain the Truth ; to call upon thy Name, and by vocal Prayers to ſanctifie my tongue, and to fix my thoughts to the duty about which I was ; to perſwade to Peace, and Charity, and Good works ; and in theſe Imployments I endeavoured to wind up my tongue to the higheſt degree of Elocution, that I was capable of.

I have often contemplated thy wonderful Wiſdom and Goodneſs to the Children of men, in giving them not only Reaſon and Underſtanding. but that admirable faculty of Speech, whereby one man might communicate his mind, and thoughts, and wants, and deſires, and counſels, and aſſiſtance to others, the great engine of upholding of mutual Society, and without which our Reaſon and Underſtanding were impriſoned within our ſelves, and confuſion would enſue, as once it did at the confuſion of tongues, by the moſt Wiſe Providence for moſt excellent Ends.

In ſum, I have looked upon this amongſt the many other conveniencies I enjoy, as a treaſure committed to my truſt for my Maſter's uſe. I have accordingly imployed it conſcionably, ſeemly, and humbly, as thy gift, not my own acqueſt.

9. *Touching* my Time *of Life.*

Firſt, I have duely conſidered what it is, and for what end thou gaveſt it me; that it is but a ſhort time, and the minutes that are paſſed, and the opportunities in them, are irrevocably and irrecoverably loſt, that all the wealth of the World cannot redeem it; that the time that is before me, is uncertain: when I look upon an Hour-glaſs, or the ſhadow of a Dyal, I can gueſs that here is half an hour, or a quarter, or more or leſs to come, but I cannot gueſs what proportion of time remains in the Hour-glaſs of my life; only I know it is ſhort, but I know not how ſhort it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due uſe of it, depends my Everlaſting Happineſs or Miſery. It is my Seeds-time, and if I ſow not my Seed here, it is too late to think of that Husbandry after death; and if I ſow, and ſow not good Seed, my crop will be thereafter in that other World that immediately expects upon the iſſue of this; and I have, a thouſand diverſions

ons that rob me of much of this little portion of time, and yields me no accompt in order to my great Concernment. when I caſt out from the accompt of my time the unprofitableneſs of my Childhood and Youth, the hours ſpent in ſleeping, eating and drinking, recreations, travels and other things that carry no ſin in them, there remains but a ſmall portion of a ſhort life for concernments of Everlaſting Importance; a great buſineſs to be done, great difficulties and impediments in the doing of it, and but a little portion of time of a ſhort and uncertain life to do it in; and yet this life of mine was by thee given, not to be trifled and ſquandred away, either in Sin, or Idleneſs; not to gain Riches, Honour, or Reputation; for when Sickneſs comes, theſe will appear inſipid and vain things; and when death comes, they will be merely uſeleſs: but it was for a higher end, *viz.* A time to trade for the moſt valuable Jewel of Eternal Happineſs; a time to ſow ſuch Seed as might yield a Crop of Bleſſedneſs in the next World; a time to ſecure a title to an Everlaſting Inheritance: ſuch a time, as if once loſt, the opportunity is loſt for ever, loſt irrecoverably; for the Night cometh wherein no man can work, *for there is no work, no deviſe, nor knowledge, nor wiſdom in the Grave whither thou goeſt*, Eccleſ. 9. 10.

And upon this conſideration of the great end of my life, the great importance of the buſineſs that is to be done in it; the brevity, and great uncertainty of this life, and the utter impoſſibility after death, to redeem the neglect of the proper and important Buſineſs of my life, I have endeavoured to husband this ſhort, uncertain, important Talent as well as I can:

1. By a careful *Avoiding of Sinful Imployments*, which at once do waſt this precious Talent, and contract a farther debt upon me, renders me in arrears for the time miſpent, and the guilt contracted.

2. By avoiding *Idleneſs*, burning out my Candle to no purpoſe.

3. By avoiding *Unneceſſary Conſumption of Time*, by long Feaſtings, Exceſſive Sleep, impertinent Viſits, ſeeing of Interludes, unneceſſary Recreations, Curious and Impertinent Studies and Inquiries, that when attained, ſerve to no purpoſe.

4. By applying, directing, and *ordering* even *my Studies of Humane Learning*, Hiſtories, Natural or Moral Philoſophy, Mathematicks, Languages, Laws to an end beyond themſelves, *viz.* thereby to inable me to underſtand, and obſerve thy excellent Wiſdom and Power, to maintain and uphold thy cauſe againſt Atheiſm, Idolatry, and Errors; to fit me for ſerving of thee and my Country, in the ſtation wherein I live.

5. By exerciſing my ſelf in the very buſineſs of my *Calling*, as an act of Duty and Obedience to thee, acting in it thoſe Virtues of Chriſtianity that might be honourable to thy Name, of good example to others, of improvement of Grace unto my ſelf; uſing in it Diligence without Anxiety; Dependence upon thee without Preſumption; Contentedneſs, Patience, Thankfulneſs, Honeſty, Juſtice, Uprightneſs, Plain dealing, Liberality; and by this means tranſlated my Secular Imployment into an exerciſe of Chriſtian Duty, ſerving Thee while I ſerved my ſelf, and converting that very Imployment, and the time ſpent therein, to the Uſe, Honour, and Advantage of my Lord and Maſter, the good example of others, and the increaſe of my Spiritual advantage, as well as my Temporal.

6. By religiouſly obſerving thoſe *Times* that have been *ſet apart to Religious Duties*, eſpecially *the Lord's Day*, not mingling with it ſecular thoughts or imployments, but with much attention, ſtrictneſs, and care, laying hold upon thoſe times and opportunities, and carefully applying them ſingly to the proper buſineſs of the times.

7. By dedicating and ſetting apart ſome portion of my time to *Prayer and Reading* of thy Word, which I have conſtantly and peremptorily obſerved, whatever occaſions interpoſed, or importunity perſuaded the contrary.

8. By making the *magnum oportet*, the Great and One thing neceſſary, the choice and *principal buſineſs of my life*, and the great deſign of it; and eſteeming that time ſpent moſt naturally, profitably, and ſuitably that was ſpent in order to it; obſerving thy great Works of Wiſdom and Power; contemplating upon thy Goodneſs and Excellency; hearing and reading thy Word; calling upon thy Name; Crucifying my Corruptions; exerciſing thy Graces; humbling my ſelf for my Sins; returning thanks for thy Mercies; ſtudying the myſtery of God manifeſt in the fleſh; ſtriving to bring my ſelf conformable to my Pattern, and to have him formed in my heart, and his life in mine; Crucifying my ſelf to the World, and the World to me; fitting my ſelf for Death, Judgment and Eternity. Theſe, and the like imployments I eſteemed the flower, the glory, the beſt of my ſpent time, becauſe they will be carried over with advantage into the life to come; and therefore this I reckoned my buſineſs, and accordingly I made it: other matters, that only ſerved for the Meridian of this life, I uſed either barely for neceſſity of my preſent ſubſiſtence, or as a divertiſement, and ſparingly; or in order to thoſe great Ends. Thoſe were the buſineſs, theſe only the *parerga* of my life.

10. *Touching* thy Creatures, *and the Uſe of them, and the Dominion over them.*

I have eſteemed them as thine in Propriety: thou haſt committed unto me the uſe, and a ſubordinate

Dominion over them, yet I ever eſteemed my ſelf an Accountant to Thee for them, and therefore I have received them with Thankfulneſs unto Thee, the great Lord both of them and me. When the Earth yielded me a good Crop of Corn, or other Fruits; when my Flocks increaſed; when my honeſt labours brought me in a plentiful or convenient ſupply, I looked up to Thee as the Giver, in thy Providence and Bleſſing, as the Original of all my increaſe; I did not aſcribe it to my own Net, or Induſtry, or Prudence, but I received all as the gracious and bountiful returns of thy liberal hand. I looked upon every grain of Corn that I ſowed as buried and loſt, unleſs thy power quickened and revived it; I eſteemed the beſt production would have been but ſtalk and ſtraw, unleſs thou hadſt increaſed it; I eſteemed my own hand and induſtry but impotent, unleſs thou hadſt bleſſed it; for it is thy bleſſing that maketh Rich, and it is Thou that giveſt power to get wealth. *Prov.* 10. 22. *Deut.* 8. 18.

2. I eſteemed juſtly due to thee a tribute of this my acknowledgment, by paying the tribute of my increaſe in the maintenance of thy Miniſters, and the relief of the Poor; and I eſteemed the Practice enjoyned to thy ancient People of giving the Tenth of their Increaſe a ſufficient, not only Warranty, but Inſtruction to me under the Goſpel to do the like.

3. I have not only looked upon thy Bleſſings and Bounty, in lending me thy own Creatures for my uſe; but I have ſought unto Thee for a Bleſſing upon them in my uſe of them. I did very well obſerve, that there is by my ſin a Curſe in the very Creatures that I receive, unleſs thy bleſſing fetch it out; an emptineſs in them, unleſs thy Goodneſs fill them: though thou ſhouldeſt give me Quailes and Manna from Heaven; yet without thy bleſſing upon them, they would become rottenneſs, and putrefaction to me;

and therefore I ever begg'd thy bleſſing upon thy Bleſſings, as well as the Bleſſings themſelves, and attributed the good I found or was to expect in them, to the ſame hand that gave them. 3. I received and uſed thy Creatures as committed to me under a Truſt, and as a Steward and Accomptant for them; and therefore I was always careful to uſe them according to thoſe limits, and in order for thoſe ends, for which thou didſt commit them to me; 4. With Temperance and Moderation; I did not uſe thy Creatures to Luxury and Exceſs, to make proviſion for my Luſts, with vain Glory or Oſtentation, but for the convenient ſupport of the Exigences of my nature and condition; and if at any time thy Goodneſs did indulge me an uſe of them for Delight, as well as neceſſity, I did it but rarely and watchfully. I looked not upon the Wine when it gave its colour in the Cup, nor gave my ſelf over either to exceſs or curioſity in meats or drinks; I checked my ſelf therein as being in thy preſence, and ſtill remembred I had thy Creatures under an accompt; and was ever careful to avoid exceſs or intemperance, because every exceſſive Cup or Meal was in danger to leave me ſomewhat in *ſuper* and arrear to my Lord. 5. With Mercy and Compaſſion to the Creatures themſelves, which thou haſt put under my power and diſpoſal. When I conſidered the admirable powers of life and ſenſe, which I ſaw in the Birds and Beaſts, and that all the men in the World could not give the like being to any thing, nor reſtore that life and ſenſe which is once taken from them; when I conſidered how innocently and harmleſly the Fowls and the Fiſh, and the Sheep and Oxen take their Food, that thou the Lord of all haſt given them, I have been apt to think that ſurely thou didſt intend a more innocent kind of food to man, than ſuch as muſt be taken with ſuch detriment to thoſe living part of thy Creation; and although thy wonderful Goodneſs hath ſo much indulged to Man-kind, as to give up the lives of theſe Creatures for the Food of man by thy expreſs Commiſſion, yet I ſtill do, and ever did think that there was *a Juſtice due from man, even to theſe ſenſible Creatures*, that he ſhould take them ſparingly, for Neceſſity, and not for Delight; or if for Delight, yet not for Luxury. I have been apt to think that if there were any more liberal uſe of Creatures for Delight or Variety, it ſhould be of Fruits, or ſuch other delicacies as might be had without the loſs of life; but however it be, this very conſideration hath made me very ſparing and careful, not vainly or ſuperfluouſly, or unneceſſarily, or prodigally to take away the life of thy Creatures for feaſting and exceſs. And the very ſame conſideration hath always gone along with me, *In reference to the labours of thy Creatures*. I have ever thought that there was a certain degree of Juſtice due from Man to the Creatures, as from man to man, and that an exceſſive, immoderate, unſeaſonable uſe of the Creatures labour is an Injuſtice for which he muſt account; to deny domeſtical Creatures their convenient Food; to exact that labour from them, that they are not able to perform; to uſe extremity or cruelty towards them is a breach of that Truſt, under which the Dominion of the Creatures was committed to us, and a breach of that Juſtice that is due from men to them: and therefore I have always eſteemed it as part of my Duty, and it hath been always my practice to be merciful to Prov. 12. 10. Beaſts; and upon the ſame account I have ever eſteemed it a breach of Truſt, and have accordingly declined any cruelty to any of thy Creatures, and as much as I might, prevented it in others, as a tyranny, inconſiſtent with the Truſt and Stewardſhip that thou haſt committed to me. I have abhorred thoſe ſports that conſiſt in the torturing of the Creatures: and if either noxious Creatures muſt be deſtroyed, or Creatures for Food muſt be taken, it hath been my practice to do it in that manner, that may be with the leaſt torture or cruelty to the Creature; and I have ſtill thought it an unlawful thing to deſtroy thoſe Creatures for Recreation-ſake, that either were not hurtful when they lived, or are not profitable when they are killed; ever remembring, that thou haſt given us a dominion over thy Creatures; yet it is under a Law of Juſtice, Prudence, and Moderation, otherwiſe we ſhould become Tyrants, not Lords over thy Creatures: and therefore thoſe things of this nature, that others have practiſed as Recreations, I have avoided as Sins.

As to thoſe Habits of Mind *and Knowledge that I have had or acquired; and namely,*

1. *My* Learning *of* Natural *Cauſes and Effects, and of* Arts and Sciences.

I have not eſteemed them the chiefeſt or beſt furniture of my mind, but have accompted them but droſs in compariſon of the knowledge of thee and thy Chriſt, and him Crucified. In the Acquiring of them, I have always obſerved this care: 1. That I might not too prodigally beſtow my time upon them, to the prejudice of that time and pains for the acquiring of more excellent knowledge, and the greater concernments of my Everlaſting Happineſs.

2. I carried along with me in all my ſtudies of this nature, this great deſign of improving them, and the knowledge acquired by them, to the Honour of thy Name, and the greater diſcovery of thy Wiſdom, Power, and Truth, and ſo tranſplanted my ſecular learning into an improvement of divine knowledge; and had

I not had, and practiſed that deſign in my acqueſts of Humane Learning, I had concluded my time miſ-ſpent; becauſe I ever thought it unworthy of a man that had an Everlaſting Soul, to furniſh it only with ſuch Learning as either would dye with his Body, and ſo become unuſeful for his everlaſting ſtate, or that in the next moment after death, would be attained without labour or toil in this life; yet this advantage I made and found in my Application to ſecular ſtudies.

1. It inlarged and habituated my mind for more uſeful inquiries.

2. It carried me up in a great meaſure to the ſound and grounded knowledge of thee, the Firſt Cauſe of all things.

3. It kept me from idleneſs and ruſt.

4. It kept my thoughts, and life oftentimes, from temptations to worſe imployments.

My Learning and Knowledge did not heighten my opinion of my ſelf, parts, or abilities; but the more I knew, the more Humble I was:

1. I found it was thy Strength and Bleſſing that enabled me to it; that gave me underſtanding and enlarged it. I did look upon it as a Talent lent me, not truly acquired by me.

2. The more I knew, the more I knew my own Ignorance. I found my ſelf convinced, that there was an Ignorance in what I thought I knew; my knowledge was but imperfect, and defective; and I found an infinite latitude of things which I knew not; the farther I waded into knowledge, the deeper ſtill I found it, and it was with me, juſt as it is with a Child that thinks, that if he could but come to ſuch a field, he ſhould be able to touch the Hemiſphere of the Heavens; but when he comes thither, he finds it as far off as it was before. Thus, while my mind purſued knowledge, I found the object ſtill as far before me as it was, if not

much farther, and could no more attain the full and exact knowledge of any one ſubject, than the hinder wheel of a Chariot can over-take the former: though I knew much of what others were ignorant, yet ſtill I found there was much more, whereof I was ignorant, than what I knew, even in the compaſs of a moſt confined and inconſiderable ſubject. And as my very knowledge taught me Humility in the ſenſe of my own Ignorance, ſo it taught me that my Underſtanding was of finite and limited power, that takes in things by little and little, and gradually. 2. That thy Wiſdom is unſearchable and paſt finding out. 3. That thy Works, which are but finite in themſelves, and neceſſarily ſhort of that infinite Wiſdom by which they are contrived, are yet ſo wonderful, that as the Wiſe-man ſaith, *No man can find out the work that thou makeſt from the Beginning to the End*, Eccleſ. 3. 11. If a man would ſpend his whole life in the ſtudy of a poor Fly, there would be ſuch a continuance of ſo many wonderful and difficult Exhibits in it, that it would ſtill leave much more undiſcovered than the moſt ſingular wit ever yet attained.

3. It taught me alſo, with the Wiſe-man, to write Vanity and Vexation upon all my ſecular Knowledge and Learning, *Eccleſ.* 1. 14. That little that I know, was not attained without much Labour, nor yet free from much Uncertainty; and the great *reſiduum* which I knew not, rendred that I knew poor and inconſiderable; and therefore,

4. I did moſt evidently conclude, that the Happineſs and Perfection of my Intellectual Power, was not to be found in this kind of Knowledge, in a Knowledge thus ſenſibly mingled with Ignorance in the things it ſeems to know; mingled with a Diſ-ſatiſfaction in reſpect of the things I know not; mingled with difficulty in attaining, and reſtleſneſs when attain'd,

the more I knew, the more I knew that I knew not; and the more I knew, the more impatient my mind was to know what it knew not; my Knowledge did rather inlarge my deſire of knowing, than ſatisfie it; and the moſt intemperate Senſual Appetite under Heaven was more capable of ſatisfaction by what it enjoyed, than my Intellectual Appetite or deſire was, or could be ſatisfied with the things I knew; but the inlarging of my Underſtanding with Knowledge, did but inlarge and amplifie the deſire and appetite I had to know; ſo that what *Job's* return was upon his inquiſition after Wiſdom, *Job* 28. 14. *The depth ſaith, It is not in me, and the Sea ſaith, It is not in me*; the ſame account all my ſeveral Boxes or kinds of knowledge gave me, when I enquired for ſatisfaction in them: My abſtract and choice ſpeculations in the *Metaphyſicks* were of that abſtract and comprehenſive nature, that when I had peruſed great Volumes of it, and intended my mind cloſe to it, yet it was ſo Mercurial, that I could hardly hold it; and yet ſo extenſive and endleſs, that the more I read or thought of it, the more I might. *Natural Philoſophy* (though it were more tractable, becauſe holding a greater vicinity to Senſe and Experiment, yet) I found full of uncertainty, much of it grounded upon Imaginary Suppoſitions, impoſſible to be experimented, the latter Philoſophers cenſuring the former, and departing from them, and the latter deſpiſing and rejecting both; the Subject as vaſt as the viſible or tangible Univerſe, and yet every individual ſo complicated, that if all the reſt were omitted, any one had more lines concentred in it, than were poſſible for any one Age to ſift to the bottom; yet any one loſt, or not exactly ſcanned, leaves all the reſt uncertain and conjectural: the very diſquiſition concerning any one part of the Brain, the Eye, the Nerves, the Blood hath perplexed the moſt exact Scrutators. Thoſe more dry, yet more demonſtrable concluſions in the *Mathematicks*, yet they are endleſs and perplexed; The Proportion of Lines to Lines, of Superficies to Superficies, Bodies to Bodies, Numbers to Numbers; nay, to leave the whole latitude of the ſubjects, ſee what long and intricate, and unſatisfactory pains men have taken about ſome one particular ſubject, the Quadrature of the Circle, Conical, Oval, and Spiral Lines; and yet if it could be attained in the perfection of it, yet theſe three unhappineſſes attend it.

1. That it is but of little Uſe; it is only known that it may be known: That which is of ordinary uſe, either in Architecture, Meaſuring of Bodies, and Superficies, Mechanicks, buſineſs of Accounts, and the like, is ſoon attained, and by ordinary capacities; the reſt are but curious impertinents, in reſpect of uſe and application.

2. That they ſerve only for the Meridian of this life, and of corporal converſe; a ſeparated Soul, or a ſpiritualized Body will not be concerned in the uſe and imployment of them.

3. But admit they ſhould, yet doubtleſs a greater meaſure of ſuch knowledge will be attained in one hour after our diſſolution, than the toilſom expenſe of an Age in this life would produce. And the like may be ſaid for *Aſtronomical diſquiſitions*. What a deal of doe there is touching the motion or conſiſtency of the Sun or Earth; the quality and habitableneſs of the Moon; the matter, quantity, and diſtance of the Stars; the ſeveral poſitions, continuity, contiguity, and motions of the Heavens, the various influences of the Heavenly Bodies in their Oppoſitions, Conjunctions, Aſpects? When once the Immortal Soul hath flown through the ſtories of the Heavens, in one moment all theſe will be known diſtinctly, clearly, and evidently, which here are nothing but conjectures and opinions, gained by long reading or obſervation.

Upon all theſe conſiderations, I concluded that my Intellectual Power, and the exerciſe of it in this life, was given me for a more ſure and certain, uſeful, advantagious, ſuitable and becoming object, even *to know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent*, Jo. 17. 3. A knowledge that is uſeful for the acquiring of Happineſs here and hereafter; a knowledge of a ſubject, though infinitely comprehenſive, yet but one: a knowledge, that though it ſtill move farther, yet it ſatisfies in what is acquired, and doth not diſquiet in attaining more; a knowledge that is of ſuch Uſe in the World that is to come, as it is here; a knowledge, that the more it is improved in this life, the more it is improved in that which is to come, every grain of it here, is inlarged to a vaſt proportion hereafter; a knowledge that is acquired even with a conſent, a deſire to know, becauſe thy Goodneſs pleaſeth to fill ſuch a deſire, to inſtruct from thy ſelf, and there is none teacheth like Thee.

12. *Concerning* Humane Prudence, *and Underſtanding in Affairs, and Dexterity in the managing of them.*

I have been always careful to mingle Juſtice and Honeſty with my Prudence; and have always eſteemed Prudence, acted by Injuſtice and Falſity, the arranteſt and moſt deviliſh practice in the World; becauſe it proſtitutes thy gift to the ſervice of Hell, and mingles a Beam of thy Divine Excellence with an extraction of the Devil's furniſhing, making a man ſo much the worſe by how much he is wiſer than others. I always thought that Wiſdom, which in a Tradesman, and in a Politician was mingled with Deceit, Falſity, and Injuſtice, deſerved the ſame name; only the latter is ſo much the worſe, becauſe it was of the more publick and general concernments, yet becauſe I have often obſerved great Employments, eſpecially in publique Affairs, are ſometimes under great temptations of mingling too much craft with prudence, and then to miſcal it Policy, I have, as much as may be, avoided ſuch temptations, and if I have met with them, I have reſolvedly rejected them.

I have alwayes obſerved, that Honeſty and Plain-dealing in tranſactions, as well publique as private, is the beſt and ſoundeſt Prudence and Policy, and commonly at the long-run over-matcheth Craft and Subtilty; for the Deceived and Deceiver are thine, and thou art privy to the Subtilty of the one, and the Simplicity of the other; and as thou, the great Moderator and Obſerver of men, doſt diſpenſe ſucceſs and diſappointments accordingly.

Job 12. 16.

As Humane Prudence is abuſed, if mingled with Falſity and Deceit, though the End be never ſo good; ſo it is much more imbaſed, if directed to a bad End, to the diſhonour of thy Name, the oppreſſion of thy People, the corrupting of thy Worſhip or Truth, or to execute any injuſtice towards any perſon. It hath been my care, as not to err in the manner, ſo neither in the End of the exerciſing of thy Providence. I have ever eſteemed thy Prudence then beſt employed, when it was exerciſed in the preſervation and ſupport of thy Truth, in the upholding of thy faithful Miniſters, in countermining, diſcovering, and diſappointing the deſigns of evil and treacherous men, in delivering the Oppreſſed, in righting the Injured, in prevention of Wars and Diſcords, in preſerving the Publique Peace, and Tranquillity of the people where I live, in faithful adviſing of my Prince, and in all thoſe Offices incumbent upon me by thy Providence, under every relation.

When my End was moſt unqueſtionably good, I ever then took moſt heed that the Means were ſuitable and juſtifiable. 1. Becauſe the better the End was, the more eaſily we are inchanted into the uſe of ill Means to effect it; we are apt to diſpenſe with our ſelves in the practice of what is amiſs, in order to the accompliſhing of an End that is good; we are apt, while with great intenſion of mind we gaze upon the End, not to care what courſe we take, ſo as we attain it; and are apt to think that God will diſpenſe with, or at leaſt over-look the miſcarriage in our attempts, if the End be good. 2. Becauſe many times, if not moſt times, thy Name and Honour do more ſuffer by attempting a good End by bad Means, than by attempting both a bad End, and alſo by bad Means; for bad Ends are ſuitable to bad Means, they are alike; and it doth not immediately, as ſuch, concern thy Honour; but every thing that is Good, hath ſomewhat of thee in it; thy Name, and thy Nature, and thy Honour is written upon it; and the blemiſh that is caſt upon it, is in ſome meaſure caſt upon thee; and the Evil and Scandal, and Infamy, and Uglineſs that is in the Means, is caſt upon the End, and doth diſparage and blemiſh it, and conſequently it diſhonours thee. To Rob for Burnt-offerings and to Lye for God, is a greater diſſervice to thy Majeſty, than to Rob for Rapine, or to Lye for advantage.

Whenſoever my Prudence was Succeſsful, duely to attain a good End, I ever gave thy Name the Glory, and that in Sincerity. I have known ſome men, (and if a man will obſerve his own heart, he will find it there alſo, unleſs it be ſtrictly denied,) that will give God the Glory of the ſucceſs of a good enterprize, but yet with a kind of ſecret Invitation of ſomewhat of praiſe for themſelves, their prudence, conduct, and wiſdom; and will be glad to hear of it, and ſecretly angry and diſcontented if they miſs it; and many times give God the Glory with a kind of oſtentation and vain Glory in doing ſo; but I have given thee the Glory of it upon the account of my very Judgment, that it is due, and due only to thee. I do know that that Prudence that I have, comes from Thee; and I do know that it is Thy Providential ordering of occurrences that makes prudential deliberations ſucceſsful; and more is due unto thy ordering, diſpoſing, fitting, timing, directing of all in ſeeming caſualties, than there is to that humane Counſel by which it is acted, or ſeems to be acted; the leaſt whereof, if not marſhalled by thy hand, would have ſhattered and broken the Counſel to a thouſand pieces: Thou giveſt the advice by thy Wiſdom, and ſecondeſt it by thy Providence; thou dealeſt by us as we do by our Children, when we ſet them to lift a heavy ſtaff, or a weight, and we lift with them; and we again are too like thoſe Children that think we move the weight, when we move not a grain of it.

13. *Concerning the gift of* Elocution.

I have ever uſed that gift *with Humility*, not thereby ſeeking applauſe to my ſelf, or owning it; becauſe Pride and Oſtentation in this gift would be ſecret Idolatry to my ſelf, and ſacriledge to thee, robbing thee of thy Glory, and therefore ſignally vindicated in the example of *Herod*, Act. 12.

2. *With Truth*; I never uſed the advantage of my Elocution, either to maintain a falſhood, or to abuſe credulity into a fooliſh opinion or perſwaſion.

3. *With Integrity*; I never uſed the advantage of *Eloquence* or *Rhetorick* to deceive people, or to couſen them into any thing. My heart always went along with my tongue; and if I uſed intention of ſpeech upon any occaſion, it was upon an intention of conviction in my ſelf, of the truth, neceſſity, uſefulneſs, and fitneſs

neſs of what I ſo perſuaded: If my Judgment was doubtful or uncertain, ſo was my Speech. I never uſed Elocution or ſpecious Arguments to invite any to that, which in my own judgment I doubted, or doubted whether it were fit or ſeaſonable, all circumſtances conſidered. I never uſed my Elocution to give credit to an ill cauſe; to juſtifie that which deſerved blame; to juſtifie the Wicked, or to condemn the Righteous; to make any thing appear more ſpecious or enormous than it deſerved. I never thought my Profeſſion ſhould either neceſſitate a man to uſe his Eloquence by extenuations, or aggravations to make any thing worſe or better than it deſerves, or could juſtifie a man in it: to proſtitute my Elocution or Rhetorick in ſuch a way, I ever held to be moſt baſely mercenary, and that it was below the worth of a man, much more of a Chriſtian, ſo to do. When the caſe was good, and fully ſo appeared to me, I thought there was that ſeaſon, that the uſe of that ability was my duty, and that it was given me for ſuch a time as that, and I ſpared not the beſt of my ability in ſuch a ſeaſon: and indeed Elocution or Rhetorick is a dead and inſipid peice, unleſs it come from, and with a heart full of the ſenſe and conviction of what the tongue expreſſeth, and then, and not till then, Elocution hath its life and energy. I eſteemed theſe caſes beſt deſerving my Elocution; and in theſe I was warm and earneſt; the ſetting forth of thy Glory; the aſſerting of thy Truth; the detection and conviction of Errors; the clearing of the Innocent; the aggravating of Sins, Oppreſſions, and Deceits; and though I was careful that I did not exceed the bounds of truth, or due moderation, yet I ever thought that theſe were the ſeaſons for which, that Talent was given me, and accordingly I imployed it.

14. *Touching*

14. *Touching my Body and* Bodily Endowments *of Health, Strength, and Beauty.*

1. In general: I looked upon my Body but as the Inſtrument, the *Vehiculum Animæ*, and not ſo much given for its own ſake, as to be an Engine for the exerciſe of my Soul, and a Cottage, wherein it might inhabit and perfect it ſelf; and upon that reaſon I was very careful to keep it uſeful for that end; and that as on the one ſide, by over-much Severity or Tyranny over it, I might not tire it, ſo on the other ſide, by over-much Pampering or pleaſing it might not make it unruly or maſterleſs, though I held the latter far more dangerous: for,

2. I conſidered and found that my Body was the harbour of the moſt dangerous temptations and the receptacle of the moſt dangerous Enemies to my Soul. The greateſt, and moſt intimate, and moſt aſſiduous temptations for the moſt part made their applications to my Body, and held correſpondence with the Luſts and Inclinations of my Fleſh and Blood; the Wine, when it gave its colour in the Cup, and the pleaſantneſs of it, Variety and Curioſity of Meats, beautiful and fleſhly Allurements, coſtly and exceſſive Apparel, Precedence and Honour, Wealth and Power, the Purveyor of all Proviſions convenient for the ſufficing of fleſhly deſires, opportunities of Revenging ſenſe of Injuries, Eaſe, Idleneſs and Delicacy; theſe and a thouſand more made their applications and addreſſes to my ſenſual and corporal Appetite; the motions of my Blood, the Conſtitution or Complexion of my Body, the Luſt and deſires of my Fleſh; or rather this Luſt reached and hunted after them, whereby my Body, which was given to be inſtrumental and ſubſervient unto my Soul, was ready ſtill to caſt off the yoak, and

ſet up ſor it ſelf, and proſtitute that noble part to be a Servant, a Baud unto it, and bring her to that Servitude and Vaſſalage, that all her Wit, Skill, Activity, and Power, was wholly taken up in contriving and making proviſions for the Fleſh. I found that the Senſual and the Beaſtly part was ready ſtill to thruſt the Heavenly and Intellectual part out of her Throne, and to uſurp it, and to invert the very order of Nature it ſelf; ſo that both the parts of my Compoſition were diſordered, and out of their place, and loſt their uſe. My Body, which was given to ſerve and obey, became the Empreſs, and commanded and corrupted my Soul, embaſed and enſlaved it to Luſt and diſorder; and my Soul, which was given to rule, became but the miniſter and ſlave of my Body, and was tainted and emaſculated by the Empire and Dominion of my Body, and the Luſts and ſteams of Concupiſcence that did ariſe from it; and I conſidered that if the buſineſs was thus carried, my happineſs was only in this life. When Sickneſs, or Diſeaſes, or Death ſhould ſeize upon my Body, I had an immortal Soul that had loſt her time wholly in this World; and not only ſo, but was imbaſed and putrified by theſe noiſom Luſts; and that the very contagion of my Body was incorporated and diffuſed through my Soul, and could carry nothing with her but Immortality and Diſappointment, and Defilement; and conſequently could expect, to all Eternity, nothing but Vexation and Diſſatisfaction, and everlaſting Confuſion. Upon all theſe conſiderations, I reſolved and practiſed Severity over this unruly Beaſt, brought my Body into ſubjection, refuſed to gratifie her intemperate deſires, denied them, kept them in awe and under diſcipline; and becauſe I found that my fleſhly Luſts grew petulant, imperious, and unruly by Variety, Curioſity, and plenty of Meats, Drinks, and by Eaſe and Idleneſs, I ſubdued them by moderate Diet and Temperance, by hard Labour and Diligence, till I had reduced my body to that ſtate and order that became it, that it might be in ſubjection, and not in dominion, might ſerve and not rule. I denied ſatisfaction to an intemperate Appetite, a wanton Eye, a vain wiſh, a worldly deſire. My Table was ſparing to my ſelf, my Cloaths plain, my Retinue and Attendance but neceſſary. I chaſed away my Luſt with the Contemplations of the Preſence of God, the end of Chriſt's Sufferings, the certainty, yet uncertainty of Death, the State after Death: and mingled all my Enjoyments and Deſires with theſe ſerious and cleanſing conſiderations: and I peremptorily refuſed to gratifie the cravings of an importunate, inordinate, ſenſual Appetite; and did reſolutely let them know, they ſhould not, might not expect any better dealing from me, and my practice was accordingly.

3. I found by evident Experience, that it is the greateſt difficulty that can be for a man in a good condition to give himſelf leave to think it may be otherwiſe. There is a vanity that accompanies *Health*, that we can ſcarce perſuade our ſelves that we ſhall ever be Sick or Dye: we cannot put on another eſtimate of our condition than we do at preſent injoy, eſpecially if it be pleaſing and delightful. To wean my ſelf from this impotency of mind, although it hath pleaſed thee to give me a ſtrong and healthy conſtitution, yet I often put my ſelf into the imagination and ſuppoſition of Sickneſs, thoughts of my Mortality, abſtracted my ſelf from my preſent condition of Life and Health, and preapprehended Sickneſs, Diſeaſes, old Age, Infirmity and Death; and by this means broke and ſcattered my confidence of long Life, continued Health, and took up thoughts becoming a Sick, Infirm, or Dying man; I conſidered how my Accounts ſtood, if God ſhould pleaſe to call me away, how I could alienate my mind

from the World; what Patience I had to bear Pain and Weakneſs, and Sickneſs. In my moſt intire and firmeſt Health, it was my care ſo to order my Life and Actions, as if the next hour might diſpoil me of my Life and Health too; I did not, durſt not allow my ſelf in any conſiderate practice of any known ſin, in procraſtination of my Repentance, in a Toleration of Paſſions, upon a ſuppoſition of a continuance of Life, or of an unſhaken Health; but ſtill caſt with my ſelf, Would I do thus, were the firmneſs of my Health, or the thred of my Life to be broken off the next hour? My firm and ſtrong conſtitution made me neither Proud nor Preſumptuous, but the frequent interpoſitions of the thoughts of my change kept me Humble and Watchful.

4. In reference to my *Health*, I alwaies avoided theſe two extreams: 1. I never made it my Idol, I declined not the due imployment of my Body in the works of Charity or Neceſſity, or my ordinary Calling, out of a vain fear of injuring my Health; for I reckoned my Health given me in order to theſe imployments; and as he is over-curious that will not put on his Cloaths for fear of wearing them out, or uſe his Ax in his proper imployment, for fear of hurting it; ſo he gives but an ill account of a healthy body, that durſt not imploy it in an imployment proper for him, for fear of hurting his health. 2. I never was vainly prodigal of it, but careful in a due manner to preſerve it; I would decline places of infection, if I had no neceſſary Calling that brought me to them; unneceſſary Journeys, expoſing my body *gratis* to unneceſſary dangers, eſpecially Intemperance in Eating and Drinking.

5. I eſteemed *Strength*, and *Beauty*, and Comlineſs of Body thy Bleſſing, an invitation to Thankfulneſs; I eſteemed it to carry with it a ſecret admonition to not

bear a proportionable Mind and Life to a comely or beautiful body; and I look't upon a beautiful countenance, as a juſt reprehenſion of a deformed or ugly Life or diſpoſition, but I never found in it matter of Pride or Vain Glory. 1. Becauſe it is thy Gift, and not my own Acquiſition. 2. Becauſe a ſmall matter quite ſpoils it; a fall, or a diſeaſe ſpoils the greateſt ſtrength; a Humour in the face, a Rheume in the eye, a Palſie, or the Small Pox, ruines the greateſt Beauty; or if none of theſe happen, yet either old Age, or Death, turns all into Weakneſs, Deformity or Rottenneſs. I learn therefore in the Enjoyments of theſe Bleſſings to enjoy them with Humility and Thankfulneſs; in the loſs of them, to loſe them with Patience and Contentedneſs; for I acknowledge thy hand both in the Gift and in the Loſs. I looked upon them as Flowers of the Spring, pleaſing to the eye, but of ſhort continuance; the caſualty of an unruly wind, an unſeaſonable froſt, a Worm or Fly might intercept their natural courſe of continuance; but they that eſcaped theſe, an Autumn or Winter, will infallibly over-take and deſtroy them.

15. *Concerning my Wealth and temporal ſubſiſtence.*

1. I eſteemed theſe acquiſitions rather the effects of thy Providence and Bleſſing, than of my Power or Induſtry; for if inſtrumentally my Induſtry acquired them, yet that very induſtry is thy gift; it is thou that giveſt me power to get wealth. Again, 2. Though my Induſtry and Dexterity to get wealth, were never ſo great, yet a ſmall interpoſition either of thy Providence or Permiſſion might ſoon diſappoint and fruſtrate all that Dexterity or Induſtry: a Thief, or a Storm, or a Fire, or a Leak, or the diſcompoſure of the Times, or a prodigal Wife or Son, or an unfaithful Servant, or a

long

long Sickneſs, or a Miſfortune in others whom I truſt, or a flaw in a Title, or a word miſ-interpreted, or a thouſand other emergencies may in a little ſpace ruine the product of many years labour and care. When I have looked upon a Spider framing his Web with a great deal of curioſity and care, and after his induſtry of many days, the Maid with the Broom, at one bruſh, ſpoils all; or when I have ſeen a Republick of Piſmires with great circumſpection chooſing the ſeat of their Reſidence, and every one carrying his Egg and Proviſion to their common Store-houſe, and the Boy with a ſtick ſcattering it all abroad, or a Hen or Partridge ſcattering it all aſunder, ſo that in a little moment, all the labour of thoſe poor innocent Creatures is diſappointed; it hath often put me in mind how eaſily and ſuddenly the collection of many years may be diſſipated, and the Experience of theſe latter times give ſad and plentiful inſtances of it. 3. But if none of all theſe viſible emergencies happen, yet it is moſt plain, that without thy ſecret Bleſſing upon honeſt and commendable induſtry, it proves unſucceſsful to that end: I have known in my own obſervations oftentimes two men equally Induſtrious, Sober, Watchful of opportunities, Sparing, yet one gets up in the World, the other goes backwards; and neither they, nor I could poſſibly attribute it to any other cauſe but this, thou didſt bleſs the labour of the one, and blow upon the labour of the other. And upon all theſe conſiderations I learned in the midſt of all my affluence, not to ſacrifice to my own Net, nor to ſay in my heart, My Might, and the power of my hands have gotten me this wealth; but I did remember the Lord my God, for it is he that gave me Power to get Wealth, *Deut.* 8.17.

2. I did not meaſure thy Favour to me, or the Goodneſs or Safety of my own condition by my Wealth and Plenty; for I found that thoſe Externals were either indifferently diſpenſed to the Good and Bad, or

if there were any odds, the advantage of Externals ſeemed to be to thoſe, whoſe portion we might probably conjecture was only in this life. My Wealth and Plenty therefore rather made me the more jealous of my condition, than ſecure in it: It made me ſearch and examine my condition the more ſtrictly and carefully, and when upon the reſult, I found my Sincerity and Uprightneſs of Heart, though I with all thankfulneſs acknowledge thy Goodneſs in giving me Externals, yet I often begg'd of thee that my portion might not be in this life only; that as thou gaveſt me Wealth, ſo thou wouldeſt give and increaſe thy Grace in my heart, that though I could wiſh the continuance of any External advantages as an opportunity to do the more good, yet if it were inconſiſtent with my everlaſting intereſt, my great expectation in the life to come, I ſhould chuſe to be without the former rather than loſe the latter; and I made it my choice rather to be poor here, and rich in the life to come, than to be rich here, and loſt in the life to come.

3. And upon the ſame conſideration, I judged my ſelf never the better Man nor the better Chriſtian, for having much of theſe Worldly advantages. I looked upon them as External and adventitious advantages, that had no ingredience at all into my Soul, unleſs poſſibly for the worſe. I found a man might be Rich or Honourable, in reſpect of his Birth or Place, and yet a Fool, a Glutton, Luxurious, Vain, Imperious, Covetous, Proud, and in all probability the more obnoxious to theſe diſtempers by his wealth or greatneſs: on the other ſide a man might be Poor and Wiſe, and Learned, Sober, Humble, and poſſibly his poverty might in reference to theſe Virtuous Habits be an advantage. My Riches and Honour therefore never made me ſet one grain of value the more upon my ſelf, than if I had been without them. I eſteemed it as an Inſtrument,

that being put into a Wiſe, Prudent, Faithful, and Liberal hand, might be of uſe; but gave no more value to that inherent worth of the man, than the Ax or the Saw gives skill to the Carpenter.

4. I eſteemed all the Wealth and Honour that I had, but intruſted to me by the Great Maſter of the World; a Talent which thou committeſt to me as thy Steward, and upon account; and this conſideration cauſed me to judge and eſteem of my Wealth, and diſpenſe the ſame quite in another way, than is ordinarily done.

5. I did not eſteem my ſelf the Richer at all for my multitude of Riches; I eſteemed no more given me than what was in a reaſonable manner proportionable to my Neceſſities, to my Charge and Dependance, and to the Station I had in the World; all the reſt I looked upon as none of mine, but my Maſters; it was rather my burthen than my poſſeſſion; the more I had, the more was my Care, and the greater the Charge that I had under my hands, and the more was my Solicitude to be a Faithful Steward of it, to the Honour and Uſe of my Maſter; but my part was the leaſt that was in it; Indeed I rejoyced in this, that my Maſter eſteemed me Wiſe and Faithful, committing the Diſpenſation thereof to my Truſt; but I thought it no more mine, than the Lord's Baily, or the Merchant's Caſh-keeper thinks his Maſter's Rents or Money his.

2. And therefore thought it would be a breach of my Truſt to conſume or imbezil that wealth in Exceſſive Superfluities of Meat, Drink, or Apparel; or in advancing my ſelf, or my poſterity to a maſſy or huge Acqueſt.

3. But I imployed that over-plus in ſupport of the Miniſtry, in Relief of the Poor, in Redemption of Captives, in placing Children to School and Apprentices, in ſetting the Poor on work; and with ſubmiſſion to thy Wiſdom, I thought that this latter was an equal,

if not a greater Charity than the incouragement of idle or diſſolute perſons by liberal ſupplies: becauſe it kept them in their way that Wiſdom and Providence hath deſigned for the Children of men.

4. And in thoſe Imployments of Men in their Labours I ſtill held this courſe: 1. To allow them competent Wages. 2. That the greateſt expence ſhould be rather in the Labour than in the Materials. 3. That the nature of the work ſhould be ſuch as might bring me in a return of Profit, rather than of Curioſity: becauſe the Proceed might be a Stock for farther Charity or Publique Advantage. But rather than the Poor ſhould want imployment and ſubſiſtence, I thought it allowable to imploy them in ſuch Labours as might yield them a lawful profit, though it yielded Me only a lawful Contentment, as in Building, Planting, and the like honeſt, though not altogether profitable, imployments; in all which, my principal Deſign was the ſupport of others, and my own contentation was only a concomitant of it; and I thought ſuch an unprofitable Contentment lawfully acquired, when it was attained by the honeſt Labour and convenient profit of thoſe that I imployed. 5. And by this conſideration, I kept my heart from making my Wealth, either my Confidence or my Treaſure; I kept a looſe affection towards it; if I had it, I eſteemed it as thy *depoſitum*, an increaſe of my account and care; if I loſt it without my own folly or fault, I looked upon that loſs as a diſcharge of ſo much of my accounts and charge; I had the leſs to anſwer for.

5. I eſteemed my wealth, 1. As uncertain to continue with me, for it hath its wings, and might take its flight, when I little thought of it. 2. As that which I muſt leave when I dye. 3. As not uſeful after death for any purpoſe whatſoever unto me. 4. As that which makes me obnoxious to Envy and Rapine,

while I live. 5. As Unuſeful at all, but when it is going away, *viz.* in the Expence of it. 6. As a great temptation to Pride, Vanity, Inſolence and Luxury. And upon all theſe and many more conſiderations, I ever thought it too low to ſet my Heart upon it, and too weak to place any Confidence in it. When I had it therefore, I received it Thankfully, uſed it Soberly and Faithfully; when I loſt it, I loſt it Patiently and Contentedly.

2. In as much as my wealth *in ſpecie*, muſt be left when I dye, and I could not poſſibly carry that luggage into the other World; and if I could, it would not be of uſe there, I endeavoured ſo to order and husband it, that I might receive it, though not in kind, Luk. 12.33. yet by way of exchange after death; and Matth. 6.20. becauſe I found in thy Word, that *he that* 1 Tim. 6.18, 19. *giveth to the Poor, lendeth to the Lord*, Pro. 19. 17. and *he that giveth to a Prophet but a cup of cold water in the name of a Prophet, ſhould receive a Prophet's Reward*, Mat. 10. 41. I have taken that courſe ſo to diſpoſe this unrighteous Mammon here, that I might make the God of Heaven my Debtor, not by Merit, but by Promiſe; and ſo I have made over that great wealth, that thou didſt ſend me, unto the other World; and bleſſed be thy condeſcention to thy Creatures, that when thou makeſt us thy Debtors and Accountants in this World, by thy Talent of all kinds that thou delivereſt us, thou art pleaſed upon the Performance of our Duty in that Truſt, to make thy ſelf a Debtor to thy Creature by a Promiſe of an Everlaſting Reward.

16. *Touching my* Eminence of Place or Power *in this World, this is my Accompt.*

1. I never ſought or deſired it, and that upon theſe reaſons: 1. Becauſe I eaſily ſaw that it was rather a

Burthen than a Priviledge; it made my Charge and my Accompts the greater, my Contentment and Reſt the leſs: I found enough in it, to make me decline it in reſpect of my ſelf, but not any thing that could invite me to ſeek or deſire it. 2. That External Glory and Splendor that attended it, I eſteemed as Vain and Frivolous in it ſelf, a bait to allure Vain and Inconſiderate perſons to affect and delight, not valuable enough to invite a Conſiderate Judgment to deſire or undertake it. I eſteemed them as the Guilt that covers a bitter Pill, and I looked through this dreſs and outſide, and eaſily ſaw that it covered a State obnoxious to Danger, Sollicitude, Care, Trouble, Envy, Diſcontent, Unquietneſs, Temptation and Vexation. I eſteemed (it) a condition, which if there were any diſtemper abroad, they would infallibly be hunting and puſhing at it; and if it found any corruptions within, either of Pride, Vain Glory, Inſolence, Vindictiveneſs, or the like, it would be ſure to draw them out and ſet them to work; which if they prevailed, it made my Power and Greatneſs not only my Burthen, but my Sin; if they prevailed not, yet it required a moſt Watchful, Aſſiduous, and Severe Vigilant Labour and Induſtry to ſuppreſs them.

2. When I *Undertook* any Place of Power or Eminence, firſt I looked to my Call thereunto, to be ſuch as I might diſcern to be thy Call, not my own Ambition. 2. That the Place were ſuch as might be anſwered by ſuitable Abilities in ſome meaſure to perform. 3. That my End in it might not be the ſatisfaction of any Pride, Ambition, or Vanity in my ſelf, but to ſerve thy Providence and my Generation honeſtly and faithfully. In all which, my undertaking was not an act of my Choice, but of my Duty.

3. In the *Holding or Exerciſing* of theſe Places, 1. I kept my heart humble, I valued not my ſelf one ruſh

the more for it. 1. Becauſe I eaſily found that that baſe affection of Pride, which commonly is the Fly that haunts ſuch imployments, would render me diſhonourable to thy Majeſty, and diſſerviceable in the imployment. 2. Becauſe I eaſily ſaw Great Places were Slippery Places, the mark of Envy. It was therefore alwayes my care ſo to behave my ſelf in it, as I might be in a capacity to leave it; and ſo to leave it, as that when I had left it, I might have no ſcars or blemiſhes ſtick upon me. I carried therefore the ſame evenneſs of temper in holding it, as might become me if I were without it. 3. I found enough in Great imployments, to make me ſenſible of the Danger, Troubles, and Cares of it; enough to make me Humble, but not enough to make me Proud and Haughty.

4. I never made uſe of my Power or Greatneſs to ſerve my own Turns, either to heap up Riches, or to oppreſs my Neighbour, or to Revenge Injuries, or to Uphold or bolſter out Injuſtice; for though others thought me Great, I knew my ſelf to be ſtill the ſame, and in all things, beſides the due execution of my place, my deportment was ſtill the ſame, as if I had been no ſuch man: for firſt, I knew that I was but thy Steward and Miniſter, and placed there to ſerve thee and thoſe Ends which thou propoſedſt in my preferment, and not to ſerve my ſelf, much leſs my Paſſions or Corruptions. And further, I very well and practically knew, that Place, and Honour, and Preferment, are things Extrinſecal, and have no ingredience into the Man: his value and eſtimate before, and under, and after his Greatneſs, is ſtill the ſame in it ſelf, as the Counter that now ſtands for a penny, anon for ſix pence, anon for twelve pence, is ſtill the ſame Counter, though its place and extrinſecal denomination be changed.

5. I improved the opportunity of my Place, Eminence, and Greatneſs to ſerve Thee and my Country

in it, with all Vigilance, Diligence and Fidelity, I protected, countenanced, and encouraged thy Worſhip, Name, Day, People. I did faithfully Execute Juſtice according to that Station I had; I Reſcued the Oppreſſed from the Cruelty, Malice, and Inſolence of their Oppreſſors; I cleared the Innocent from unjuſt Calumnies and Reproaches; I was inſtrumental to place thoſe in Offices, Places, and Imployments of truſt and conſequence, that were Honeſt and Faithful; I removed thoſe that were Diſhoneſt, Irreligious, Falſe or Unjuſt; I did diſcountenance, and as they juſtly fell under the Verge of the Law; I puniſhed Prophane, Turbulent, Atheiſtical, Licentious perſons. My Greatneſs was a ſhelter to Virtue and Goodneſs, and a terror to Vice and Irreligion; I interpoſed to cool the ferocity and violence of others againſt good men, upon miſtake or ſlight, and inconſiderable differences: In ſum, I ſo uſed my Place and Greatneſs, and ſo carried my ſelf in all things, as if all the while I had ſeen thee the great Maſter of all the Families in Heaven and Earth ſtanding by me. I often conſulted my Inſtructions, thy written Word, and the impartial Anſwers of my Conſcience; and I ſtrictly purſued it; and when I found my ſelf at any time at a loſs, by reaſon of the difficulty and perplexity of emergencies, I did in an eſpecial manner apply my ſelf unto Thee for Adviſe and Direction.

17. *Touching my* Reputation and Credit.

1. I never affected the Reputation of being Rich, Great, Crafty, Politick; but I eſteemed much a deſerved reputation of Juſtice, Honeſty, Integrity, Virtue, and Piety.

2. I never thought that Reputation was the thing primarily to be looked after in the exerciſe of Virtue,

for that were to affect the ſubſtance for the ſake of the ſhadow, which had been a kind of levity and impotence of mind; but I looked at Virtue and the worth of it, as that which was the firſt deſireable, and Reputation as a handſome and uſeful acceſſion to it.

3. The Reputation of Juſtice and Honeſty I was always careful to keep untainted, upon theſe grounds; 1. Becauſe a blemiſh in my Reputation would be diſhonourable to thee. 2. It would be an abuſe of a Talent which thou hadſt committed to me. 3. It would be a weakning of an inſtrument which thou hadſt put into my hands, upon the ſtrength whereof, much good might be done by me.

4. I found both in my ſelf and others a Good Reputation had theſe two Great *Advantages* in it: 1. In reſpect of the party that had it, it was a handſome Incentive to Virtue, and did ſtrengthen the Vigilance and Care of them that had it, to preſerve it. There is a certain honeſt worth and delight in it, that adds ſomewhat to the care and jealouſie of good minds not raſhly to loſe it. The value and worth of Virtue, though it far exceeds the value of that Reputation that ariſeth from it, yet it is more Platonick and Spiritual, and hath not alwaies that impreſſion upon us, as the ſenſe of our Reputation hath; and I alwaies looked upon it as no ſmall evidence of thy Wiſdom in Governing Men, in adding a kind of external Splendor and Glory to Goodneſs and Virtue, which might be, and is a means to preſerve the other, as the Shell or Husk to preſerve a Kernel. 2. In reſpect of others, becauſe it is both an allurement to the practice of that Virtue which attends, and alſo gives a man a fairer opportunity and Strength to exerciſe any worthy and Good actions for the Good of others. A man of a deſerved Reputation hath oftentimes an opportunity to do that good which another wants, and may practiſe it with more ſecurity and ſucceſs.

3. Theſe

5. Theſe *Temptations* I uſually found *attending a fair Reputation*, and I ſtill watched and declined them as Peſts and Cankers. 1. Pride and Vain-glory; I eſteemed this as that which would ſpoil and deface not only my Soul, but even that very Reputation which I had acquired. There is nothing ſooner undoes Reputation, than the Pride and Vain-glory that a man takes in it. 2. Idleneſs and Remiſneſs, when a man begins to think that he hath ſuch a ſtock thereof, that he may now ſit ſtill, and with the Rich man in the Goſpel, pleaſe himſelf that he hath enough laid up for many years, and therefore he at once ſtarves both his Goodneſs and Reputation. 3. A daring to adventure upon ſome very ill action, upon a ſecret and deceitful confidence in his Reputation, thinking now he hath acquired ſuch a ſtock of Reputation, that he may with ſecrecy and ſafety, and ſucceſs, adventure upon any thing, in confidence that his Reputation will bear him out. 4. A man of great Reputation ſhall be ſure by thoſe in Power, to be put upon actions that may ſerve Turn; this is the Devil's Skill; for if he carry it out upon the ſtrength of his Reputation, the Devil makes the very reſult of Virtue and Worth the inſtrument of Injuſtice and Villany; but if he miſcarry, the Devil hath got his end upon him, in that he hath blaſted him, and wounded thy Honour which ſuffers in his diſ-reputation. 5. A great Reputation, and the ſenſe of it, and delight in it, it is apt to put a man upon any Shifts, though never ſo unhandſome to ſupport it. 6. It makes a man often-times over-timerous in doing that which is Good and Juſt, leſt he ſhould ſuffer in his Reputation with ſome party, whoſe concernment may lye in it. 7. It is apt to make a man impatient of any the leaſt blemiſh that may be cauſeleſly caſt upon him, and to ſink under it. A man of a great Reputation, and (who) ſets his heart upon it, is deſperately ſen-

ſafe of any thing that may wound it. Therefore,

6. Though I have loved my Reputation, and have been vigilant not to loſe or impair it by my own default or neglect, yet I have looked upon it as a brittle thing, a thing that the Devil aims to hit in a ſpecial manner, a thing that is much in the power of a falſe report, a miſtake, a miſapprehenſion to wound and hurt; notwithſtanding all my care I am at the mercy of others, without God's wonderful over-ruling Providence. And as my Reputation is the eſteem that others have of me, ſo that Eſteem may be blemiſhed without my default. I have therefore always taken this Care, not to ſet my Heart upon my Reputation. I will uſe all Fidelity and Honeſty, and take care it ſhall not be loſt by any default of mine; and if notwithſtanding all this, my Reputation be ſoiled by evil, or envious Men or Angels, I will patiently bear it, and content my ſelf with the Serenity of my own Conſcience. *Hic murus aheneus eſto.*

7. When thy Honour, or the good of my Country was concerned, I then thought it was a ſeaſonable time to lay out my Reputation for the advantage of either, and to act it, and by, and upon it, to the higheſt, in the uſe of all lawful Means; and upon ſuch an occaſion the Counſel of *Mordecai* to *Eſther* was my incouragement, *Eſther* 5. Who knoweth whether God hath given thee this Reputation and Eſteem for ſuch a time as this?

DIRECTIONS
Touching the keeping of the
Lords day
TO HIS
CHILDREN.

Children,

When I left *Acton* in this place, in my journey up to *London*, I ſent you from hence divers *Inſtructions* concerning your *Speech*, and how you ſhould manage it, and required you to take Copies of it, and to direct your practice according to it. I forgot to inquire of you, whether you had taken Copies of it; but I hope you have; and I do again require you to be careful in obſerving thoſe and my *former Directions* given to you, ſome in Writing, and many more by Word of mouth. I have been careful that my *Example* might be a viſible direction to you; but if that hath been defective, or not ſo full and clear a pattern of your imitation, eſpecially in reſpect of my different condition from yours, yet I am certain that thoſe Rules and Directions, which I have at ſeveral times given you, both in Writing and by Word of mouth, have been ſound, and wholſome, and ſeaſonable: and therefore I do expect that you ſhould remember and practiſe them: and though your young years cannot yet perchance ſee the reaſon or uſe of them, yet aſſure your ſelves, time and experience will make you know the benefit of them. In *Advice given to young People*, it fares with them as it doth with young Children that are taught to Read, or young School-Boys that learn their Grammar rules; that learn their Letters, and then they learn to ſpell a Syllable, and then they learn to put together ſeveral Syllables to make up a Word; or they learn to decline a Noun, or to form a Verb; and all this while, they underſtand not to what end all this trouble is, nor what it means. But when they come to be able to read Engliſh, or to make a piece of Latin, or to conſtrue a Latin Author, then they find all theſe Rudiments were very neceſſary, and to good purpoſe; for by this means they come to underſtand what others have written, and to know what they knew and wrote, and thereby improve their own knowledg and underſtanding. Juſt ſo it is with young people, in reſpect of Counſel and Inſtruction, when the Father, or the Miniſter, or ſome wiſe and underſtanding man doth ſometimes admoniſh, ſometimes chide and reprove, ſometimes inſtruct, they are apt to wonder, why ſo much ado, and what they mean, and it is trubleſome and tedious, and ſeems impertinent; and they are ready to ſay within themſelves, that the time were better ſpent in Riding, or Hunting, or Merriment, or Gaming; but when they come to riper years, then they begin to find that thoſe Inſtructions of the Ancient, are of excellent uſe to manage the Converſation, and to direct the Actions, and to avoid Inconveniences, and Miſchiefs, and Miſcarriages, to which they are ſubject without the help of theſe Counſels. And therefore it hath been *my Practice* to give you line upon line, and precept upon precept, to enable you to ſteer and order your courſe of life through an evil and dangerous world; and to require you to be *frequent in reading the Scriptures* with due obſervation and underſtanding, which will make you wiſe for this life, and that which is to come.

I am now come well to *F.* from whence I wrote to you my former Inſtructions concerning your Words and Speech; and I now intend to write ſomething to you of another Subject, *viz.* your *Obſervation of the Lord's Day*, commonly called *Sunday*; and this I do for theſe *Reaſons*.

1. Becauſe it hath pleaſed God to caſt my lot ſo, that I am to reſt at this place upon that Day, and the conſideration therefore of that duty, is proper for me and for you; it is *Opus diei in die ſuo*, the Work fit and proper for that Day.

2. Becauſe I have by long and ſound *Experience* found, that the due Obſervance of this Day, and of the Duties of it, have been of ſingular comfort and advantage to me; and I doubt not but it will prove ſo to you. God Almighty is the Lord of our time, and lends it to us and as it is but juſt we ſhould conſecrate this part of that time to him; ſo I have found by a Strict and Diligent Obſervation, that a due Obſervation of the Duty of this Day hath ever had joyned to it, a Bleſſing upon the reſt of my time, and the Week that hath been ſo begun, hath been bleſſed and proſperous to me; and on the other ſide, when I have been negligent of the Duties of this Day, the reſt of the Week hath been unſucceſsful and unhappy to my own ſecular Imployments; ſo that I could eaſily make an eſtimate of my ſucceſſes in my own ſecular Imployments the Week following, by the manner of my paſſing of this Day: and this I do not write lightly or inconſiderately, but upon a long and ſound Obſervation and Experience.

3. Becauſe I find in the World much *Looſneſs, and Apoſtacy from this Duty*. People begin to be cold and careleſs in it, allowing themſelves Sports and Recreations, and ſecular Imployments in it, without any neceſſity, which is a ſad ſpectacle, and an ill preſage. It concerns me therefore (that am your Father) as much as I may, to reſcue you from that ſin, which the Examples of others, and the inclination, and inconſiderateneſs of youth is otherwiſe apt to lead you into.

I ſhall therefore ſet down unto you particularly (and not in generals only) theſe things, 1. What is the Reaſon and Ground of your Obſervation of this Day. 2. What things ought not to be done upon this day, which poſſibly may be Lawful upon another Day. 3. What things may be done upon this Day. 4. What things are either fit or neceſſary to be done in order to the Sanctification of this Day.

I Touching the firſt of theſe, *viz. the reaſon of the Obſervation and Sanctification of this Day*; and the Reaſons are theſe:

1. It is *a Moral Duty*, that ſince the Glorious God gives me my time, I ſhould conſecrate and ſet a-part ſome portion of that time in a ſpecial manner to his Service.

2. And becauſe the Glorious *God* beſt knows, what portion of time is fit to be peculiarly dedicated to his Service, that ſo the Morality of that Time might be determined unto ſome certainty, he hath by his expreſs Precept given to his Ancient People the Jews, *limited one day of ſeven*, to be that ſpecial portion of time which he would have peculiarly dedicated to his Service, and ſo to conclude, and [illegible] into it the Morality of that Duty.

3. This ſeventh portion of time, under the old

Law given to the Jews, was determined by the Precept and *Command of God*, in the 4th Command, and likewiſe by his own Example confined to the 7th day from the Creation, upon which the Lord reſted from his works of Creation.

4. But our Saviour *Chriſt*, who is the Son of God Bleſſed for ever, and is Lord of the Sabbath, fulfilling the work of our Redemption by his *Reſurrection* upon the firſt day of the Week, and by his *Miſſion of the Holy Ghoſt* miraculouſly the firſt day of the Week and by the *ſecret Meſſage of the Spirit* to the Apoſtles and Primitive Church, hath tranſlated the obſervation of the Seventh day of the Week to the Firſt day of the Week, which is our Chriſtian Sabbath; that as our Chriſtian Baptiſm ſucceeds the Sacrament of Circumciſion, and as our Chriſtian Paſcha, the Sacrament of the Euchariſt, ſucceeded the Jewiſh Paſſeover, ſo our Chriſtian Sabbath, the the Firſt day of the week ſucceeds the Sabbath of the Seventh day of the week; and that Morality, which was by Almighty God, under that Covenant confined to the Seventh day, is by the Example of Chriſt and his Apoſtles, to us Gentiles, transferred to the firſt day of the week; and that which would have been morally a violation of the morality of the Fourth Command under the Jewiſh Sabbath, is a violation of the ſame Fourth Command, if done upon the Chriſtian Sabbath: though the Strictneſs, and Severity injoyned to the Jews, be not altogether the ſame that is now required of Chriſtians. And thus yon have the Reaſon of the Obligation upon us Chriſtians, to obſerve the Firſt day of the week, becauſe by more than a huamane Inſtitution, the Morality of the Fourth Command, is transferred to the Firſt day of the week, being our Chriſtian Sabbath; and ſo the Fourth Comandment is not abrogated; but only the

Math. 12.

day

day changed, and the Morality of that Command only tranſlated, not adnulled.

II. 2. Concerning the Second. It is certain that *what is Unlawful to be done* upon another day, is much more unlawful upon this; as Exceſs and Intemperance, and the like ſinful and unlawful actions. But further, there are many things that may be lawfully done on another day, which may not lawfully be done upon this; and many things that are not only lawful upon another day, but alſo fit and decent, which are yet unfit to be done upon this day. Upon other days we may and muſt imploy our ſelves in our ſecular and ordinary Callings; we may uſe bodily Exerciſes and Recreations, as Bowling, Shooting, Hunting and divers other Recreations; we may ſtudy humane Learning: But I hold theſe to be not only unfit, but unlawful to be uſed upon this day, and therefore remember it. Moderate walking may thus far be uſed, ſo far only, as it enableth to the more chearful and lively performance of the duties of this day; and therefore I allow you to walk ſoberly about half an hour after Dinner, to digeſt your Meat, that you be not drowſie, nor indiſpoſed in the Religious duties of the day. Merry, but harmleſs talking, or talking about ſports or wordly buſineſs, may be uſed another day, but not upon this. Feaſtings may be ſometimes ſeaſonably uſed upon other days, but are not fit upon this day. Let only ſuch Proviſion be made upon this day, as may be neceſſary for the feeding of the Family, and the Poor; and therefore I hold that Curioſities, baking of Meats and ſuperfluous proviſions upon this day are to be avoided, as being an unneceſſary breaking of the reſt of this day, and unbeſeeming the ſolemnity of it.

III. 3. *What things may be done* this day, is a Queſtion of a great Latitude; becauſe Circumſtances are many;

that do much diverſifie the actions of men, and many times render them lawful or unlawful, according to thoſe varieties of Circumſtances. Therefore I ſhall ſhortly ſet down thoſe things that do not of themſelves directly tend to the Sanctification of this day, that yet may, and ſometimes muſt be done upon this day. For there were many things that were ſtrictly enjoyned to the Jews in their obſervation of their Sabbath, which were Ceremonial, and concerned only that State, and do not oblige under the Goſpel; as their dreſſing of Meat upon this day was prohibited to them, but not to us; and many more things they did forbear and count unlawful, which in truth were not only not forbidden, but enjoyned and commanded, for which our Lord reproves the *Phariſees*, who accounted it a breach of the Sabbath to heal the Sick, or to pluck the Ears of Corn for the neceſſary relief of Hunger. Therefore,

Matth. 12

1. *Works of abſolute Neceſſity* for Man or Beaſts may be done upon the Lord's day. And thoſe I call works of Neceſſity, which cannot be done before the day, or after, without apparent danger. As for inſtance, ſtopping of the Breach of a Sea-wall; ſupporting a Houſe, that upon a ſudden tempeſt or caſualty is ready to fall; pulling out an Oxe or other Beaſt fallen into a Ditch; Preventing of a Treſpaſs, that by a ſudden accident may be occaſioned to my Corn, or my Neighbour's; Setting of a broken Bone; Phyſick to remove an incumbent, or imminent Diſeaſe or Pain; Milking of Cowes; Feeding of Cattel; The neceſſary dreſſing of Meat for the Family, and many more inſtances of that kind. But yet therein, great warineſs and integrity muſt be uſed; for otherwiſe Men under pretence of neceſſity, will take the liberty to do what they pleaſe. Therefore take theſe *Cautions concerning Neceſſity.*

1. That is not a Neceſſity that excuſeth a work upon this day, which might have been reaſonably fore-ſeen and done before the day: As for inſtance, A man hath a neceſſity to dreſs Meat for his Family, which he might have provided on the *Saturday*, and neglects it; this neceſſity will not juſtifie him in ſending two or three miles to buy meat upon the Lord's Day.

2. That is not a Neceſſity, which may be forborn to be done without any abſolute deſtruction or loſs of the thing, until the Morrow. If a rick of Hay be on fire, I may endeavour to quench it on the Lord's Day: but if my Corn be cut, and lying upon the ground on the Saturday, though the weather be rainy, or inclining to wet, I may not make it into Cocks, or fetch it home upon the Lord's Day; becauſe poſſibly Almighty God may ſend fair weather to morrow. And therefore in my forbearance I do two duties under one, *viz.* obſerve his Law, and reſt upon his Providence. *** Men make neceſſities many times to ſerve their Eaſe and Sloth and Fancies, when in truth, there is none, but the buſineſs may be deferred without any danger. If we would be more Faithful in our Obedience to God, we ſhould find many pretended Neceſſities to vaniſh into meer Imaginations.

3. *Works of Charity.* Relief of the Poor; Adminiſtring Phyſick upon an apparent neceſſity; Viſiting or Comforting the afflicted; Admoniſhing the diſorderly; perſwading Peace between Neighbours offended, and endeavouring to compoſe differences which require not much examination, or cannot be deferred without an apparent danger of greater miſchief. Theſe are not only permitted, but commendable, nay, commanded upon this day. But if the buſineſs require examination, or may be deferred till

to morrow, then it is beſt to defer ſuch examinations and treaties, between offended parties, till another day, becauſe they will take away too much of the little precious portion of time of this day, and may be as well done to morrow.

4. As for the fourth, what is proper, fit, or neceſſary to be done, in order *to the Sanctification of this day*, I will ſet down particularly; for Generals ſeldom produce any great *effect*, becauſe every man is apt to conſtrue them according to his one mind and likeing.

1. I would not have you meddle with any Recreations, Paſtimes, or ordinary work of your Calling, from *Saturday-night* at eight of the Clock, till *Monday-morning*. For though I am not apt to think that *Saturday-night* is part of the Chriſtian Sabbath, yet it is fit then to prepare the heart for it.

2. *Riſe* at leaſt three hours before Morning Sermon; and when you have made your *ſelf* fully ready, and waſhed, and fitted your ſelf *for* the Solemnity of the day, *Read* two Chapters in the Bible, and then go ſolemnly to your *Private Prayer*, and deſire of God his Grace to enable you to Sanctifie his Day: and after your private Prayer, Read another Chapter, and let your Reading be with Attention, Obſervation, and Uncovered on your head.

3. When you are in *the Publick Worſhip* and *Service* of God, be *Uncovered* all the while of Reading, Praying, or Preaching; and if the weather be too cold, wear a Satten Cap.

4. *Kneel* upon your knees at Prayer. *Stand* up at the reading of the Pſalms, and the firſt and ſecond Leſſons, and the Epiſtle and Goſpel, the Hymns and Creeds; ſo you ſhall avoid offence, and give the ſame honour to every part of the Holy Scripture: But ſtand not up at reading of any Apocryphal Book, if any happen to be read.

5. St

5. Sit at *the Sermon* and be very attentive at your Prayers, and in your hearing. I commend your *Writing* the Sermon, eſpecially till you are one or two and twenty years old, becauſe young minds are apt to wander, and writing the Sermon fixeth them and maketh them more attentive.

6. *When the Miniſter readeth* any of the Pſalms or Leſſons, turn to them in your Bible, and go along with him; it will faſten your attention, and prevent wandring thoughts.

7. Be very Attentive and Serious *at Church*, uſe no Laughing, nor gazing about, nor Whiſpering, unleſs it be to ask thoſe by you, ſomething of the Sermon, that you ſlipped in writing.

8. *Sing* the ſinging Pſalms with the reſt of the Congregation.

9. *After Sermon*, eat moderately at *Dinner*, rather ſparingly than plentifully upon this day, that you may be fit for the Afternoon's Exerciſe, without drowſineſs or dulneſs.

10. Walk half an hour *after Dinner* in the Garden, to digeſt your Meat, then go to your Chamber and peruſe your Notes, or recollect what you remember of the *Sermon*, until it be Church-time.

11. If you are well, be ſure you *go to Church* Morning and Afternoon, and be there before the Miniſter begin, and ſtay till he hath ended; and all the while you are at Church, carry your ſelf gravely, ſoberly, and reverently.

12. *After Evening Sermon*, go up to your Chamber and read a Chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the Sermon be not repeated in your Father's Houſe, but be repeated in the Miniſter's Houſe, go to the Miniſter's Houſe to the repetition of the Sermon.

13. In all your ſpeeches or Actions of this day, let there be no Lightneſs nor Vanity ; uſe no Running, or Leaping, or Playing, or Wreſtling ; uſe no Jeſting, or telling of Tales or fooliſh Stories, no talk about wordly buſineſs ; but let your actions and ſpeech be ſuch as the day is, ſerious and ſacred, tending to learn or inſtruct in the great buſineſs of your Knowledg of God, and his Will, and your own Duty.

14. *After Supper*, and Prayers ended in my Family, every one of you going to Bed, Kneel down upon your Knees and deſire of God his Pardon for what you have done amiſs this Day, and his Bleſſing upon what you have heard, and his acceptance of what you have endeavoured in his Service.

15. *Perform all* this Chearfully and Uprightly, and Honeſtly, and count it not a burden to you ; for aſſure your ſelves you ſhall find a Bleſſing from God in ſo doing. And remember it is your Father that tells you ſo, and that loves you, and will not deceive you ; and (which is more than that) remember that the Eternal God hath promiſed, *Iſa.* 58. 13, 14. *If thou turn thy foot from the Sabbath, from doing Thy pleaſure on My Holy Day, and call the Sabbath a delight ; the Holy of the Lord, honourable ; and ſhalt honour him, not doing thy own ways, nor finding thine own pleaſure, nor ſpeaking thine own words ; then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the Heritage of* Jacob *thy Father ; for the mouth of the Lord hath ſpoken it.*

And thus I have written to you of the Obſervation of the Lord's Day ; wherein, though I have omitted many things that might have been fit to be

inſerted

inlarged, yet you must consider that I had but a small portion of time allowed me to write, while I lay at the Inn, and upon that day wherein I have performed those duties which I now enjoyn you. Let the Original be laid up safely for your Brother R. and every of you take Copies of it, that you may thereby remember the Counsels of

[illegible]

Your Loving Father.

POEMS

POEMS

UPON

Chriſtmas-Day.

I.

Chriſtmas-Day. 1651.

ALmighty God, when he had rais'd the Frame
Of Heaven and Earth, and furniſhed the ſame
With works of equal wonder, framed then
A piece of greater Excellence, call'd Man:
Gave him a comprehenſive Soul, that ſoar'd
Above the Creatures, and beheld their Lord;
Inſcrib'd him with his Image, and did fill
The compaſs of his Intellect and Will
With Truth and Good; gave him the Cuſtody
Of his own Bliſs and Immortality.
And juſtly now his Sovereign might demand
Subjection and Obedience at his hand:
Were only Being given, 'twere but right
His Debt of Duty ſhould be infinite:
But here was more, a ſuper-added draſt
Of Life, Perfection, and Happineſs.

Yet this great King, for an Experiment
Of Man's deserv'd Allegiance, *is content*
To use an easie Precept, such as stood
Both with his Creatures Duty and his Good;
Forbids one Fruit, on pain of death, and gives
Freely the rest, which he might eat and live.
But Man rebels, *and for one tast doth choose*
His Life, his God, his Innocence to lose.
And now death-stricken, like a wounded Deer,
Strictly pursued by Guilt, and Shame, and Fear,
He seeks to lose himself; from God he flies,
And takes a Wilderness of Miseries,
A Land of new transgressions, where his Curse
Is closer bound, his Nature growing worse.
And whiles in this condition Man-kind lay,
A man should think his injur'd God should say,
There lies Accursed Man, and let him lie
Intangled in that Web of Misery,
Which his own Sin hath spun; I must be True
And Just. Unthankful Man, thou hast thy due.
But 'twas not so. Though Man the Mastery
With his Creator's Power and Will, dares try;
And being over-match'd with Power, disdains
To seek a Pardon from his Soveraign;
The Great and Glorious God, the Mighty King
Of Heaven and Earth, despis'd by such a thing
As man, a Worm of his own making, breaks
The rules of Greatness, and his Creature seeks,
His froward Creature; not in such a way
As once he did in the cool of that day,

Wherein Man ſinn'd, and ſince ſuch Majeſty
Had been too great for Man's weakneſs to ſee;
But the Eternal Son of God, the Word,
By which all things were made, the Mighty
Lord,
Aſſumes our Fleſh, and under that he lies,
And hides his Greatneſs, and thoſe Glorious
Rayes
Of Majeſty, which had been over bright,
And too reſplendent for poor Mortals ſight;
And under this diſguiſe, the King of Kings,
The Meſſage of his Father's Mercy brings;
Solicits Man's return; pay's the Price
Of his Tranſgreſſion by the Sacrifice
Of his own Soul; and undertakes to cure
Their Sin, their Peace and Pardon to procure;
To conquer Death for them; and more than this,
To ſettle him in Everlaſting Bliſs.
And now, O man, could this exceſs of Love,
Thy Thankfulneſs to ſuch a height improve,
That it could fire thy Soul into one flame
Of Love, towards him that bought the ſame
At ſuch a rate, yet ſtill it were too ſmall,
To recompence thy Saviour's Love withal;
Once did he give thee Being from the duſt,
And for that only Being, 'twere but juſt
T'pay thy utmoſt ſelf: But when once more
Thy Being, and thy Bliſs he did reſtore
By ſuch a means as this, it doth bereave
Thy Soul of hopes of recompence, and leaves

Thy Soul inſolvent: Twice to him this day
Thou ow'ſt thy ſelf, yet but One ſelf canſt pay.

II.

Without Date.

The Prince of Darkneſs, *fluſht with Victory*
In our firſt Parents firſt Apoſtacy,
Uſurpt a Lawleſs Sovereignty on Man,
Revolted thus from his firſt Sovereign:
And though by that Apoſtacy he found,
Under the Chains of death his Vaſſal bound,
Yet to ſecure his Empire, he o're-ſpread
The World with Darkneſs, and thereby he led
His Captives at his pleaſure: Thus he bears
His Rule uſurped near four thouſand years;
Except ſome ſmall encloſed Plantation,
Without Family or Nation.
But now to put a period to this Reign
Of this Uſurper, and reſtore again
Man to his firſt Subjection, 'tis decreed
That Man from this Subjection ſhall be Freed;
And this not by the abſolute Command
Of an immediate Power, nor ſhall the Bands
Of Angels Glorious Hoſts ingaged be,
To reſcue Man from this Captivity:
But God an unſuſpected means intends,
And yet moſt ſuitable unto this end.
Sin ſtain'd our Nature, and the Serpent's wile,
Did man of Innocence and Life beguile:
By Man his head is cruſhed; the Lawful Lord
Unto his Creature, Man to his Life reſtor'd;

A Virgins Son *is Born*; *This Riſing Sun,*
The Worlds inthralling darkneſs overruns;
A Child to us is Born, whoſe Innocence,
Our Natures ſpot and ſtain doth purge and
cleanſe;
His Wounds, our Cure; his Bonds, our Liberty,
His Death becomes our Life, our Victory.
And this is He, whoſe Birth we celebrate,
And from this Day our Happineſs do date.

III.

Chriſtmas-Day. 1656.

Reader, behold and wonder. There was one
Obliged to his Prince, and him alone
In all the Bonds, which Duty, Gratitude,
Or Love could faſten; ſuch as might exclude
All thoughts of a Defection; yet this man
Breaks all; rebels againſt his Soveraign;
He flies, is apprehended; ſentenc'd; caſt;
And die he muſt; the final Sentence paſt
Knows no reverſal. Lo! in that very Now,
Wherein the Offender waits his fatal blow,
The injur'd Lord doth ſubſtitute his own,
His only Son, *into the Priſoner's room,*
Who takes the blow, due to the Traitor, dies,
The Traitor's puniſhment to ſatisfie.
The Caſe is Mine and Thine. By all the Bands
Of Nature, Love, and Covenant, we ſtand
Ingaged to Almighty God, we fell
From that Allegiance, when we did rebel

Againſt his Law in Adam: *By that Law*
We were condemn'd to die; no help we ſaw,
Or hope of reſcue: Then did his Majeſty
Unveil that admirable Myſtery
Of our Redemption: The Eternal Son
Of the Eternal God deſcends; becomes
Man for our ſake, and in our ſtead doth ſtand,
And intercepteth from his Father's hand,
That ſtroke that was our due, becomes the Price
Of our Redemption, and our Sacrifice.

IV.

Chriſtmas-Day. 1652.

When I begin ſadly to think upon
Our Bleſſed Saviour's Incarnation,
How he, that was before the World began,
In time aſſum'd our fleſh, became a Man;
And in one Perſon, our Immanuel,
God in his Creature did together dwell;
That ſtrange deſcent, when he was pleas'd to take
His Creature's Nature for his Creature's ſake,
And tread thoſe ſteps of Birth and Infancy,
Which Mortals walk, and after all to die,
And ſuch a death, the wonder doth amaze
My thoughts, whiles on this Myſtery they gaze.
Bleſſed Creator, what had it been to Thee,
If man had never been, or if that he,
Once faln and loſt, had lain Eternally,
Under his juſt deſerved miſery?

But if thou wilt thy Creature have reſtor'd,
Can no leſs rate ſuffice? Muſt the Great Lord
Of Heaven and Earth, to compaſs ſuch an end,
So undeſerv'd beneath himſelf deſcend?
Or if he muſt, yet why ſo low? the Son
Of the Immortal God, Man to become?
Had it not been deſcent enough for him,
To take the nature of a Seraphim?
Or if no other Frame or Nature can
Serve our Redeemer's work, but that of Man;
Yet wherefore muſt our Bleſſed Lord be led
Through all thoſe weary ſteps, which Mortals tread,
Of Infancy, and Youth, and Age, the path
That Nature ſince the Fall obtained hath?
Or rather had gone by thoſe ſteps of Nature,
And had aſſum'd that ripeneſs and that ſtature,
That Adam *had at firſt, and ſo paſt by,*
And midſt theſe Natural Infirmities?
Or if that might not be, yet why begins
Our Lord his Infant days thus in an Inn,
A Stable, and a Manger? Toſt from thence
To Egypt, *for his ſafeguard and defence?*
His Education mean, and as his Years
Increaſe, ſo do his Sorrows and his Tears,
Until it was full Tide, that bitter day,
Wherein the Servant did his Lord betray?
Why was he not as ſoon as born Proclaim'd
Earth's Mighty Monarch? and then entertain'd
With all the outward Glory and Renown,
That could attend on an Imperial Crown?

Why did not all the Emperours and Kings,
Their Scepters, and their Tribute hither bring,
To make him Great? Silence thy Queſt and
know,
The greateſt Worldly Glory was below
The Glory of the Kingdom he deſign'd,
A Kingdom ſeated in the Soul and Mind:
A Heavenly and Eternal Kingdom, ſuch
As doth excel all Earthly Pomp as much
As light excelleth darkneſs; nor is this
All that in this deſcent incloſed is:
Our Saviour's free and great abaſement proves
And magnifies that great exceſs of Love
He bare to Man, when for his only ſake,
So poor, ſo low an Equipage he takes;
Obliging Man by ſweet, yet powerful chains
Of Love and Gratitude to him again.

V.

Chriſtmas-Day: 1667. Jo. 1. 14.

The Word was God, and yet made Fleſh, a
ſtrange
Myſterious change and yet without a change:
Two Natures, God and Man moſt ſtrictly joyn'd
Into one Perſon, yet diſtinct remain'd.
But why this great Conjunction? or what end
Could countervail it? What did it portend
Of equal moment? or what great event
Requir'd ſuch means for its accompliſhment?
Was it to ſave poor fallen Man? Alas,
A Worm, a ſinful Worm; one that ſtill was

A Rebel to his Maker. How could he
For Love or Pity hope? much leſs to be
Redeem'd at ſuch a rate? But if he ſhould
Hope for a Pardon, yet his Soveraign could
On eaſier terms, Life and a Pardon give,
His only word could bid and make him Live. Ezech. 16. 6.
Peace buſie thoughts, this depth is too profound
For you to fathom, Angels cannot ſound
This Ocean; But yet, if needs you will
Be roaving after it, and ſearching ſtill,
Let this compoſe you: God's deſign *herein,*
Next to his own dear Glory, was to bring
Man to enjoy his Maker, the chief Good,
Wherein alone his Bleſt condition ſtood,
Which once he had, and loſt; and ſince no way
We have our God again to re-injoy,
But him to know and love; each circumſtance
In this deſign are fitted to advance
Thoſe two important Means, *and yet becauſe*
The Wiſe Creator ſeldom breaks thoſe Laws
Himſelf hath ſet, he chooſeth to improve,
And to advance that Knowledge *and that* Love,
In this great Work, by Means of ſuch a rate
As might be Powerful, yet accommodate
And proper to our Nature; ſuch as take
And ſuit beſt with his Creatures frame and make.
Should God in his bright Majeſty appear Knowledg.
To teach us him to know, *we could not bear*

The brightneſs of his Glory; that pure Light
Would diſſipate our Nature, or affright,
Inſtead of teaching us: Again, ſhould we
Learn only from a Mortal Man, 'twould be
Too weak and impotent. God therefore choſe
A middle way, namely to interpoſe
A vail of fleſh before that Majeſty,
Exod. 33. *Which if a Mortal ſhould but ſee, he dies.*
20. *This vail the Glorious Son of God doth take,*
And under it with Men, converſe he makes,
Shews them his Father's Will. And none ſo fit
To teach us what to know of God, for it
Lay beſt within his Knowledg. This he ſpeaks
Not in the voice of thunder, neither breaks
Into Seraphick Raptures, but complies
With humane methods; cloaths great Myſteries
In plain diſcourſes, uſeth Arguments,
That are moſt forcible to gain aſſent
From humane Reaſon; gently ſtoops to ſenſe
In Miracles, the greateſt evidence
Of Truth our Nature knows, and in this ſtill
Iſa. 42. 2. *And gentle voice, his hearers Souls he fills*
With profitable Truths; yet to evince
1 King. 19. 12. *That God was in that voice, and evidence*
His Miſſion, and his Doctrine both Divine,
He lets ſo much of 's native Glory ſhine,
Refracted through this cloud of fleſh, ſuch light
As ſweetly might convince, but not affright.
And ſince our Maker knows nothing incites
Love. *Our* Love *with greater fervor, nor invites*

Our humane Nature more, than when we ſee
Surpaſſing undeſerved Love to be
Firſt ſhown to us, he chooſeth to expreſs
His Love ſo highly to us, and to dreſs
The whole œconomy of Man's Redemption
With ſo much tenderneſs, ſuch condeſcention,
Such matchleſs inſtances that did excel
Example, never had a parallel.
Poor wretched Man! Thou waſt a loſt, undone,
Diſtreſſed, worthleſs, fallen Creature, one
That hadſt rebell'd againſt thy God, and though
Under the chains of Death, thou didſt not know
Nor feel thy bondage, that did'ſt rather ſcorn
Than ſeek a Pardon ; yet in this forlorn
Eſtate of thine, thy injur'd Maker ſends
His Son to ſeek and ſave thee, He deſcends
To ſave his Rebel ; though he did not need,
He ſeeks thy Love, becomes a Man to bleed
And die for thee, an Enemy that never
So much as asked help, and to deliver
Thy Soul from endleſs Death, and with his own
Abaſement to procure for thee a Crown.
And tell me now, if ever any thing
Could be contriv'd by leſs than Heaven to bring
Man to return, and love his God, that fits
So well our frame, or that ſo kindly hits
Our beſt affections ſtrings. Sure none but he
Who knew, becauſe he made our hearts, could ſee
What might endear it moſt, exactly knew
All the approaches, every avenue

That gives acceſs to it, could only frame
A means ſo ſuitable to win the ſame.
Me-thinks in this deſign I cannot tell,
Whether the Wiſdom or the Love excell;
Both wonderful, and both may juſtly move,
And raiſe our Admiration and our Love.
And he that thinks but of it, and yet can
Deny his dear-bought Love, hath put off Man.

VI.

Chriſtmas-Day. 1662.

The Sun of Righteouſneſs, when he aroſe
In our Horizon here, did not diſcloſe
Himſelf with ſplendor: There's no Court prepar'd,
Nor ſtately Edifice, or Structure rear'd
For his Reception: This great Potentate,
And Prince of Heaven and Earth, aſſumes no State
When he aſſumes our Nature; but conceals
His Oriental Luſtre under Vailes
And Clowds of Lowlineſs: Firſt he takes
Not the Angelick Nature, but he makes
Our Fleſh his Mantle, where he doth infold
That light which Seraphims cannot behold
Without amazement; and this he aſſumes
Not from ſome Princeſs decked with plumes
Of Honour, and of Wealth; but from a low
And poor, though noble Virgin; and if now
We think his Birth in ſome great Court to find,
We are deceiv'd, poor Bethlem is deſign'd

For his firſt breath; and in that Town an Inn,
And in that Inn, a Stable; there begins
This bleſt Epiphany; *the World affords*
No better room to entertain her Lord.
And now, if only on the Hiſtory
We gaze, we look too ſhort, the Myſtery
Is fruitful; Chriſt began to teach,
And he at once, and e're he ſpake, to Preach.
It doth command thy Faith, *when thou doſt ſee*
Effects of greateſt weight produc'd to be
From things without all humane Grandeur, then
Thou muſt ſubſcribe, the power is not of Man,
But God. Great conſequents do then ſpeak beſt,
Almighty God, when Man, they do ſpeak leaſt.
Again, it gives thee a true eſtimate
Of Worldly Pomp, *bids thee not over-rate*
That Pageantry: The Lord, who can beſt try,
And value what is beſt, did paſs it by.
Again, thy Saviour's Infant-Pattern tells
What his Diſciples Duty is, how well
Humility *becometh thee, when he*
The Prince of Life and Glory, choſe to be
Thus humble; when he put on fleſh, it chides
And checks, and ſhames poor fooliſh Mortals
Pride.
Laſtly, this miracle of Love ſhould fire
Thy Heart with Love *again, and with deſires*
Of ſuitable returns; and yet if ſtill
It doth exceed thy power, as ſure it will;
Yet ſuch a Heart becomes a Sacrifice
Accepted, and thy other wants ſupplies.

VII.

VII.

Chriſtmas-Day. 1663.

When the great Lamp of Heaven, the Glorious Sun,
Had touch'd his Southern period, and begun
To leave the Winter Tropick, and to climb
The Zodiacks aſcending Signs, that time
The brighter Sun of Righteouſneſs *did chooſe*
His beams of Light and Glory to diſcloſe
To our dark lower World, and by thoſe Rays
To chaſe the Darkneſs, and to make it day.
And leſt the Glorious and Reſplendent Light
Of his Eternal Beams, might be too bright
For Mortals eyes to gaze upon; he ſhrouds
And clouds his fiery Pillar with the Cloud
Of Humane Fleſh, that in that dreſs he may
Converſe with Men; acquaint them with the way
To Life and Glory; ſhew his Father's mind
Concerning them, how Bountiful and Kind
His thoughts were to them; what they might expect
From him, in the Obſervance or Neglect
Of what he did require; and then he Seal'd
With his dear Blood, the Truth he had reveal'd.

VIII.

Chriſtmas-Day. 1657.

When the Almighty doth his firſt born bring
Into the World, behold how every thing

Doth ſtrive to bear him Witneſs, and proclaim Heb. 1.
That this was he on whoſe moſt healing Name
Man's Reſtitution lay, the Woman's Seed Mat. 1. 21.
Promiſ'd in Eden; *thus it was Decreed,*
To print an Eminence on that Day,
Within whoſe Womb ſo great concernment lay.
And firſt thoſe Prophecies *that ſeem'd to lie*
In a long ſleep the Day-ſpring from on high, Luk. 1. 78.
Summons them up; to Bethlem *they are ſent,*
And there they read their own accompliſhment.
Here Abraham *finds his Promiſ'd Seed, in whom* Gen. 12. 3.
The Nation's Bliſs was wrapt; David *his Son,* Jer. 23. 5.
And yet his Lord, Jacob's *dim aged eye* Pſal. 110. 1.
Beholds his wiſhed Shilo, Jeremy, Gen. 49. 10.
The Lord our Righteouſneſs; Ezechiel, Jer. 23. 6.
His Kingly Shepherd; Iſay, Immanuel, Ezek. 34. 23.
The Virgin's Son; Wiſe Daniel, *while he ſeeks,* Iſa. 7. 14. Dan. 9. 25.
He finds within the compaſs of his Weeks,
Meſſiah's Birth, where Micha's *Propheſie* Mich. 5. 2.
Before preciſely fixt it; Malachy, Mal. 3. 1.
The laſt of all the ancient Prophets here
Of the New Covenant, finds the Meſſenger.
Theſe and an Army more of Propheſies,
Like Stars of ſeveral magnitudes, ariſe
From ſeveral periods, and then fix their ſtation,
Conjoyn'd in one great Conſtellation,
Juſt over Bethlem *with that Eaſtern Star,*
And joyntly ſing, We here fulfilled are.
Hither comes alſo Moſes *with a train*
Of Types *and Sacrifices, which contain* Heb. 10. 1.

Shadows

Deut. 18. *Shadows of that great Prophet he foretold ;*
15. *This day unvails their face and his, unfolds*
Their Myſteries ; and here with one conſent
They publiſh all : Lo ; this was he we meant.
Luk. 2. 9. *The* Bleſſed Angels *from the Heavens deſcend,*
15. *The Prince of Heavens Birth-day to attend ;*
And cloath'd with Light and Glory, they became
Their Heralds, thoſe glad tidings to proclaim
Unto the watchful Shepherds ; *forthwith they*
Luk. 2. 15. *To* Bethlem, *as directed, haſt away,*
17. *And find as they were told, and every where,*
What they had ſeen and heard, they do declare.
And that the Heavens, as well as Angels, may
Contribute ſomewhat to this ſolemn Day ;
A Star *is born, that ne're before appear'd,*
Matth. 2. *Whoſe courſe ſo wiſely through the air is ſteer'd*
To Bethlem, *that by it, as by a thred,*
The Eaſtern Wiſe-men *thither juſt are lead ;*
Numb. 24. *And there it makes a halt, and ſo do they,*
17. *To* Jacob's *Star, while they their homage*
pay.
When after Mary *to the Temple went,*
Luk. 2. 25. *Her and her Maker's Firſt-born to preſent,*
Col. 1. 15. *Thither by ſecret Providence are brought*
Simeon *and* Anna, *that of long had ſought*
For Iſrael's *Conſolation ; there they ſee*
The hope they ſought, and witneſs this is he.
Thus did our Lord no ſooner land among
Us Mortals, but immediately a throng
Of ſtrange and Wonderful Conjunctures ſwarm
To this Divine Attractive, and allarm

The unexpecting World, that he for whom
The World was made, unto the World is come.
A thing exceeding Wonder, therefore fit
That Wonders should attest and publish it.

IX.

Without Date.

Reader, the Title of this Solemn Day,
And what it doth import, doth bid thee stay,
And read, and wonder. 'Tis that Mystery
That Angels gaze upon; Divinity
Assuming Humane Flesh; Th' Eternal Son
Of the Eternal God, is Man become.
But why this strange Assumption? or what end,
Equivalent, could make him to descend
So far beneath himself, and equalize
The Miracle of such an enterprise?
Yet stay and wonder: Undeserved Love
To Man, to sinful Man, did only move
This stoop from Heaven to Earth, and all to win
And rescue lost and fallen Man from Sin,
And Guilt, and Death, and Hell; and re-install
Him in that Happiness lost by his Fall,
And greater, Everlastingly to dwell
In Blessedness: So that thou canst not tell
Which of the two the greater Wonder proves,
Thy Saviour's Incarnation, or his Love:
But both conclude thou dost not give, but pay
A Debt, in the Observance of this Day.

X.

X.

Without Date.

When Great Events occur, or only ſuch
As do concern our ſelves, we think not much
To print their Memories upon that Day
Yearly, wherein they happen, that it may
Become a Living Hiſtory, and tell
To after Ages what long ſince befell.
But this great Day's Inſcription doth out-vie,
And ſilenceth all other Hiſtories.
It bears the Memory of that great Day,
Wherein, when all Mankind incloſed lay
Under the Curſe of God, th' Eternal Word,
Did here aſſume our Fleſh, and Nature's Lord
Subſcrib'd to Nature's Laws, is Born and Dyes
To reſcue us, that were his Enemies.
Immanuel's Birth, the Day-ſpring from on high,
Though glimmering before in Propheſies,
And ſhadowed in Types ſo many years,
Now dawns, and like the Morning doth appear,
A new unheard of Heſperus's Star,
This Riſing Sun to uſher, and prepare
Mens minds with wonder, is deſign'd and ſent
Into the Eaſt, the Wiſemen ſaw, and went
To Bethlem, where their Tribute they do pay
Unto the Prince of Peace, who though he lay
Meanly Enthron'd, yet Majeſty Divine
Through [illegible] vails of Poverty did ſhine.
And now, as by the guidance of a Star,
The Eaſtern Wiſemen thus conducted are

To Jacob's Seed; ſo this great News is ſent
To meaner men, by means more eminent:
The Birth of Iſrael's Shepheard yet unknown,
To ſimple Shepheards by an Angel's ſhown:
And whilſt the Shepheards *watch their Sheep, the Night*
To entertain this News, by Heaven's Light
Is chang'd to day, and a Celeſtial Quire
Of Heavenly Citizens, who no leſs admire
The News than they to whom they tell it, ſing
The happy Tidings of this new born King:
Glory to God on high, on the Earth Peace
To Men, their comfort and their hopes increaſe.
And ever bleſſed be thy glorious Name
O thou Eternal, that contriv'ſt this frame
Of Wonder, and of Love, to ſend thy Son
Partaker of our Nature to become,
That thy loſt Creatures may become partakers
By him of Light and Glory with their Maker.

XI.

Chriſtmas-Day. 1653. Luk. 2. 13.

The Angels, whoſe pure Natures had no ſpot
Of Sin or Guilt, and therefore needed not
An Expiation; yet when ſent they were,
The tidings of that Peace and Joy to bear,
Which this Day dawn'd to Man, they fill the skies
With Acclamations; Glory to God on high,

Peace on the Earth, good Will to Man; thus
they
Rejoyce to ſee the ſpring of others joy.
And ſhall the Angels, when the news they bring
Of Bliſs to Man, an Heavenly Anthem ſing,
And Man *be ſilent? Man, for whoſe only ſake,*
Our bleſſed Lord did Humane Nature take,
And ſtoopt below the Angels, to inſtall
And place Man in a ſtate Angelical.
Dear Lord, our Hearts are narrow, let thy Love
Fill and inlarge their compaſs, and improve
Their due returns, that as thy Loves extent,
Did cauſe that ſtrange and wonderful deſcent
Of Heaven to Earth, ſo it again may raiſe
Our Earth to Heaven, our hearts to thee in
praiſe.

XII.

Chriſtmas-Day. 1666.

The great deſign, the Word becoming Man,
For Man's Redemption, laid ere the World
began
In God*'s* Decree*, ſo cloſely was directed*
Through many Ages, that 'twas ſcarce ſuſpected
By the concerned World; and when it came
To its accompliſhment, even then the ſame
Concealed*; the Cratch, and Infancy,*
And Humane Nature hid the Deity.
But though this lower world but *little thought*
What Gueſt they had, the News was quickly
brought

Unto the Court of Heaven, the Angels *take*
The firſt Alarm, and ſtreight their flight they make
Unto the drouſie Earth; the firſt they meet
Were watching Shepherds; theſe by night they greet
With this bleſt tidings, and to ſolemnize
The Birth-day of their King, they fill the skies
With Songs of Praiſe. The Heavens *to bare a ſhare*
In this Solemnity, diſpatch a Star
Into the Eaſt, to let the Wiſemen know
The Prince of Peace is born, and to ſhew
The way unto that ſtation, where they might
Behold that great and long expected ſight;
And now the World *thus rouz'd by Heaven, begins*
To take th' Alarm, and it quickly rings
With the Meſſiah's Birth; the Shepherds *drew*
To Bethlem*, find the Angels tidings true,*
And publiſh it; The Wiſe-men *come and ſee*
Their Guides report and conduct true to be,
And they proclaim it; then *come* Kings *and bring,*
And pay Tribute to their Infant-King.
Thus the Almighties Wiſdom ſends a train
Of Wonders and Remarks to entertain
And wait upon this Greater Wonder; Crowns
The Birth-day of his Son with what renown
The world could contribute, and ſeems to fit
All Circumſtances, that they render it

As ſolemn, ſignal, memorable as
The great importance of the *buſineſs was.*
Which chides our proud and narrow hearts,
if we
Shall ſtarve the Memory *of that, which he*
Strove to make ſignal, while we think a Day
Too much to that Solemnity *to pay.*

XIII.

Chriſtmas-Day. 1658.

What! the Meſſias Born, and ſhall a Day
Be thought too much expenſiveneſs to pay
To that Memorial? *Shall an* Anniverſe
Be kept with Oſtentation to reherſe
A mortal Princes Birth-day, or repeat
An Eighty-eight, or Powder-plots defeat,
A Purim, *or ſome petty Victory,*
Though with the Victors loſs or Infamy?
And ſhall we venture to exterminate,
And ſtarve at once the Memory and Date
Of Chriſt Incarnate, wherein ſuch a ſtore
Of joy to Mortals lay, as nere before
The Sun beheld, a Treaſury of Bliſs;
The birth-day of the World as well as his?
Ingrateful Man! It was for only thee,
And for thy Reſtitution, that he
Did ſtoop to wear thy raggs, choſe a deſcent
Below himſelf and Angels, was content
Thus to aſſume thy Nature, and thereby
His paſſing love to thee to magnifie.

And canſt thou thus requite it, to deface
This days inſcription of it, or to raſe
The name it bears, that future Ages may
Forget as well the Bleſſing, as the Day?
Dear Lord, when to thy Honour I deſign
To give a Day, *'twas what before was thine;*
But were it mine, I only pay a debt
To the Remembrance of this Benefit.

XIV.

This Day *by commendable uſe deſign'd* Chriſtmas-Day. 1668.
To bear this great Memorial, and remind
Forgetful Mortals of that Benefit
That was of greateſt conſequence, doth yet
Find various Entertainment: Some decline
Its ſolemn Uſe, *as if we might conſign* Eſth. 9.20.
A Purim, or a Feaſt to celebrate
Some Victory, or to commemorate
Some Prince's Birth-day: yet the wondrous Birth
Of Him that was the Prince of Heaven & Earth,
Man-kinds Deliverer, muſt neglected be,
Without a Day to bear its Memory.
Others *there are that ſeem for to* contend
For its Obſervance, *highly do pretend*
To honour it, but 'tis with Luxury,
Riot, Intemperance, and Vanity;
The dreggs of all the years exceſs are brought
To this Solemnity, as if they thought
Thoſe ſins that ſlew our Lord, the only train
For his reception, or to entertain

His Birth-day. Thus they mock him, and yet cry
Hoſannah, *Kiſs at once and Crucifie.*
Others again *with greater Innocence,*
Obſerve *this Feaſt, and yet* without the ſenſe
Of its true uſe, but only on the ſcore
Of what their Anceſtors did do before:
They take the cuſtom up, they make good cheer,
And Feaſt, and dreſs the houſe with greens, and wear
Their beſt Apparel, reſt from work, and they
Then think t'have fairly kept it Holy-Day.
And truly ſolemn Signs *are not amiſs,*
To welcome ſuch a Feſtival as this.
The great and wiſe Creator, when his hand
Joſ. 4. 6. Deut. 12. 16. Exod. 12. 14, 26.
Had wrought ſome great Deliverance, did command
That ſolemn Days, and Signs, and Monuments,
Obvious to ſenſe, ſhould be the inſtruments
To propagate their memory, that might
Be legible to Children, and invite
Their ſearch into the things they meant, whereby,
Together with the ſigns, the Memory
And Evidence of things of note might reach
To after-times, and Prove as well as Teach.
Theſe great Examples ſeem to juſtifie
Such unforbidden ſigns, to teſtifie
Our Faith and Joy. But yet this is not all
This Feaſts *deſigns; but it* doth chiefly call
For *more: Even lawful ſigns alone are dry*
And empty ſhells of this Solemnity.

The Mercies that this Day imports, require
Thy ſerious attention to admire
The greatneſs of the Wonder and the Love
Thy God at this day ſhewed thee, above
Thy expectation or deſert, the ſpring
Of all thy Hopes and Joyes, that with it brings
Man-kinds Deliverance; it bids thee praiſe
And magnifie his Goodneſs, and to raiſe
Thy higheſt Gratitude; and thou thy beſt
Returns can never recompence the leaſt
Mercies, much leſs this, nor yet ariſe
Unto an anſwerable Sacrifice;
Thou haſt a little Cabinet, may make
A welcome New-Years gift; thy Lord will take
This little Preſent well, *and in good part,*
Becauſe thy beſt, give to thy God thy Heart, Prov. 32. 26.
I mean thy Will, thy Love, thy Truſt, thy Fear,
Thy beſt Affections that inhabit there,
In that ſmall Cell. 'Tis true, thou giv'ſt no more
Than what of right was juſtly his before;
Beſides thy heart is foul, yet he'l accept
And take it well; 'tis all he doth expect. Pſal. 51. 10. Ezek. 11. 19.
Nor is this guilt thy loſs, he'l make it clean,
Fill it with Grace, and give it thee again.

XV.

Bleſſed Redeemer, we do not meet this Day Chriſtmas-Day. 1661.
Of thy Nativity, as well we may,
With ſigns of Joy and Wonder: We do write
Thy Name upon it, and ſeem with delight

To welcome its return ; we trim and dreſs
Our houſes all with greens, and ſeem no leſs
Joyful to entertain the happy News
Of thy deſcent from Heaven than once the Jews
Mat.21.8. Did thy deſcent from Olivet ; we ſing
Hoſanna's at this Birth-day of our King ;
And ſurely 'tis well done, but 'tis not all,
Chriſtian, from thee this ſolemn day doth call
For ſomewhat more, without which all the reſt
Will prove but empty Complements at beſt :
Thy Lord muſt be thy life ; thou muſt be brought
Under his Yoke and Rule ; thou muſt be wrought
Into his likeneſs ; Chriſt muſt formed be
Gal.4.19. Firſt in his Virgin-Mother, then in thee.

XVI.

Chriſtmas-Day.1659. But art thou come, dear Saviour? hath thy Love
Luk. 2.7. Thus made thee ſtoop, & leave thy Throne above
The lofty Heavens, and thus thy ſelf to dreſs
In duſt to viſit mortals ? Could no leſs
A condeſcention ſerve ? And after all,
The mean reception of a Cratch and Stall ?
Dear Lord, I'l fetch thee thence, I have a Room,
'Tis poor, but 'tis my beſt, if thou wilt come
Within ſo ſmall a Cell, where I would fain
Mine and the Worlds Redeemer entertain.
I mean my Heart. 'Tis ſluttiſh, I confeſs,
And will not mend thy lodging, Lord, unleſs
Thou ſend before thy Harbinger, I mean
Thy pure and purging Grace to make it clean,

And ſweep its naſty corners, then I'l try,
To waſh it alſo with a weeping eye.
And when 'tis ſwept and waſh't I then will go,
And with thy leave, I'l fetch ſome flowers that
grow
In thine own Garden, Faith, and Love to thee;
With theſe I'l dreſs it up, and theſe ſhall be
My Roſemary and Bays; yet when my beſt
Is done, the room's not fit for ſuch a Gueſt;
But here's the cure, Thy preſence, Lord, alone
Will make a ſtall a Court, a Cratch a Throne.

XVII.

Chriſtmas-Day. 1665

The Prince of Heaven, from amidſt the
throng
Of Glorious Angels, did come down among
His earthly Cottagers, and did inſhrine
In vail of fleſh his Majeſty Divine.
But they ſcarce own'd their Prince, nor can
afford
No better Preſence-Chamber for their Lord,
But a poor Stable, nor no better Chair
Of State, but what their kinder Beaſts could
ſpare,
A Manger. Bleſſed Lord, ſuch a receit
Might have provok't thy Glory to retreat
To Heaven again, but that thy great reſpects
To Mans Salvation conquer'd all neglects.
But yet, my Deareſt Lord, methinks I fain
Would find ſome better place to entertain

Thy Majesty with more respect; I have
A little room, where I would gladly crave
Thy residence; not that I think it fit
For thy Receipt or Majesty, but yet
It is the best I have; Besides I find
In somewhat I have read, it suits thy Mind,
My Heart I mean, it is; I do confess,
A little narrow lodging, and much less
Than doth become so great a Guest; Besides
Another fault I must not, cannot hide,
It is but foul and sluttish, worse I fear
Than was thy Bethlem *Stable, so that here*
Thy Lodging will be changed, not mended, yet
If thee into my Heart I can but get,
Thy Residence will cleanse and better it,
And though it finds it not, 'twill make it fit,
For thy Receipt, thy presence Christ, alone
Turns Earth to Heaven, and makes a stall a
Throne.

Christmas Day. 1659.

FINIS.

CONTEMPLATIONS
MORAL
AND
DIVINE.

The Second Part.

LONDON,
Printed for *William Shrowsbury* at the *Bible*
in *Duke-lane*, and *John Leigh* at the *Blew-*
Bell in *Fleet-ſtreet*, 1677.

THE PREFACE

Part of theſe things now publiſhed were intended to have been Printed and Publiſhed in the former Volume; but not being ſo well Tranſcribed as I thought was neceſſary for the Preſs, being not in place to ſee it corrected my ſelf, and the Term being ſo near that they could not be made ready and Printed before that time, at the requeſt of the Bookſellers, who were loth to loſe the opportunity of that Term for the Publication of that Volume, I was content to let them publiſh that alone as it is without any more: but notwithſtanding afterward intended this other Volume, adding thereunto ſome other ſmall things, more than at firſt were intended, to make it a juſt Volume near the proportion of the former; provided it could be ſo timely finiſhed, as that it might appear to be but a part of the former Treſpaſs, though with a continuance, and not a new Preſumption againſt the *worthy Authour: But when part of it had been ſo long detained in the hands of the Licencers, that by reaſon thereof, and of ſome other interventions, that could not be, I was unwilling to appear to the World to be guilty of a ſecond Treſpaſs againſt ſo excellent a perſon, eſpecially, having both craved and obtained his pardon for the former, and therefore wrote to the Book-ſellers to deſiſt from proceeding any farther therein, till ſome fair occaſion might offer it ſelf to do it either with the Authours expreſs conſent, or at leaſt without offence to him.*

But it was not long before I was much importuned by ſome ſpecial friends of the Authour to let them proceed, and among the reſt by a Perſon of Quality, who hath a very high reſpect and eſteem both for him and his Writings, and to whom I am very much obliged; and beſides, I perceived that the Authour himſelf was very much importuned by ſome friends and perſons of Quality for more of his Writings of this nature; that which I did before foreſee would be one conſequence of the publication of the former Volume; for although he hath written much of this nature, it having been long the imployment of his Horæ Sacræ, *yet hath ſcarce any, even of his moſt intimate friends or acquaintance, except my ſelf, and ſome of his own Family, known ſo much. But by the ad-*

vantage of thoſe importunities of other friends, I did the more eaſily prevail with him to give leave that the Book-ſellers might go on with what they were about. And thus the Reader comes to enjoy the benefit of this ſecond Volume.

For the Treatiſes contained in it, there is one upon the ſame Subject with one of thoſe in the former Volume, that is, Of Afflictions, but ſuch (to ſay no more) as doubtleſs will not ſeem tedious to any Pious perſon, who hath already read the former. For his Meditations upon the Lords Prayer, they are ſo excellent, and ſo far beyond what I am able to ſay in commendation of them, that I ſhall leave it to the Judge of the Reader, who if he have any reliſh of ſincere Religion, Piety, and Devotion, cannot but be highly affected with them. For thoſe ſhorter Meditations I muſt acquaint the Reader that they were written when the Author was not only in his Journeys, but in ſuch Journeys, wherein he had leſs freedom by reaſon of the Company, which was then with him, than he did ordinarily take, when he had none but his own Attendants about him; for I find in divers of them noted when and where they were written. And theſe I was the more willing ſhould be publiſhed in this Volume with the others, becauſe of the importunities of friends, *which have not, nor will be wanting, can poſſibly prevail with him either to publiſh any more of this kind himſelf, it is ſuppoſed he would rather make choice of ſome of his larger and more compleat writings, than of theſe (whereof ſome were never finiſhed) which yet I doubt not but will be very acceptable and profitable to the Pious Reader, that poſſibly otherwiſe might not have been publiſhed at all. And even from theſe ſhorter Meditations the Reader may receive a double benefit: The matter of them may be ſuch to him of it ſelf; but beſides, they exhibit an excellent Example in their Author, as of the conſtant Pious and virtuous diſpoſition of his mind in general, ſo in particular of his conſtant care to imploy thoſe precious portions of Time, (he calls them, his Horæ Sacræ), in ſuitable and profitable Meditations, from which he would not ſuffer himſelf to be wholly diverted, either by his Company, or any other of thoſe occurrences which are often too apt to excuſe us ſelves from the Duties and Exerciſes of Religion and Piety.*

Let the Pious Reader pray for the prolongation of his Life, and the Reſtitution of a competent meaſure of Health and Strength unto him; which if it pleaſe God to grant, doubtleſs his Studies in Private will be no leſs beneficial to Poſterity, than his Actions in Publick have been *to the preſent age, though the Conſequence of theſe will reach to Poſterity alſo.*

Being far diſtant from the Preſs, I muſt again crave the Readers favour to pardon and correct the miſtakes of the Printer.

The

The ſeveral Treatiſes compriſed in this Second Volume are;

AN Inquiry touching Happineſs, *page* 1.
Of the chief End of Man, *p.* 19.
Upon *Eccleſ.* XII. 1. Remember thy Creator, *&c.* *p.* 43.
Upon *Pſalm* LI. 10. *Cor mundum crea,* &c. *p.* 55.
A Poem, *p.* 73.
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Upon *Heb.* XIII. 14. We have here no continuing City, *p.* 125.
Of Contentedneſs and Patience, *p.* 136.
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Of Submiſſion, Prayer, and Thankſgiving, *p.* 220.
Of Prayer and Thankſgiving, on *Pſalm* CXVI. 11. *p.* 229.
Meditations upon the Lords Prayer.
A Paraphraſe upon the Lords Prayer.

AN

AN INQUIRY TOUCHING HAPPINESS.

1. ANy man that compares the Perfection of the *Humane Nature* with that of the *Animal Nature*, will eaſily find a far greater *Excellence* in the former than in the latter: For 1. The Faculties of the former are more Sublime and Noble: 2. The very External Fabrick of the former is much more Beautiful and fuller of Majeſty than the latter: 3. The latter ſeems to be in a very great meaſure ordained in a Subſerviency to the former; Some for his Food, ſome for Cloathing, ſome for Uſe and Service, ſome for Delight; 4. All the inferiour Animals ſeem to be placed under the Diſcipline, Regiment, and Order of Mankind; ſo that he brings them all, or the moſt of them, under his Order and Subjection.

2. It is therefore Juſt and Reaſonable for us to think, that if the Inferiour Animals have a kind of *Felicity or Happineſs* attending their being, and ſuitable to it, that much more Man, the nobler being, ſhould not be deſtitute of any Happineſs attending his being, and ſuitable to it.

3. But rather conſequently, that Man, being the nobler Creature, ſhould not only have an Happineſs as well as Inferiour Animals, but he ſhould have it placed in ſome more Noble and Excellent rank and kind than that wherein the Brutes have their Happineſs placed.

4. It is plain that *the Inferiour Animals have a Happineſs or Felicity proportionate to their Nature* and Fabrick; which as they exceedingly deſire, ſo they do in a great meaſure Enjoy: namely, a ſenſible Good, anſwering their ſenſible Appetite. Every thing hath *Organs* and Inſtruments anſwering to the Uſe and Convenience of their Faculties; *Organs* for their Senſe and Local motion, and for their Feeding, for their Generation of their kind: Every thing hath its peculiar *Inſtincts* and Connatural Artifices and Energies for the Exerciſes of their *Organs* and Faculties for their Preſervation and Nouriſhment: Every thing hath a ſupply *of External Objects* anſwering thoſe Fa-

culties, Deſires and Inſtincts; Meats proper for their Nouriſhment; Places proper for their Repoſe; Difference of Sexes in their ſeveral kinds anſwering their Procreative Appetite; And moſt commonly ſuch a proportion of Health and Integrity of Nature, as goes along to that period of time allotted for their duration; and in default thereof they are for the moſt part furniſhed with Medicines naturally provided for them, which they naturally know and uſe, ſo that they ſeem to want nothing that is neceſſary to the Complement of a Senſible Felicity.

It is true, they are in a great meaſure *Subjected to the Dominion of Mankind*, which is ſometimes over ſeverely exerciſed, but then they have the Benefit of Supplies from them, Protection under them, and, if they meet not with Maſters more unreaſonable than themſelves, they find Moderation from them. They are alſo *expoſed to the Rapine one of another*, the weaker Beaſts, Birds and Fiſhes, being commonly the prey of the greater: but yet they are commonly endued with Nimbleneſs, Artifices or Shifts to avoid their Adverſaries. But be theſe what Abatements of their Senſible Happineſs may be, yet they have certain *Negative Advantages* that conduce very much to their Happi-

v. Lactant. *de Opific. Dei*, c. 2.

leſs, or at leaſt remove very much of what [illegible] abate it, and thereby render their fruition more free and perfect and uninterrupted, for inſtance, they ſeem to have no Anticipations or Fear of Death as a common Evil incident to their nature: They have no Anticipations of Danger till they immediately preſent themſelves unto them: They have no great ſenſe or apprehenſion of any thing better than what at preſent they enjoy: They are not under the Obligation of any Law, or under the Senſe of any ſuch thing, and conſequently the Sweetneſs of what they enjoy, not interrupted by the ſtrokes of Conſcience under a ſenſe of deviation from Duty, or Guilt.

5. It is therefore plain, that if the Humane Nature have no greater or better Happineſs than what is accommodated only to a Senſible Nature, they have no greater Happineſs than the Beaſts have, which is unreaſonable to be ſuppoſed for a Nature ſo far exceeding them.

6. Farther yet, if the Humane Nature were not under a capacity of a greater Happineſs than what is terminated in Senſe, mankind were much more *Unhappy* than the baſeſt Animal; and the more Excellent the Humane Nature is above the Beaſts, nay, the more excellent any one individual of the Humane

kind were above another, the more miſerable he were, and the more uncapable of being in any meaſure happy: for the more Wiſe and Sagacious any man were, the more he muſt needs be *ſenſible of Death*, which ſenſe would ſower all the Happineſs of a ſenſible Good: the more ſenſible he muſt needs be, not only of the ſhortneſs and uncertainty of ſenſible Enjoyments, but alſo of their Poorneſs, Emptineſs, Inſufficiency, Diſſatisfactorineſs. It is evident, that a Fool ſets a greater rate upon a Senſible Good than a Man truly Wiſe, and conſequently the Fool could be the only man capable of Happineſs: for it is moſt certain, that according to the meaſure of the Eſteem that any man hath of any good he enjoys, ſuch is the meaſure of his Happineſs in that Enjoyment, Since the Happineſs is ſomewhat that is intrinſecal to the Senſe or Mind that enjoys it. A thing really Good can never make that man Happy, who is under a Senſe of Evil or Inconvenience by that enjoyment, ſo long as he is under that ſenſe. Since therefore it is prepoſterous and unreaſonable to ſuppoſe that Man, the beſt of Terreſtrial Creatures, and Wiſe men, the beſt of men, ſhould be Excluded from at leaſt an equal degree of Happineſs with the Beaſts that periſh; and ſince it muſt needs be that a bare Senſible Good can never communicate to a man an Equal degree of Happineſs with a Beaſt, nor to a Wiſe man an Equal degree of Happineſs with a Fool, it remains, there muſt needs in common reaſon be ſome other ſubject wherein the Happineſs of a Man, of a Wiſe Man, muſt conſiſt, that it is not barely Senſible Good.

7. All *the good things of this Life* they are but Senſible Goods, and therefore they cannot be the true matter of that Happineſs, which we may reaſonably think belongs to the reaſonable Nature as ſuch, the former will appear by an induction of particulars, which I ſhall purſue in order, with the particular inſtances of their Inſufficiencies to make up a true Happineſs to the Reaſonable Nature, as well as that general that they are but Senſible Goods, and meerly accommodated to a Senſible Life and Nature.

1. *Life it ſelf* is not ſuch a ſufficient conſtituent of Happineſs: and the Inſtance is Evident, becauſe it is poſſible that Life it ſelf may be Miſerable: there may be Life where there is Sickneſs, Pain, Diſgrace, Poverty, and all thoſe External Occurrences that may render life Grievous and Burthenſome. Life may indeed be the Subject of Happineſs, when it hath all thoſe contributions that concur to make it ſuch; but Life alone, and as ſuch, cannot be Happineſs,

becauſe there may be a Miſerable Life.

2. Thoſe *Bona Corporis* or *Compoſiti*, the Goods of the Body, are not ſufficient to make up a ſuitable Happineſs to the Reaſonable Nature; as *Health*, *Strength*; for the Beaſts themſelves enjoy this, and for the moſt part, the Brutes enjoy a greater meaſure of theſe than Mankind: and beſides ſtill, there is that which is like the Worm at the root of the Gourd, that ſpoils the Happineſs that muſt ariſe from it; *viz.* Mortality and Death, which will certainly pull down this Tabernacle, and Man hath an unintermitted Pre-apprehenſion of it, which ſowers the very enjoyment it ſelf. And in this as hath been ſaid, the Beaſts that periſh have a Pre-heminence over Mankind; for though both are Mortal, yet the Beaſt is not under that Pre-apprehenſion of it that Man inceſſantly hath, whereby his Fruition of that Happineſs of Health is the more Sincere, and this conſideration muſt run through all thoſe other contributions of Senſible Goods, that hereafter follow. And as for *Beauty*, the Happineſs thereof as it is but fading and empty, ſo the Felicity that it gives, is not to the party that hath it, but to others, unto whom perchance it may be a delightful and amiable ſpectacle, but not to him that hath it.

3. There are a ſecondary ſort of Bodily Goods, namely, *Pleaſures of the Senſes*, as delightful Meats, Drinks, Sights, Muſick, pleaſant Odors, and other Gratifications of the Senſitive Appetite; or Luſt, as the Luſt of the Fleſh, the Luſt of Revenge, the Luſt of Deſire, *&c.* Theſe cannot make up a competent Happineſs to the Humane Nature: 1. They are but Senſible Goods, common to the Beaſts as well as Men. 2. Though they may be competent to make up the Happineſs of the Senſible Nature, yet they are not ſuch to the Reaſonable Nature; becauſe they are ſtill accompanied with a preſent concurring Senſe of Mortality, which Embitters their very Enjoyments, and renders them inſipid, if not bitter. 3. The wiſer the Man is, the leſs he values them, and conſequently are at beſt a Happineſs to Fools, and ſuch as degenerate from the Nobleneſs of the Humane Nature into the degree of Beaſts by ſetting an Over-value upon them. Again, 4. They are tranſient, and the Happineſs of them is only before their Enjoyment; when they are Enjoyed to Satiety, they loſe their Uſe and Value. 5. Theſe *placenta ſenſus* eſpecially of the Senſual Appetite, are not for their own ſakes, but in order to ſomething elſe, *viz.* To invite and excite the Appetite in order to the Preſervation of the

individual, or the *ſpecies*; and therefore cannot be in themſelves in relation to a Reaſonable Nature any Happineſs, ſince they terminate in ſomething elſe.

4. Thoſe *Bona Fortunæ*, as Wealth, Honour, Power, cannot at all pretend to make up a Happineſs for the Reaſonable Nature; for though in truth we do not find ſo eminently, in the animal Nature, any ſuch thing as Wealth or Honour, but only ſomewhat analogal to it, as in Ants and Bees; yet theſe are of a far inferiour nature to the *Bona Corporis*, whether Health or Pleaſure; for they are in their true Uſe only in order to them. The primary Corporeal Good is Health, and Conſervation of the individual in his being: next to that, and indeed in order to it, are the Refreſhments and Supports by Eating and Drinking. *Wealth* again is Subſervient and in order to that, *viz.* To have a convenient Store and Proviſion for the ſupply of the Exigencies of Nature and preſerving the individual: what is more then Neceſſary for that, is Superfluous, Vain, and Unneceſſary. *Power* again is only deſirable to ſecure thoſe Proviſions from Rapine and Invaſion: ſo that in truth theſe are ſo far from making up a Happineſs, that they are only Proviſional and in Order to thoſe Goods of the Body, which are before

ſhewn incompetent to that End; and without that reſpect they are vain and impertinent things. But beſides this, there are certain Specifical Defects that accompany theſe Goods, that render them utterly uncapable of making up a Happineſs to Mankind: 1. It is impoſſible they can be as large as the Humane Nature; becauſe unleſs there were ſome Poor, none could be Rich; unleſs ſome were Under, there could be none in Power; if all were equal in Wealth and Power, there could be no ſuch thing as Wealth or Power: and conſequently the ſuppoſition of Happineſs in thoſe who are Rich or Powerful, would exclude the greateſt part of Mankind from any ſhare in that which muſt make up their common Happineſs. 2. In the fruition of all Wealth, Honour and Power, beſides the common fate of Mortality, which imbitters their very Enjoyment, there is annexed a certain peculiar Infelicity that renders them uncapable of making up a Happineſs: For, 1. They are the common mark of Covetouſneſs, Envy, Ambition, and Neceſſity, which moſt ordinarily render Rich and Powerful, and Great Men leſs ſafe than others, and ordinarily they ſtand tottering dangerouſly, and ſubject to fall. 2. There is always Care and Anxiety attending the poſſeſſors of Great Honour, Wealth, or Power, which imbitters the very injoyment, and puts it out of the capacity of being a Happineſs; for it is impoſſible that great Cares and great Fears can conſiſt with true Happineſs. And thus far of Senſible Goods.

8. Beſides theſe Senſible Goods there ſeem to be two ſorts of *Goods that Mankind is peculiarly capable of*, which are not common to the Beaſts; *viz.* Firſt, The Good of *Eſteem, Glory and Reputation*, wherewith perchance the Beaſts are not affected, though ſome ſeem to have ſomewhat analogal to it, but this cannot at all make up a Happineſs to the Humane Nature: 1. Becauſe it is not accommodate to all Uſes and Exigents: *Laudatur & alget.* 2. Becauſe it reſides not in the party, but in thoſe who give it; a man may have a great eſteem with others and a low eſteem of himſelf. 3. It is of all others the moſt brittle and unſtable poſſeſſion: thoſe that perchance deſervedly give it, may undeſervedly reſume it: a Word or Action miſtaken by others, a falſe Report, Envy, Emulation, want of ſucceſs in any one Action: the miſ-interpretation of the Superior or the Vulgar, may quite overturn the greateſt, and perchance moſt deſerved Reputation, and render a man more deſpiſed and contemptible than he was before emi-

nent or eſteemed: he that bottoms his Happineſs upon ſuch an unſtable blaſt, inherits the wind.

9. But yet there (are) certain *Bona Animæ* which are competible to Man, but not to Beaſts, which are of two kinds, according to the two great Faculties in Man, his Underſtanding and Will: *viz.* Knowledge, and Moral Virtues, and although theſe are excellent Goods, yet (excluſively of true and ſound Religion) they cannot make up that Happineſs which we may reaſonably Judge to be proper and ſpecifical to the Humane Nature: Firſt, Therefore for *Knowledge* there are theſe Incompetences in it, in reference to our Happineſs: 1. Our Knowledge is very little and narrow in reſpect of the Object of it: What we know is the leaſt part of what we know not: Though we daily converſe with things natural, even with the frame of our own bodies, we ſcarce know the nature or cauſe or motion of any one Nerve or Muſcle. 2. Even in thoſe things we think we know, our knowledge is very Dark and Uncertain; and from theſe ariſeth: 3. That our increaſe in Knowledge is our increaſe of Sorrow and Trouble: Trouble to attain that little Knowledge we have, and Sorrow in that we can acquire no more: 4. The whole Scheme of Knowledge

we attain, for the moſt part ſerves only the meridian of our ſhort, unſtable, uncertain life: And what kind of Happineſs can that be, which while we are attaining, we cannot ſecure to be of any long or certain continuance, and vaniſheth, or proves utterly unuſeful when we die? Of what uſe will then the knowledge of Municipal Laws, of Hiſtory, of Natural Philoſophy, of Politicks, of Mathematicks, be in the next World, although our Souls ſurvive us?

As to the 2. Namely, *Moral Virtues*: It is true, *Ariſtotle*, 1. *Ethicor. cap.* 7. Tells us that Happineſs or Bleſſedneſs is the Exerciſe or Operation of the Reaſonable Soul, according to the beſt and moſt perfect Virtue, *in vita perfecta*, in a perfect Life: But he tells us not what that *vita perfecta* is, nor where to be found, and yet without it there is no Happineſs.

But even this exerciſe of Virtue (though much more noble than the bare habit of Virtue, which is but in order to Action or Exerciſe) if conſidered ſingly and apart, and abſtractively from the reward of it, is not enough to conſtitute a Happineſs ſuitable to the Humane Nature: 1. The Actions of Virtue for the moſt part reſpect the good and benefit of others more than of the party that exerciſeth them, as Juſtice, Righteouſneſs, outſelf, Charity, Liberality, Fortitude; and principally (if not only) Religion, Temperance, Patience, and Contentation, are thoſe Virtues that advantage the party himſelf; the reſt moſt reſpect the good of others. 2. We find it too often true, that moſt good men have the leaſt ſhare of the comforts and conveniencies of this Life, but are expoſed (many times even upon the account of their very Virtues) to Poverty, Want, Reproach, Neglect, ſo that their very Virtues are occaſions oftentimes of ſuch Calamities, which muſt needs abate the perfection of Life, which is a neceſſary ingredient into Happineſs. 3. But if their life be not rendred grievous upon the account of their Virtues, yet they lie not thereby priviledged from many Calamities, which render their lives unhappy, and oftentimes renders them uncapable of the exerciſe of thoſe Virtues, which muſt take up their Happineſs: Poverty diſables them from acts of Liberality; Neglect and Scorn by great Men and Governors renders them uncapable of acts of diſtributive Juſtice; Sickneſs and tormenting bodily Diſeaſes many times attack them, and render their lives miſerable, and many times diſables even their very intellectuals; and to theſe diſaſters they are at leaſt equally lyable with others; and if all theſe Calamities were abſent, yet there are two ſtates of life, which they muſt neceſſarily go through if they live, that in a great meaſure renders them neceſſarily uncapable of theſe actions of Virtue, namely, the Paſſions and Perturbations of Youth, and the decays and infirmities of Old Age.

4. The higheſt Good attainable by the exerciſe of Virtue in the party himſelf is Tranquillity of Mind; and indeed it is a noble and excellent portion; but as the caſe ſtands with us in this life, (without a farther proſpect to a life to come,) even ſuch a Tranquillity of mind is not perfectly attainable by us, and hath certain appendances to it, that abate that ſecureneſs of Happineſs, that is requirable in it, to compleat the Happineſs of the Humane Nature: and theſe are principally theſe two: 1. The neceſſity that we are under (conſidering the weakneſs of our nature) by our daily failings, Errors, and Sins, to turn aſide from the perfect rule of Virtue; whereby we are under a kind of moral neceſſity of violating or abating that Tranquillity of mind; ſo that it ſeems in it ſelf morally impoſſible either fully to attain, or conſtantly and uniformly to hold that Tranquillity of mind: 2. Still Mortality, Mortality, Death, and the Grave terminates this Felicity, if it only reſpect

this life; and the fear and pre-apprehenſion of ſuch a termination ſowers and allays even that Felicity, which Tranquillity of mind otherwiſe offers: This fear and anticipation of death (as the Apoſtle ſays, *Heb.* 2.) detains men Captive all the days of their life, and in a great meaſure breaks that Tranquillity of mind, which is the conſtituent of this Happineſs. Again, though Virtue, and Virtuous Actions have had their *Elogia* by excellent Philoſophers, Orators, Poets, and we are told by them, that *ſi Virtus oculis cerneretur*, it would appear the moſt beautiful thing in the World; yet it hath had but few followers in reſpect of the reſt of the World, and poſſibly would find a much colder entertainment, if the recompence of Reward were not alſo propounded with it and believed: Therefore there is and muſt be ſomewhat elſe beſides bare Platonick Notions of Virtue and naked propoſals of it, that muſt give it a conqueſt over the ſatisfaction of our Luſts and Pleaſures, eſpecially in the time of our Youth and Strength, and before old age overtake us.

And hence it is, that in all ages wiſe Rulers and Governours have annexed ſenſible Rewards and Honours, and ſuch things as have a lively and quick reliſh with them unto the exerciſe of Virtue.

And hence it is that the moſt wiſe God himſelf hath not propounded Virtue and Goodneſs to the children of men ſingly as its own and only Reward, but hath alſo promiſed and really and effectually provided a Recompence of Reward for it, that Happineſs which I have been all this while in queſt after, and hath made Virtue and Goodneſs the way, the method to attain that happineſs, which is in truth the end of it.

Upon the whole matter I therefore conclude, that the Happineſs of Mankind is not to be found in this life, but it is a flower that grows in the Garden of Eternity, and to be expected only in its full complement and fruition in that life which is to ſucceed after our bodily diſſolution: that although Peace of Conſcience, Tranquillity of mind, and the ſenſe of the favour of God, that we enjoy in this Life, like the bunches of Grapes brought by the Spies from *Canaan*, are the prelibations and anticipations of our Happineſs, yet the complement of our Happineſs conſiſts in the Beatifical Viſion of the ever bleſſed God to all Eternity; where there is a *vita perfecta*, a perfect life free from Pain, from Sorrow, from Cares, from Fears, *vita perfecta*, a perfect life of Glory and Immortality, out of the reach or danger of Death, or the loſs of that Happineſs, which we ſhall then enjoy in the preſence of the ever Glorious God, in whoſe preſence is fulneſs of Joy, and at whoſe right hand are Pleaſures for evermore, *Amen.*

OF THE

Chief End of Man, what it is,

AND

The means to attain it.

Theſis I.

The Chief End of Man, is to Glorifie God, and everlaſtingly to enjoy him.

WHen we come to any reaſonable meaſure of underſtanding, the firſt queſtion we propound concerning the actions of our ſelves or others, is to enquire concerning the End, why this or that is done: and the propounding of an End to what we do, is one thing that gives us Reaſonable Creatures a priviledge above the Beaſts: And the wiſer we grow, the more we enquire after, and propound to our ſelves more excellent Ends, and of the more concernment.

The End which moſt concerns us to enquire after, is the end of our Being, why or for what end we were made: for as that is the thing of the greateſt moment to us, ſo the ignorance or miſtake therein is of the greateſt danger.

Now touching *this End of Man*, we muſt know,

1. That in all wiſe workers that act by deliberation and choice, the appointment of the end of any work belongs to him that makes it.

2. In as much therefore as Mankind is in its Original the workmanſhip of God, therefore it belongs to him to appoint the end of his own workmanſhip; and of him it muſt be inquired.

3. That in as much as God is the wiſeſt worker, and in as much as Mankind is a piece of excellent workmanſhip, it becomes the Wiſdom of God, as to appoint man to an end of his own deſigning, ſo to appoint him to an end anſwerable to the excellency of the work, an end as much above other creatures, as man exceeds them in worth and excellency.

So that certainly Man is ordained by God to an End, and to an excellent End, beyond the condition of other inferior Creatures; for we ſee them all appointed for the uſe and ſervice of Man, to feed and cloath and heal and delight him.

What therefore is common to the Beaſts as well as Man, cannot be the End of Man. The Beaſts Eat, and Drink, and Live, and Propagate their kind with as much delight, and much more contentment than Man; they are free from Cares and from Fears, which Man is not, and though they die, ſo doth Man alſo; therefore to live, and eat, and drink, and perpetuate their kind, is too low an End for Man. And if ſo, then much more is it below him to make Wealth, and Honor, and Power his End: For they are but in order to his temporal life here, either to provide for it, or to ſecure it: And beſides that, they cannot anſwer the deſires and continuance of an Immortal Soul, which Man bears with him: And hence grows the Wearineſs, and Vexation, and Unquietneſs, and Reſtleſneſs of Man, in the midſt of all Wealth, and Honors, and Pleaſures, therefore there is ſome other End, to which Man was appointed. Which is, 1. In reference to God, *To glorifie him.* 2. In reference to Man; an everlaſting injoyment of God.

1. To *glorifie God*, two things are conſiderable.

1. *What it is for Man to glorifie God.*

1. There is a Glorifying of God, com-

mon to all the Works of God, in as much as they all bear in them the viſible footſteps of the Power, Wiſdom, and Goodneſs of God. Thus the Sun and Heavens glorifie God, *Pſa.* 19. 2. There is a glorifying of God properly belonging to Intellectual Creatures, Angels, and Men.

1. In his Underſtanding, whereby he learns to know God in his Word, and in his Works, his Power, Goodneſs, Wiſdom, and Truth; and with his heart admires, and with his tongue praiſeth him.

2. In his Will; whereby he ſubmits to him, Worſhips, Fears him, and in the courſe of his life Obeys him; whereby he acknowledgeth his Soveraignty, and ſubmits to it, *Pſal* 50. 23. *He that offereth Praiſe, glorifieth him, and to him that orders his converſation aright, will I ſhew the Salvation of God.* Both theſe are imperfectly done here, but ſhall be perfectly done in the life to come.

2. *Why* the Glorifying of God is made the Chief End of Man.

1. It is the Chief End that God propoſed in all his Works of Creation. *Prov.* 16. 4. *He made all things for himſelf*; that is, his own Glory: In his Works of Preſervation and Providence, *Pſal.* 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.* In his Work of Redemption,

demption, *Epheſ.* 1. 6. *To the praiſe of the glory of his Grace, whereby he hath made us accepted in the beloved.* In his Work of Sanctification, *Matth.* 5. 16. *That Men ſeeing your good Works, may glorifie your Father who is in Heaven.*

2. It is but juſt it ſhould be the Chief End of Man to glorifie God; becauſe it is a moſt Reaſonable Tribute to pay to him, for all his Mercies and Goodneſs: From him we receive our Being, and all the Bleſſings of it, and it is but juſt for God to require, and for Man to perform, the due acknowledgment of the Goodneſs of that God, from whom he receives them, which is his Glorifying of God.

2. *To injoy God for ever.*

1. Two things are to be explained. 1. *What* it is to enjoy God. 2. *Why* this is part of the Chief End of Man?

1. To injoy God, is either, 1. In *this Life*, which is to have Peace with God, Aſſurance of Reconciliation with him; for then we have Peace with our ſelves, Contentment and Quietneſs of Soul, Acceſs to him as to our Father for all we want, and Hope and Aſſurance of Everlaſting Life, which will make the Comforts of our Life ſafe, and the Afflictions thereof eaſie, and the End and Diſſolution

thereof Comfortable. 2. In *the life to come*, the fulneſs of fruition of the Knowledge, Goodneſs, Glory, and Preſence of God, according to the uttermoſt meaſure and capacity of our faculties, which in the Reſurrection ſhall be great and capacious; and this is called the *Beatifical Viſion*.

2. *Why* this is part of the Chief End of Man? Becauſe this is the Happineſs and Bleſſedneſs of Man to injoy God; and *nothing beſides can make him Happy*, which appears, 1. In all *other injoyments*, without the injoyment of God, there is a great deal of *Vanity and Emptineſs*, whether in Pleaſures, or Profits, or worldly Advantages: Men expect great matters from them, but after a little injoyment of them, they are weary and find themſelves diſappointed, and that there is not that comfort in them that they expected; and then they travel to ſome other worldly injoyment, and there they find the like. This therefore cannot afford Man his Happineſs.

2. In all other injoyments without God, there is a great deal of *Vexation and Trouble*; The Cares, and Fears, and Sorrows, and Diſappointments, that we meet with in the injoyment of them, doth out weigh

all the Contentment and Benefit that we receive in them; and therefore this cannot be our Happineſs.

3. All other injoyments without God *have their End and Term*: Sometimes we over live them; the Pleaſures and Contentments of youth leave us when we are old: And ſometimes we ſee our Riches, our Health, our Earthly Comforts taken from us; but, if not, yet when we die, we leave them, and yet our Souls continue after death; and our Bodies and Souls continue after our Reſurrection for ever. The injoyments therefore of this Life, cannot be our Happineſs; but that Happineſs which continues as long as we continue; which is the injoyment of the Favour, Love, and Preſence of God for ever.

Now put *both together*. The Glorifying of God, and the injoyment of him for ever, is the Happineſs and Bleſſedneſs of Man, the *Chief End* for which he was made. Such is the Goodneſs and Bounty of God, that he doth not only injoyn Man his Duty to Glorifie him, but alſo joyns with it Mans Happineſs to injoy him for ever: He that obſerves the former, ſhall be ſure not to miſs of the latter: In the ſame path and tract which leads us to Glorifie God, which is our Duty, we are ſure to meet with our injoyment of him, which is our everlaſting Happineſs and Bleſſedneſs: And the buſineſs of the true Religion revealed in the *Scriptures*, is to lead us to that Duty, and to that Happineſs which is the Chief End of Man: He that wants this, will be miſerable in the midſt of all worldly Enjoyments; and he that attains this, his Comforts here ſhall be bleſſed, his Croſſes Sanctified, and his Death a gate to let him into a moſt Bleſſed and Glorious and Everlaſting Life.

Theſis II.

The Scriptures of both Teſtaments are the only perfect Rule for Man's attaining his Chief End.

This is the End, why Man was made, and which he ought principally to attend and look after; but becauſe to the attaining of the End, it is neceſſary that *the due means* of attaining thereof, be known and uſed: And becauſe, as Almighty God, the Maker of Man, is he that alone muſt deſign the End of his own Work, ſo likewiſe it belongs to him alone to chuſe and appoint and order the means belonging to that end; therefore, as he is not wanting to us in appointing a Fit and Bleſſed End to Mankind, ſo neither is he wanting in deſigning and diſcovering unto Mankind the Means for attaining to that End.

This means is called a *Rule*, a fixed and ſetled direction, teaching and ſhewing us what is to be known, and what to be done and avoided, in order to that end. Beaſts follow inſtincts of Nature in their actions: But Man, that is indued with higher faculties, and ordered to a better End, is to be directed to that End by a Rule given by that God, who hath appointed his End. *This Rule* therefore that muſt guide Man to his great End of his Creation, *requires*,

1. That it be a *Rule given by God himſelf*: For as he appoints the End of Mankind, ſo he alone muſt appoint the Means of attaining it; and therefore the diſcovery thereof muſt come from him.

2. That it be a *certain Rule*, in reſpect of the great conſequence that depends upon it, Mans everlaſting Happineſs.

3. That it be a *fixed and ſetled Rule*; for Mankind is apt to ſtraggle and wander, full of vain imaginations, which, were not the Rule fixed and ſtable, would corrupt and diſorder it.

4. A *plain and eaſie Rule*; becauſe it con-

cerns all Men, as well the unlearned and weak, as the wiſe and learned; their concernment is equal, and therefore the Rule, that tends to that common concernment, is fit to be plain and familiar.

Since it is neceſſary therefore that there ſhould be a Rule, and ſuch a Rule, we are to conſider whether God hath afforded ſuch a Rule, and *what it is*, which is ſet down in theſe three particulars.

1. That God hath given his own Word to be this Rule.

2. That the Scriptures of the *Old* and *New Teſtament*, are that Word of God.

3. That thoſe Scriptures are the Rule, and the only Rule, whereby Man may attain his Chief End.

1. That God hath given us his own Word to be this Rule. And this, as before appears, was neceſſary that the Direction to our Chief End ſhould come from God.

2. The Scriptures of the *Old* and *New Teſtament* are the Word of God.

Herein is to be obſerved. 1. *What thoſe Scriptures are.* They are the Canonical Books of the *Old* and *New Teſtament*, excluding the Books commonly called *Apocrypha*. Theſe were written in ſeveral Ages by holy Men inſpired with the Spirit of God. 2 *Tim.* 3.16. Some parts thereof, as the Five Books of *Moſes*

Moſes above Three thouſand five hundred years ſince; and that of the *New Teſtament* above One thouſand ſix hundred years ſince. And *Almighty God*, who hath had a moſt ſpecial care of the Everlaſting Good of Mankind, hath by a wonderful Providence hitherto preſerved them uncorrupted, and hath diſperſed them over all Nations in their ſeveral Languages, that as the common Salvation concerned all Men, ſo the means of attaining it, might be likewiſe common to all Men.

2. *Why the Divine Providence hath ordered it to be put into Writing?* It is true, in the firſt Ages of the World, till the time of *Moſes*, which was near Three thouſand five hundred years, the Will of God was not put into writing, but was delivered over by word of mouth, from Father to Son. And this was the direction that Men had to know and to obey God. 1. Becauſe in thoſe ancient Ages of the World, Men lived long: For *Adam*, the firſt Man, lived above Twenty years after *Methuſalem*, the eighth from *Adam*, was born; and *Methuſalem* lived almoſt an hundred years after *Sem* was born; and *Sem* lived above ſixty years after *Iſaac* was born. So that in theſe three Men, *Adam*, *Methuſalem*, and *Sem*, all the Truths of God for above Two thouſand years were preſerved and delivered over. 2. Becauſe the ſelect

Churches of God were preſerved in Families, and were not National; and ſo the knowledge of the true God kept in a ſmaller compaſs.

But when after the Ages of Men were ſhorter, and when the Church of God grew to be National, as it was after the *Jews* came out of *Egypt*, then God himſelf wrote his Law in Tables of Stone, and *Moſes* wrote his Five Books: And then, and from that time forward, the Sacred Hiſtories and Propheſies under the *Old Teſtament*, and the Goſpel, and other parts of the *New Teſtament* was committed to Writing, for theſe Reaſons principally.

1. That they might be the better preſerved from being loſt or forgotten.

2. That they might be the better preſerved from being corrupted: For that which is delivered only by word of Mouth, is many times varied and changed in the ſecond or third hand.

3. That it might be the better diſperſed and communicated to all Mankind. And this was done in the *Old Teſtament*, by Tranſlations of it into *Greek*, about two hundred years before Chriſt, and diſperſing it into a great part of the World: And after Chriſts time, both the *Old* and *New Teſtament* Tranſlated into ſeveral Languages,

and ſince diſperſed over the World; which could not have been ſo well done, had it not been at firſt in Writing.

Thus the Wiſdom and Providence of God provides for the exigence of all times moſt wiſely and excellently: And having preſerved part of this precious Jewel, the *Old Teſtament*, for the moſt part, within the Commonwealth of the *Jews*, till it was broken, about the time of Chriſt, by the *Romans*, hath now delivered both to all Mankind.

3. It is to be inquired, *What evidence we have to prove thoſe Writings to be the Word of God*. And omitting many others, we inſiſt upon theſe principally.

Which the Author hath elſewhere more largely conſidered.

1. In the Writings of Men, eſpecially when written by ſeveral Men at ſeveral times, their Writings do ſeldom or never agree, but differ and croſs one another. And the reaſon is, becauſe they are written by ſeveral Men, who are all guided by ſeveral Minds and Judgments. But the Scriptures, though written by ſeveral Men in ſeveral Ages, many unacquainted with one anothers Writings, yet they all *conſent* and *ſpeak* the ſame Truth; which is an evidence that it was One and the ſame Spirit that did dictate them.

2. It is not poſſible for any Man, without Revelation from God, to foretel things to come. Now theſe holy Writings *foretold things that moſt certainly came to paſs* in their ſeveral ſeaſons, though many Generations after the Propheſie written; therefore they were written by Inſpiration from God. As for inſtance, the *Babylonian* Captivity, and the Deliverance from it, by *Jeremy*; the *Perſian* and *Grecian* Monarchy, by *Daniel*; the Birth and Death of Chriſt; the final deſtruction of *Jeruſalem*, and Diſperſion of the *Jews*; the Converſion of the *Gentiles*, by *Iſaiah*, and the reſt of the Prophets.

3. The Matter contained in theſe holy Writings is that of the greateſt importance; the Will of God concerning Man, the diſcovery of the Creation of the World by God; of aſſurance of the Life to come; of the means of Peace between God and Man. Theſe are things of the higheſt concernment in the World, yet things which could never be diſcovered but by God himſelf; and ſuch as never any writings of Men only, ever could diſcover, or durſt pretend unto: The height, and rarity, and excellence, and weight of the matter of theſe Books do evidence, that they were the Revelations of God to Man, and by his Providence committed to writing and delivered

over to Mankind, as the Rule to attain their Chief End.

3. As the Rule to attain our Chief End muſt come from God; and as the Scriptures of the *Old* and *New Teſtament* are the Word of God; ſo we ſay, *That theſe Scriptures* are the Rule, and *the only Rule* to attain our Chief End. Good Books of other Men, good Education, good Sermons, the determinations of the Church are good helps; but there is no other Rule but this. It is by this Rule we muſt try other Mens Books and Sermons, yea, the very Church it ſelf. Thus the *Bereans* tried the Doctrine of the Apoſtles themſelves, by the Scriptures which they then had, and are commended for it. *Acts* 17.11. And *Peter* preſers the evidence of the Scriptures before a voice from Heaven. 2 *Pet.* 1.18, 19. And Chriſt himſelf appeals to the Scriptures to juſtifie himſelf and his Doctrine. *Joh.* 6.39. And if the Scriptures be the only Rule,

1. Then not a Natural Conſcience, eſpecially as the caſe now ſtands with Mankind; for that is many times corrupted and falſe principled, puts good for evil, and evil for good: It is, and may be a great help, guide, and direction, not a perfect Rule.

2. Then not the Writings and Traditions of Men: God that appoints the End, and

Means muſt be the diſcoverer of the Means of our Salvation.

3. Then not pretended Revelations; thoſe may be Mens imaginations, or the Devils deluſions; to prevent and diſcover which, God hath ſet up this great and ſtanding Revelation of his Scriptures.

4. Then not the Church, for that may err, and it hath no way to evidence it ſelf but by the Scriptures, which are its Foundation.

The buſineſs of Mans Salvation is of that importance, and the Wiſdom of God ſo great, that he will not commit ſo weighty a matter to ſuch uncertain Rules as theſe, but hath provided one of his own making, the Holy Scriptures.

Theſis III.

The Principal Subject of the Scriptures is what Man is to believe concerning God, and what duty God requires of Man.

It is the Principal Subject of the Scriptures. 1. Becauſe it is of the greateſt importance and concernment. *Eccleſ.* 12. 13. *Let us hear the concluſion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of Man.* Fear God, which cannot be without the knowledge of him, and keep his Commandments, which contains his duty of Obedience to him. 2. Becauſe all the other Matters of the Scriptures have a kind of dependance upon, and connexion with this Principal Matter or Subject.

But though this be the Principal Matter or Subject of the Scriptures, yet they alſo contain very many *other matters*, that do very much concern us to know and believe; as namely, What we are to underſtand concerning our ſelves, the State of our Creation, the Fall of Man, the State wherein that Fall hath put all Mankind, the means of our recovery, the Immortality of the Soul, the Reſurrection, the different eſtate of the good and bad after death, the Hiſtory of the Church and Houſhold of God, from the Creation of Man, till ſome thirty years after the Reſurrection of Chriſt, and divers other and neceſſary Matters to be known both for our direction, inſtruction, and comfort.

And as the Scriptures do principally teach the Knowledge of God, and our duty, as the principal Subject, ſo they do principally teach it above other teachings or means. It is true, that the very Light of Nature doth teach us much of what is to be known concerning God and our duty to him: As namely, that there is a God, and that there is but one God; that this God is the firſt Cauſe, and alſo the preſerver of all things. That he is Eternal, without beginning or end, Infinite, Spiritual without mixture, moſt Perfect; and therefore moſt Bleſt, moſt Powerful, moſt Holy, moſt Wiſe, moſt Juſt, moſt Bountiful and Merciful. And upon all theſe Grounds, the Light of Nature teacheth that he is to be Honored, to be Feared, to be Worſhipped, to be Obeyed. This the Apoſtle ſhews us, Rom. 1. 20. *For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead, ſo that they are without excuſe.* And this light of Nature gives this Manifeſtation of God, 1. By the Works of Creation and Providence. 2. By the Workings of the Conſcience. 3. By a Traditional delivery over of ſome truths from man to man, which by the ſtudy and pains of ſome wiſe men and Law-givers, raiſed up by the Providence of God, have been perfected and delivered over to others.

But the *Preheminence of the Scriptures* in their inſtruction of Mankind in the Knowledge of God, and his duty to God, appears partly in theſe conſiderations.

1. The knowledge the Scriptures give in theſe things, is more eaſie to be attained; becauſe it ſets down theſe truths plainly, that the moſt ordinary capacity may underſtand: Whereas the knowledge of theſe things by the Light of Nature, is more difficult, requires much obſervation and induſtry, and attention, deducing and drawing down one thing from another, and ſo arriving at their knowledge by much pains and ſtudy.

2. The knowledge of theſe things delivered by the Scripture is much *more full and perfect*, than that knowledge which can be attained by the Light of Nature; as appears in theſe two reſpects. 1. Thoſe things concerning God, that the Light of Nature doth in ſome meaſure diſcover, are more fully, completely and clearly diſcovered by the Light of the Scripture. 2. The Scriptures do diſcover thoſe things concerning God, and his Works, and our ſelves, that were never diſcovered, nor indeed diſcoverable, by the Light of Nature, which as they are of greateſt importance to be known, ſo being diſcovered by the Scriptures, they do wonderfully clear and ſatisfie the defects of the Light of Nature. As for inſtance in both kinds; the Light of Nature diſcovers that there is a God; but the

manner of his ſubſiſtence in Three Perſons, yet in Unity of Eſſence, is only learned by the Scriptures. The Light of Nature diſcovers, that he is the firſt Cauſe and Preſerver of all things; but the manner how all things were produced, and when, is only learned by the Scriptures. The Light of Nature tells us, that this God is to be worſhipped and obeyed; but in what manner he is to be worſhipped, and the particulars of his commands wherein he is to be obeyed, it diſcovers not, or, at leaſt, very darkly: The Scriptures only ſhew us clearly the manner of his worſhip, and the certain Rule of our Obedience. The Light of Nature ſhews us, that there is a great defection and diſorder in our Natures; but whence it did ariſe, or how it is to be helped, the Scripture only teacheth: The Light of Nature ſhews us, that all Sin is an offence againſt the Purity, Juſtice, and Will of God, and therefore deſerves his anger and diſpleaſure; but how the guilt of Sin may be done away, and the favor of God again procured, is not within the reach of the Light of Nature to diſcover, but is only learned from the Scriptures. The Light of Nature teacheth, that ſurely there is a Reward for the Righteous, and a puniſhment of the obſtinate ſinner; but how it ſhall be inflicted, and when, and how Mankind ſhould be put into a capacity of receiving Rewards or Puniſhments by Reſurrection from the Dead, the Light of Nature diſcovers not, or, at leaſt, but darkly and diffidently and confuſedly; the Light of the Scriptures only diſcovers all plainly, clearly, and evidently. Theſe and divers other Truths are diſcovered in the Scriptures, which the Light of Nature, either not at all, or if at all, yet but darkly pointeth at.

3. The Light of Nature is very uncertain and eaſily corrupted, either by luſts, or weakneſs, or variety of Imaginations. And from hence grew all the falſe gods, falſe worſhips, idolatries, and ſuperſtitions, among the Heathen that were only led by the Light of Nature, changing the Truth of God into a lie, and changing the Glory of the Incorruptible God into an Image made like to a corruptible man. *Rom.* 1. 23, 25. But the Light of the Scriptures is an *unchangeable, ſtable, fixed Light*, not adulterated, nor to be corrupted, but though Mens imaginations and fancies, be as unſtable as the Waters, and thereby corrupt and pervert themſelves, yet the Light of the Scriptures continue firm and ſtable, unchangeable in the ſucceſſions of thouſands of generations.

Now *the things that the Scriptures thus principally teach,* are two, in order to the two great Powers, or Faculties of Man. 1. In order to his Underſtanding, what i to be believed, and to be believed principally touching God. 2. In order to his Will, or practical faculty, What God requires to be done.

As touching the former, What is to be believed? *Believing, and knowledge, and opinion, differ in this.*

1. *Knowledge* is that whereby we certainly know any thing to be, or not to be by our Senſes, or Reaſon, or Experience.

2. *Opinion* is a doubtful uncertain Perſwaſion of mind that any thing is, or is not; yet not without a mixture of doubting or diſtruſt.

3. *Belief* is a certain perſwaſion of the truth of any thing upon the Credit and Authority of another. Now if we be aſſured, that whatſoever God ſaith, is moſt certainly true, (as needs it muſt be, becauſe Truth is an eſſential Attribute of God,) and if we be perſwaded ſurely, that theſe Scriptures are the Word of God, then of neceſſity we muſt believe whatſoever Almighty God in the Scriptures reveals: And this is belief. So that the very ſame Truth that may be known by Reaſon or Obſervation, may

likewiſe be believed as revealed in the Word of God. Though many things are to be believed, becauſe revealed in the Scriptures, which cannot be fully demonſtrated by Reaſon. Thus though it be partly evident to Reaſon that God made the World, and ſo is the object of our knowledge; yet the ſame Truth, as revealed in the Scriptures, is to be believed, and ſo is the object of our Faith. Heb. 11. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God*; that is, We do acknowledge and ſubſcribe unto it as true, becauſe God in the Scriptures, which are his Word, hath revealed and diſcovered it unto us.

And as touching things to be done, the duty God requires of us, here is the *difference between the performance of duties*, by a Man believing the Scriptures, and another Man. A Believer doth a good work, (for example, a Work of Mercy) and a Heathen, or another Moral Man, doth the ſame work; and yet though the work be, for the matter, the ſame, they very much differ in the value: The Believer underſtands by the Word of God, that it is a duty injoyned him of God, to be merciful, as *our Father who is in Heaven is merciful*; he believes it to be the command of God, and he doth it in obedience to that command, and ſo it is accepted of God; but another Man many times doth it, or may do it not upon the ſame account, but it may be meerly upon the inclination of his natural temper, or for vain-glory; and ſo it is not ſo much an act of obedience to God, as love to himſelf. And therefore in the former, it is the *obedience of Faith*, in the latter, an Action of Nature.

ECCLES. XII. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them.

T*Wo things* are principally *commended* to us in this Text. 1. A *Duty* injoyned, to remember our Creator. 2. The principal *Seaſon* of that Duty, *The days of our Youth.* Which Seaſon is recommended for this duty by way of preference above the *evil days*; not as if the *Remembring our Creator* were unſeaſonable at any time, but becauſe the time of our Youth is more ſeaſonable than that Evil time, or thoſe Evil days, wherein we ſhall ſay, We have no pleaſure in them.

1. *The Duty* injoyned, is to *Remember our Creator*, which imports *two things.* 1. To know our Creator; for we cannot remember what we have not ſome knowledge of. 2. To Remember him, often to call him to mind.

1. The former part of this Duty is to *Know our Creator.* This is that which aged *David* commended to his young Son *Solomon.* 1 Chron. 28. 9. *And thou* Solomon *my Son, Know thou the God of thy Father.* And we have *Two excellent Books,* wherein the Knowledge of God is diſcovered to us; the *Book of his Works*, the Works of his Creation and Providence; and the *Book of his Word*, contained in the Scriptures of the *Old* and *New Teſtament*, wherein he is more fully, and explicitly, and plainly diſcovered unto us: Theſe Books we are often to read and conſider. And this is the chief Reaſon, why Underſtanding and Reaſon is given unto Mankind, and not unto the *Beaſts that periſh*, namely, that we might improve it to the attaining of the Knowledge of Almighty God, in the due conſideration of the Works and Word of God: and hereby we learn his Eternity, his Infiniteneſs, his Wiſdom, his Power, his Goodneſs, his Juſtice, his Mercy, his All-ſufficiency, his Soveraignty, his Providence, his Will, his Purpoſe concerning Mankind, his Care of them, his Beneficence towards them. *And the Nature of this Knowledge* is not barely Speculative, but it is a knowledge that is Operative; that perfects our Nature; that conforms it to the Image of

that God we thus know; that ſets Mankind in its due ſtate and ſtation; keeps it in its juſt ſubordination unto the God we thus know, which is our greateſt Perfection. This Knowledge muſt neceſſarily make us love him, becauſe he is Good, Merciful, Bountiful, Beneficent; and therefore the Wiſe *man* chuſeth to expreſs him by that Title of *Creator*, from whom we receive our very Being, and all the good that can accompany it. This Knowledge teacheth us to be thankful unto him, as our greateſt Benefactor; to depend upon him, becauſe of his Power and Goodneſs; to fear him, becauſe of his Power and Juſtice; to obey him, becauſe of his Power, Juſtice and Soveraignty; to walk before him in Sincerity, becauſe of his Power, Juſtice, and Wiſdom. In ſum, the ſeveral Attributes of Almighty God do ſtrike upon the choiceſt parts, and faculties, and affections, and tendencies of our Hearts and Souls, and do tune them into that order and harmony that is beſt ſuitable to the perfecting of our Nature, and the placing of them in a right and juſt poſture, both in relation to Almighty God, our ſelves, and others.

2. The ſecond part of our Duty is, To *Remember our Creator* thus known; which is to have the Senſe and Exerciſe of this Knowledge.

ledge always about us; to ſet Almighty God always before our eyes, frequently to think of him, to make our application to him: For many there are that may have a knowledge of God, but yet the exerciſe of that knowledge is ſuſpended; ſometimes by Inadvertence and Inconſiderateneſs; ſometimes by a wilful Abdication of the exerciſe of that Knowledge. And theſe are ſuch as forget God, that have not God in all their thoughts, that ſay to the Almighty, Depart from us, we deſire not the knowledge of thy ways.

The Benefits of this Remembring our Creator, are very great: 1. It keeps the Soul and Life in a conſtant, and true, and regular, frame. As the want of the Knowledge, ſo the want of the Remembrance of God, is the cauſe of that diſorder and irregularity of our minds and lives. 2. And conſequently the beſt Preventive of Sin, and Apoſtacy, and Backſliding from God and our Duty to him. 3. It keeps the Mind and Soul full of conſtant Peace and Tranquillity; becauſe it maintains a conſtant, humble, and comfortable converſe of the Soul, with the Preſence and Favor of God. 4. It renders all conditions of life comfortable, and full of contentment; becauſe it keeps the Soul in the preſence of God, and communicates unto it continual Influxes of Contentment and Comfort; for what can diſturb him, who by the continual Remembrance of his Creator, hath the conſtant acquaintance with his Power, Goodneſs, and Allſufficiency? 5. Though no Man hath ground enough to promiſe to himſelf an Immunity from Temporal Calamities, yet certainly there is no better expedient in the World to ſecure a Man againſt them, and preſerve him from them than this: For, the moſt part of thoſe ſharp Afflictions that befall Men, are but to make them Remember their Creator when they have forgotten him, that he may open their ears to Diſcipline, and awake them to Remember their Creator, Read *Job* 33. A Man that keeps about him the Remembrance of his Creator, prevents in a great meaſure the neceſſity of that ſevere Diſcipline. 6. In ſhort this Remembrance of our Creator is an Antidote againſt the Allurements of the World; the Temptations of Satan; the deceitfulneſs of Sin. It renders the beſt things the World can afford inconſiderable, in compariſon of him, whom we remember; it renders the worſt the world can do, but little and contemptible; ſo long as we Remember our Creator, it makes our lives happy, our deaths eaſie, and carries us to an everlaſting

Injoyment of that Creator, whom we have here remembred.

The Injunction of the Duty of *Remembring our Creator*, is the more *importantly neceſſary*. 1. In regard of the great conſequence of the benefit we receive from it, as before. 2. In regard of the great danger of omitting it. The truth is, the greateſt part of the miſcarriages of our lives, are occaſioned by the want of the remembrance of our Creator; then it is that we fail in our Duty, when we forget him. 3. In regard of the many Temptations this World affords to make us forget our Creator; the Pleaſures, and Profits, and Recreations, and Preferments, and Noiſe, and buſineſs of this Life; yea, many of them, which are in themſelves, and in their Nature lawful, are apt to ingroſs our Thoughts, our Time, our Cares, and to leave too little room in our memory for this great Duty that moſt deſerves it, namely, *The Remembrance of our Creator*. Our memory is a noble Cabinet, and there cannot be a more excellent Jewel to lodge in (it) than our Great and Bountiful Creator; yet for the moſt part we fill this noble Cabinet with pebles and ſtraws, if not with dung and filth; with either ſinful, or, at leaſt, with Unprofitable, Impertinent, Trifling Furniture.

2. *The Seaſon* for this Duty, that is here principally commended, is, *The days of our Youth*: And the *Reaſons* that commend that Seaſon for this Duty are principally theſe:

1. Becauſe this is the moſt *Accepted Time.* God Almighty was pleaſed under the *Old Law* to intimate this, in (the) reſervation to himſelf of the firſt fruits, and the firſt born. And ſurely, the firſt fruits of our Lives, when dedicated to his remembrance, are beſt accepted to him.

2. Becauſe this Seaſon is commonly our *Turning Seaſon* to Good or Evil. And if in Youth we forget our Creator, it is very great difficulty to reſume our Duty: Commonly it requires either very extraordinary Grace, or very ſtrong Affliction, to reclaim a Man to his Duty, whoſe Youth hath been ſeaſoned with ill Principles, and the Forgetfulneſs of God.

3. Becauſe the time of Youth is moſt *Obnoxious to forget God*; there is great Inadvertency and Inconſiderateneſs, Incogitancy, Unſtableneſs, Vanity, Love of Pleaſures, Eaſineſs to be corrupted in Youth; and therefore neceſſary in this ſeaſon to lodge the Remembrance of our Creator in our Youth, to be an Antidote againſt theſe defects, to eſtabliſh and fix the

entrance of our lives with this great Preſervative, the Remembrance of our Creator.

4. When Almighty God lays hold of our Youth, by a timely Remembrance of himſelf, and thereby takes the firſt poſſeſſion of our Souls, commonly it keeps its ground, and ſeaſons the whole courſe of our enſuing Lives; it prevents and anticipates the Devil and the World. It is true, it may poſſibly be, that Natural Corruption and Worldly Temptations may ſuſpend the actings of this Principle, but it is rarely extinguiſhed: It is like that abiding ſeed remaining in him: ſpoken of by *John*, 1 *Joh.* 3. 9. Which will recover him again.

5. The laſt reaſon is becauſe there are *Evil Days* that *will certainly come*, which will render this work of Remembring our Creator difficult to be firſt begun: and therefore it is the greateſt Prudence imaginable to lay in this ſtock, before they come, for it will certainly ſtand us in great ſtead when they come. It is the greateſt Imprudence in the World to defer that buſineſs, which is neceſſary to be done, unto ſuch a time, wherein it is very difficult to be done: and it is the greateſt Prudence in the World to do that work, which muſt be done, in ſuch a ſeaſon wherein it may be eaſily and ſafely done. He that lays in this ſtore of Remembrance of

his Creator before the Evil Day come, will find it of the greateſt uſe and ſervice to him in that Evil Day.

Now thoſe *Evil Days* are many, and all of them befall ſome, but ſome of them will certainly befall all Mankind.

1. An Evil Day of Publick or Private *Calamities.* He that beforehand hath laid in this ſtock of Remembring his Creator, will be eaſily able to bear any Calamity when it comes; but a man, that hath not done this before hand, will find it a very unſeaſonable time to begin to ſet about it, when Fear, and Anguiſh, and Perplexity, and Storms, and Confuſion are round about him, and take up all his thoughts.

2. The Evil Day of *Sickneſs* is an unſeaſonable time, or at leaſt a very difficult time, to begin ſuch a buſineſs. When Sickneſs, and Pain, and Diſorder, and Uneaſineſs, ſhall render a man Impatient and full of Trouble, and his Thoughts full of Diſorder, and Diſcompoſure, and Waywardneſs, then it will be found a difficult buſineſs to begin the Remembrance of our Creator. It is true, no time is utterly unacceptable of God for this work, but ſurely it is beſt to begin before this Evil day come, for then it will be a comfort and mitigate the Pains and Diſcompoſure of Sickneſs,

when a man can thus reflect upon his liſe paſt, as *Hezekiah* did in his Sickneſs; *Remember, O Lord, that I have* not failed to remember my Creator in the days of my Health.

3. The evil Day of *Old and Infirm Age*, which is a Diſeaſe and burthen of it ſelf, and yet is ever accompanied with other Sickneſſes, Pains and Diſeaſes, and a Natural frowardneſs, and Moroſity, and Diſcontentedneſs of mind, and therefore not ſo ſeaſonable to begin the undertaking of this work as the flouriſhing Youth. And indeed, a man cannot reaſonably expect that the Great God, who invites the Remembring our Creator in the Days of our Youth, and hath been ungratefully denied, ſhould accept the Dreggs of our Age for a Sacrifice, when we have neglected the thoughts of him in our ſtrong and flouriſhing age. But on the other ſide, that man, that hath ſpent the time of his Youth and Strength in the remembrance of his Creator, may with comfort and contentment, in his old and feeble age, reflect upon his paſt life with *Hezekiah*, Remember, *O Lord, I pray thee, that I have not failed to remember thee in the days of my Youth and Strength, and I pray thee accept of the endeavours of my Old Decayed Age to preſerve that Remembrance of thee, which I ſo early began, and have conſtantly continued,*

and pardon the defects, that the natural decays of my ſtrength and age have occaſioned in that duty.

4. The evil day *of Death:* when my Soul ſits hovering upon my lips and is ready to take its flight, when all the World cannot give my Life any certain truce for a day, or for an hour, and I am under the cold embraces of Death, then to begin to remember my Creator is a difficult and unſeaſonable time: But when I have began that buſineſs early, and held on the Remembrance of my Creator, it will be a Cordial even againſt Death it ſelf, and will carry my Soul unto the Preſence of that God, which I have thus remembred in and from the days of my Youth, with Triumph and Rejoycing.

Briefly therefore:

1. Remember thy Creator in the days of thy Youth; becauſe thou knoweſt not whether thou ſhalt have any other Seaſon to Remember him: Death may overtake thee, and lay thee in the Land of Forgetfulneſs; thy Spring may be thy Autumn, and thy early bud may be the only fruit that Mortality may afford thee.

2. Remember thy Creator in the days of thy Youth; becauſe it is a time of Invitation: neglect not this Seaſon, becauſe thou

knoweſt not whether ever thou ſhalt be again invited to it.

Remember thy Creator in the days of thy Youth, that thy Creator may remember thee, in the days of thy Sickneſs, and Old Age, and in the Evil Day.

4. Remember thy Creator in the days of thy Youth, leſt thy Creator neglect thee in the Evil Day. Neglected Favours, eſpecially from thy God, may juſtly provoke him never to lend thee more; *Becauſe I called, and ye refuſed, I alſo will laugh at your Calamity, and mock when your Fear cometh.* Prov. 1. 24, 26.

5. Remember thy Creator in the days of thy Youth, becauſe it will heal the Evil of Evil days, when they come; it will turn thoſe days, that are in themſelves Evil, to become days of Eaſe and Comfort; it will heal the Evil of the day of Affliction, of Sickneſs, of Old Age, and of Death it ſelf, and make it a paſſage into a better, a more abiding Life.

OF

OF THE
Uncleanneſs of the Heart, and how it is Cleanſed.

Pſal. 51. 10.

Cor mundum crea in me Deus.

THis Prayer imports, or leads us into the *Conſideration of theſe things:* 1. What the condition of every mans Heart is by Nature: It is a foul and unclean Heart. 2. Wherein conſiſts this uncleanneſs of the Heart. 3. What is the ground or cauſe of this uncleanneſs of the Heart. 4. Whence it is that the condition of the Heart is changed: It is an act of Divine Omnipotence. 5. What is the condition of a Heart thus cleanſed, or wherein the cleanneſs of the Heart conſiſts.

1. If the Heart muſt be created anew before it can be a clean Heart; Certainly, before it is thus new formed, it is an Impure and *unclean Heart.* And this, that is here

implyed, is frequently in the Scriptures directly affirmed: *Gen.* 7. 5. *The imagination of the thoughts of the Heart of Man is only Evil continually:* Jer. 17. 19. *The Heart is deceitful above all things, and deſperately wicked, who can know it?* Mark 7. 21. *Out of the Heart proceed evil Thoughts, Adulteries,* &c. And indeed all the Evils that are in the World, are but evidences of the Impurity of the Heart, that unclean Fountain and Original of them.

II. Concerning the ſecond; wherein the *Uncleanneſs* of the Heart conſiſts. The Heart is indeed the *Craſis*, or Collection of all the Powers of the Soul in the full extent of it; and therefore takes in not only the Will and Affections, but the Underſtanding and Conſcience, and accordingly hath its Denomination proper to thoſe ſeveral faculties, as a Wiſe Heart, a Fooliſh Heart, a Believing Heart, an Unbelieving Heart, an Hard Heart, a Soft Heart, and the like. But anſwerable to the propriety of the *Epithete*, Clean or Unclean, it principally concerns the Heart under the notion of Will or Deſire, and the Conſequents that are thereupon; and conſequently according to the propriety of Application; a *Clean Heart* is ſuch a Heart as hath Clean Deſires and Affections; an *unclean Heart* is that which hath unclean and impure Deſires, a Heart full of evil Concupiſcence. And becauſe the Cleanneſs or Uncleanneſs of the Deſires are denominated from their Objects, and not from the Affections or Deſires themſelves, which are diverſified according to their Objects; Hence it is that a Heart, that fixeth its Deſires upon pure and clean Objects, it is ſaid in that act *to be* a Clean Heart; and that which fixeth its Deſires upon Unclean or Impure Objects is an Unclean Heart in that act: Therefore, before we can determine what an Unclean Heart is, it is neceſſary to know what are *Unclean Objects*, the tendency of the Deſires of the Heart whereunto doth denominate an Unclean Heart. Generally whatſoever is a thing prohibited by the command of God, carries in it an *Immundities*, an Impurity and Uncleanneſs in it: But that is not the Uncleanneſs principally intended; it is more Large and Spacious than the intent of the Text bears: But there are certain Luſts and Impure or Immoderate Propenſions in our Natures after certain Objects, which come under the name of *Unclean Luſts*; and thoſe are of two kinds: the Luſts of the Mind, and the Luſts of the Fleſh; for ſo they are called and diſtinguiſhed by the Apoſtle. *The Luſts of the Mind* are ſuch as have their

Activity principally in the Mind, though they may have their Improvements by the *Craſis* and Conſtitution of the Body: as the Luſts of Envy, Revenge, Hatred, Pride, Vain glory. Theſe are more Spiritual Luſts; and therefore though they are more Devilliſh, yet they are not properly ſo Unclean, as thoſe we after mention. *The Luſts of the Fleſh* are ſuch Luſts, as ariſe from our ſenſual Appetites after ſenſual Objects; as the Luſts after Meats, Drink, and Carnal Pleaſures. And though theſe Objects are not in themſelves ſinful, nor conſequently the Appetites of them unlawful, (for they are planted in our Natures, by the Wiſe and Pure God of Nature, to moſt neceſſary and excellent Ends; for the Preſervation of our ſelves and our Kind;) yet they do accidently become Impurities and Uncleanneſs to us, when inordinately Affected or Acted. And theſe are thoſe *Unclean Objects*, the Deſires whereof do denominate an *Unclean Heart*; but principally the Latter, the Luſt of Carnal Concupiſcence, called by the Scriptures in an eminent manner *the Luſt of the Fleſh*, 1 John 2. 16. *Fleſhly Luſts, that fight againſt the Soul*, 1 Pet. 2. 11. *Walking after the Fleſh in the Luſts of Uncleanneſs*, 2 Pet. 2. 10. Perchance bearing ſome Analogy to thoſe Legal Uncleanneſſes in the Levitical

Law, eſpecially to thoſe of *Levit.* 15. Even the very natural Infirmities; nay, thoſe that are not only tolerated, but allowed, carry in them a kind of Impurity and Uncleanneſs. And hence grow thoſe many Legal Impurities which diſabled the *Jews* from coming into the Camp or Tabernacle till they were Purified, as that of Leproſie, touching of dead bodies, unclean iſſues, uncleanneſs after Child-birth, uncleanneſs of natural Commixtions, *Lev.* 15. 18. *Exodus* 19. 15. The uncleanneſs of natural Seceſſions, *Deut.* 23. 13. 14. The waſhings of *Aaron* and his Sons, *Exod.* 30. 20. All which are but Emblems of the Impurity of the Heart, and of the great Care that is to be uſed in the keeping of it Clean: and the Reaſon is Morally and Excellently given, Deut. 23. 14. *For the Lord thy God walketh in the midſt of the Camp, to deliver thee, and to give up thine Enemies before thee: therefore ſhall thy Camp be Holy, that he ſee no Unclean thing in thee, and turn away from thee.* The Concluſion therefore is, that this Carnal Concupiſcence, the Luſt of the Fleſh, predominate in the Heart, is that which principally and by way of Eminence, in reſpect of the ſubject matter of it, denominates an Unclean Heart. But in as much as this Concupiſcence hath ſomewhat in it, that is natural, and

and conſequently is not ſimply of it ſelf Sin or Uncleanneſs; therefore it is requiſite to give a denomination of Uncleanneſs and Impurity to thoſe deſires, that there be ſome Formalities requiſite to the denomination of this to be Unclean and Sinful, which is, when thoſe Deſires are not in ſubjection to right Reaſon; for it being a proceed of the inferiopr Faculties, the ſenſual Appetite, when the ſame is not in ſubordination to that Empire which God hath given the more Heavenly and Noble Powers of the Soul; it becomes Confuſion and inverting of the order of Nature; and this is principally *Diſcovered* when theſe Deſires are, 1. Immoderate. 2. Unſeaſonable. 3. Without their proper end. 4. Irregular. 5. Unruly, and without the Bridle of Reaſon.

III. The *Cauſes* of this Uncleanneſs of the Heart, are principally theſe two: 1. The Impetuouſneſs, and continual ſolicitations of the ſenſual Appetite, which continually ſends up its foul Exhalations and Steems into the Heart, and thereby taints and infects it. The Soul of Man is like a kind of Fire, which if it be fed with clean and ſweet materials, it yields ſweet and comfortable Fumes; but if it be fed with impure and unclean, and ſtinking oyl and exhalations, it is tainted with them, and makes unſavory thoughts, which are a kind of fume that riſe from this Fire; and therefore if the diſtemper of the Body, or ſenſual Appetite ſend up cholerick Steems into this ſacred Fire, it yields nothing but thoughts of Anger and Indignation: If it ſends up Melancholy and Earthy fumes, it fills the Soul with black, and diſmal, and diſcontented thoughts: If it ſend up, as moſt ordinarily it doth, ſenſual and fleſhly Steems, it fills the Heart with ſenſual and wanton thoughts.

2. The Weakneſs and Defect of the Imperial part of the Soul, the Reaſon, and Underſtanding, and this Defect is commonly upon theſe two occaſions. 1. The Soul wants a clear Senſe and Judgment, that theſe Deſires are not fit to be gratified, but to be denied, at leaſt, when they become Immoderate or Unſeaſonable. It is ordinarily our Infirmity to judge of things as they are at preſent; and therefore if the Preſent preſents it ſelf pleaſing or diſpleaſing, we accordingly entertain it, or refuſe it, without any due proſpect to the event or ſtate of things at a diſtance; either becauſe we Know it not, or Believe it not, or Regard it not. If a Man, being ſolicited to unwarrantable or unſeaſonable carnal Pleaſures, hath not a proſpect that the end thereof will be bitterneſs; or, if he have ſuch a

Proſpect, yet he believes it not; or if he do, yet if his Judgment prefer the ſatisfaction of a preſent Luſt, before the avoiding of an endleſs pain, it is no wonder if he ſubmit to the ſolicitation of his ſenſual Appetite. 2. But if the Judgment be right, yet if the Superiour and more noble part of the Soul have not Courage and Reſolution enough to give the Law to the Inferiour, but yields, and ſubmits, and becomes baſe, the ſenſual Appetite gets the throne and Captivates Reaſon, and rules as it pleaſeth; and this is commonly the condition of the Soul after a fall: for the ſenſual Appetite once a Victor, becomes Imperious, and Emaſculates and Captivates the ſuperior Faculty to a continued Subjection. And this is the Reaſon why, when Luſts of any kind, eſpecially that of the Fleſh, having gotten the Maſtery, makes a Man indued with Reaſon and Underſtanding, yet infinitely more Intemperate and Impure than the very Beaſts themſelves, which have no ſuch Check or Advantage of Reaſon: for thoſe noble Faculties of Phantaſie and Imagination, and Memory, and Reaſon it ſelf, being proſtituted to Luſt, doth bring in all the Advantages of its own perfection to that ſervice, and thereby ſins beyond the extent of a bare ſenſual Creature; the very Reaſon it ſelf invents new

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ed prodigious Luſts, and Proviſions for hem and fulfillings of them; the Phantaſe improves them; the Heart and Thoughts ed upon them; and ſo by that very Perection of his Nature, which was placed in him to Command and Regulate theſe Luſts or Deſires of the ſenſual Appetite, becomes the moſt exquiſite and induſtrious Advancer of them, and makes a man infinitely worſe than a Beaſt: for a Beaſt hath no antecedent ſpeculations of his Luſt, no proviſions for them, but when the opportunity and his own natural propenſions encline him to them; when he hath fulfilled his Luſt, thinks no more of it: but Man, by the advantage of his Reaſon, his Phantaſie, his Memory, makes Proviſions for his Luſts; yields up his thoughts to ſpeculations of them; ſtudies ſtratagems and contrivances to ſatisfie them. So that by how much his nature is the more perfect, his ſenſual Luſts are the more exquiſite and unſatiable: and by this means his Heart becomes Unclean, a very Stewes of Wantonneſs and Impurity, a box full of nothing, but ſtinking and unſavory Vapors and Steems, the very ſink & receptacle of all the Impure deſires of the Fleſh, where they are cheriſhed, and entertained, and ſublimated into Impurities, more exquiſite, and yet more filthy, than ever the ſenſual Appetite could arrive unto, and this is *an Unclean Heart.*

And upon theſe Conſiderations a man may eaſily ſee how little ground there is for to think there ſhould be a Communion between Almighty God, or his moſt Holy Spirit, with a man thus qualified; 1. The Heart, as it is the ſeat of the Deſires, is the only fit Sacrifice to be offered up to God; as it is the Chamber of our Thoughts, it is the only fit Room to entertain him in; as it is the fountain of our Actions, the fitteſt part to be aſſiſted with the Spirit of God; it is the only fit thing that we can give to God; and indeed the only thing in effect that he requires of us. 2. Again, that God is a moſt Pure God, his Spirit a moſt Pure and delicate Spirit; and let any man then judge, whether ſuch a naſty, impure, unclean Heart is a fit Sacrifice to be offered to ſuch a God; or a fit receptacle for ſuch a Spirit. It therefore imports ſuch a man, that hopes to have Communion with God, to have his Heart in a better Temper. Again, it ſeems more than probable to me, that as a Body fed with poyſonous and unwholſome Food, muſt needs by ſuch a Diet contract foulneſs and putrefaction: So the very Soul of Man, which hath ſo ſtrict a Conjunction with, and Union to the Body, by continual Converſati-

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with, and Subjection to ſuch unclean and
ſhly thoughts, receives a Tincture and an
baſement by them; which, if there were
other Hell, muſt needs make it Miſerable
its Separation upon theſe two Reſpects:
1. Upon the Conſideration of that Uglineſs,
which it hath contracted by thoſe impure
Converſations, and which it might have
voided, if it had in the Body exerciſed its
roper Empire over them. 2. By that Diſ-
ppointment, which it finds in the State of
ſeparation from the fulfilling and ſatisfying
thoſe ſenſual Inclinations, which it effected
here, and now carrieth with it, but ſtands
utterly diſappointed of any ſatisfaction of
them.

IV. We conſider *How* it comes to paſs, that a Heart, thus naturally unclean, is *Cleanſed*, which in general is by a Reſtitution of the Soul to its proper and native Soveraignty and Dominion over the ſenſual Appetite, and thoſe Luſts that ariſe from the Conſtitution of the Body, and the Connexion of the Soul to it. And this Reſtitution is anſwerable to the Depravation or Impotence, whereby the Soul is Subjected and Captivated under thoſe Luſts, which are principally theſe following:

1. The firſt ground of the Impotency of the Soul, in ſubduing of the ſenſual Appetite

is in the underſtanding, which is ſo far weakned or darkned by natural Corruption, that it is ready in point of Judgment to prefer the preſent fruition of Corporal Pleaſures, and the ſatisfaction of the ſenſual Appetite, before the denying of it; for it ſees and finds a preſent contentment in the former, but ſees not the danger and inconvenience that will inſue upon it, nor the benefit and advantage that will inſue upon a due Reſtraint and Moderation of them; It finds a preſent Contentment and Satisfaction in the one, but it hath not the Proſpect of the other, or if it have, yet the Conviction thereof is ſo Weak and Imperfect, that the Pleaſures of Sin for a ſeaſon do overcome and ſubdue it. For the *Cure* therefore *of this Error and Impotency* in the Judgment, there ought to be: 1. A *Conviction* that there is a Danger and Inconvenience, that will certainly attend the Dominion of Luſt over the Soul; and a Benefit and Advantage that will attend the Victory of the Soul over theſe Luſts.

2. And becauſe there may be an Inconvenience in the former, and a Benefit in the latter, but yet not ſuch as may with Conſiderable Advantage preponderate the Contentment of Luſt, [which is preſent and ſenſible,] there ought to be a Conviction of ſuch

an Inconvenience in the former, and ſuch a Benefit in the latter, as may moſt evidently and clearly *preponderate* the Contentment and Advantage of the ſatisfying of a Luſt.

3. And becauſe, though theſe Inconveniences and Benefits be never ſo great, yet if there be but a faint, and weak, and imperfect Conviction of it, it will work but a weak reſiſtance againſt the Invaſions or Rebellions of Luſt, and a ſenſible preſent enjoyment of what delights, will eaſily preponderate the weak and faint, and imperfect Convictions, or Suſpicions rather, of what is Future. It is neceſſary that ſuch Convictions, ſhould be *Sound*, *Deep*, *and Strong*; or otherwiſe they will be but Sluggiſh and Languiſhing opponents againſt the Rhetorick of Luſts, that yield a preſent Delight or Advantage.

4. And becauſe, though the Convictions are never ſo ſtrong, yet if they be not Accompanied with Conſtancy, Vigilancy, and ſupplemental Excitations, as the opportunity requires, the Conſtant and perpetual Importunity of Luſt may happen upon a time of Intermiſſion, and gain an Advantage againſt a Soul habitually thus Convinced, it is further neceſſary that there be a *Frequent Conſtant Acting of that Conviction* upon

on the Soul, or otherwiſe it may be Intangled by the Aſſiduous Importunities of his Luſts.

These things being thus premiſed, it is neceſſary to ſee what kind of *Means* it muſt be that muſt work ſuch a Conviction of ſuch weight and evidence, that may rectifie the Judgment in reference to this Conteſt with the ſenſual Appetite, and actuate ſuch a Conviction to attain its due effect. *Moral Philoſophy* contains in it excellent Precepts and Reaſonings to the ſubjecting of the ſenſual Appetite to the dictate of Reaſon, and to a Moral Cleanſing of the Heart: But it cannot attain its end; for though it propounds Inconveniences on the one ſide, and Conveniences on the other, yet they have great defects that make it Ineffectual: The things which it propoſeth are in themſelves of unequal weight to the Pleaſure and Content of ſatisfying the ſenſual Appetite, *viz.* On the one ſide Fame and Glory, and Reputation and Serenity of mind; on the other ſide, the Baſeneſs of Luſt in Compariſon of the excellency of Reaſon, that it is a thing common to us with the Beaſt; and ſuch like: and therefore, though theſe be fine Notions, and ſuch as may be weighty with old Men, whoſe Luſts have left them, yet with young Men, they Import nothing:

And theref[illegible] the Philoſopher well provides for it by determining that *juvenis non eſt idoneus auditor Moralis Philoſophiæ*, and Conſequently it is a kind of Phyſick, that may be good for them that need it not, but of no uſe for them that want it: for the truth is, the Fame and the Infamy are not of weight equivalent to Counterpoiſe the ſatisfaction of a Luſt in thoſe that are Inclinable to them. 2. Another great defect in the things propounded is this, that is alſo common to Humane Laws, that though they may be of ſome efficacy to prevent the External Act, when it meets with Infamy in the Action, or Reputation in the forbearing, yet it doth inevitably give a diſpenſation to Sin, if committed with Secrecy; much leſs doth it at all Cleanſe the Heart from the love of Luſt, the delight in it, the Contemplation of it. We are therefore to ſearch for a higher, *or more effectual Conviction* than this; and therefore, 1. We muſt ſee whether there be any thing that propounds ſome thing that may over ballance the Advantage of Luſt, or the love of it in the Heart; 2. A means of Conviction of the truth and reality of the thing ſo propounded.

For the former, it is apparent that the Sacred Scriptures, and they alone, do furniſh us with ſuch materials; prohibiting not only the Acts of Luſt, but alſo the very Motions and Inclinations to it; the Deſires of the Heart, of it; the Love of the Heart to it; and this under pain of the diſpleaſure of God, everlaſting Death, Hell fire, *on the one ſide*; on the other ſide, in caſe of Obedience to this Command, the Favor of God, Everlaſting Life, and Happineſs: and in order to the diſcovering whether our Hearts walk in Sincerity, according to the Command of God, aſſures us that God beholds and obſerves the Motions, Deſires, Inclinations, Thoughts, and Purpoſes of our Hearts, and will one day lay them open, *when the ſecrets of all Hearts ſhall be revealed.* And theſe are things that are of ſuch a Nature as preponderates all the good, that can be in Luſt; furniſheth the Soul with ſuch Arguments againſt it, as carries thunder in them. 2. And that theſe may be effectually aſſented to by the Soul, without which they Import nothing to the end we ſpeak of, there are theſe effectual Means, which Almighty God affords us: Firſt, The word of God, which doth not only contain Materials and Perſwaſions for the Cleanſing of the Heart; but alſo a high evidence of the Truth and Reality and Benefit of thoſe Materials and Perſwaſions: it is a Convincing and a Cleanſing word: Jo. 15. 3. Ye *are clean through the word, which I have ſpoken unto you.* Secondly, A high Congruity of the word of God, in relation to a future life of Rewards and Puniſhments, unto the very Sentiments of Reaſon and the light of Nature it ſelf; the Senſe of which life of future Rewards and Puniſhments carries with it, not only a Conviction of the great Advantage of a Clean Heart above an Unclean Heart, but alſo a very effectual motive to the Cleanſing of the Heart, greater and more vigorous than all the Arguments of the beſt Philoſophers. Thirdly, The Powerful *Spirit of God* works up in the Soul an aſſent unto them; and that of ſuch a ſtrength as is no leſs Convincing than Science it ſelf, which is *Faith*: and therefore Faith thus wrought, purifies the Heart, as well as the life. 3. And for a Conſtant and un-intermitted Application and reminding us of theſe Truths, God is pleaſed to aſſiſt us with the continual aſſiſting Grace of his Spirit acting in and by the Conſcience, which is in a great meaſure cleanſed, quickned, and actuated, which watcheth us and our very Thoughts, and Chides them, re-minding us of theſe great Truths, which we have received; and thereby actuating and acting our Faith of theſe Truths, as often as the occaſion offers it ſelf.

5. And by this means, 1. The Intellectual Power of the Soul is reſtored in a great meaſure to its primitive Dominion, or at leaſt is qualified aright in order to the exerciſing of it.

2. The Will, wherein indeed the Empire of the Soul is principally ſeated, is likewiſe reſtored to its Domination and Rule.

1. Partly by theſe Impreſſions, which are as before received by the Underſtanding and the practical Determination thereof: for it is clearly preſented now to her, that it is the Greater Good to deny Luſt both in the Practice and Love of it, than to Entertain it; And Conſequently the Will moves towards the Greater Good, according to its proper and natural Inclination. 2. There is yet a further Effect wrought upon the Will: *viz.* The ſenſe of the Love of Chriſt, the end of his Death, to redeem us from theſe Luſts, whereby, even by an obligation of Gratitude, it takes up Reſolutions of Obeying him. This Truth, though it be firſt received in the Underſtanding, and entertained by Faith, yet it doth immediately work upon the Will and Affections: *viz.* An averſion to that Luſt, that Crucified her Saviour, and which the ſame Saviour, upon the Indearment of his

own Blood, begs us to Crucifie. 3. There is yet a further work upon the Will by the ſecret and powerful working of the Spirit of God, ſtrengthning, and perſwading, and reſtoring it to its Liberty and Juſt Soveraignty over the ſenſual Appetite.

A Poem.

THe Great Creator gave to Brutes *the light*
Of Senſe and Natural Inſtinct, that might
Conduct them in a Senſual Life; by this
They ſteer their courſe, and very rarely miſs
Their inſtituted Rule, nor yet reject
Its Guidance, or its Influence neglect;
But the Creators great Beneficence
Gave unto Man, *beſides the Light of Senſe,*
The Nobler *Light of Reaſon, Intellect,*
And Conſcience, to Govern and Direct
His Life and Actions, and to keep at rights
The Motions of his ſenſual Appetite:
But wretched Man unhappily deſerts
His Makers Inſtitution, and perverts
The end of all his Bounty, proſtitutes
His Reaſon unto Luſt, and ſo pollutes
His Noble *Soul, his Reaſon, and his Wit;*
And Intellect, that in the Throne ſhould ſit,
Muſt lackie after Luſt, and ſo fulfil
The baſe commands and pleaſure of her will:

And thus the Humane Nature's great Advance,
Becomes its greater ruine, doth inhance
Its Guilt, while Judgment, Reaſon, Wit
Improve those very ſins it doth Commit.
Dear Lord, Thy Mercy ſure muſt overflow,
That pardons Sins, which from thy Bounty grow,

THE FOLLY, AND Miſchief of SIN.

1. IT is a moſt *Unprofitable and Fooliſh* thing; The Content that is in it, is but Imaginary, and dyes in the compaſs of a Thought; The Expectation of it is nothing but Diſappointment, and the Fruition of it periſheth in a moment.

2. It is the infallible *Seed of Shame and Miſchief*, which, without it be intercepted by Repentance and the Mercy of God, doth as naturally, and infallibly grow from it, as *Hemlock* and *Henbane* do from their proper Seeds; and though the nature of ſome Sins is more ſpeedy, and viſible in producing that Fruit; yet moſt certainly, ſooner or later, every Sin yields his Crop even in this life. The beſt Fruit it yields is Sorrow and Repentance, which though it be good in compariſon of their Fruit enſuing, if omitted; yet certainly, it is not without

much Trouble and Diſcompoſure of Mind; and the Bitterneſs even of Repentance it ſelf infinitely over-ballanceth the Contentment that the Sin did yield.

3. Sin doth not only produce an Ungrateful Fruit, but there is alſo a certain Spight and *Malignity in the Fruit* it yields, carrying in it the very Picture, Reſemblance and Memorial of the Sin for the moſt part, which doggs a Man in the puniſhment of it, with the very Repetition of the Guilt, a *lex talionis*.

4. It *Poyſons and Invenomes all Conditions*: If a Man be in Proſperity, it either makes it an occaſion of new Sins to cover or ſecure them that are paſt; or it ſowers and infeſts the very State it ſelf, with ſad Preapprehenſions of the Fruit due to his Sin; Or hants him in his Jollity, like as I have ſeen an Importunate Creditor, a young Gallant, which blaſts all his Comfort and Contentment. If a Man be in Adverſity, it adds Affliction to Affliction; The beſt Companion of Affliction, is a clear Conſcience, but when a Man hath outward Troubles, and a Miſ-giving Guilty Soul, it makes his Affliction black and Deſperate.

5. It *Diſcompoſeth* and *Diſorders*, and unqualifies a Man *for any Good Duty*, either to God or Man: I pray, but I bring along with

me a ſenſe of Sin, that makes me Ungrateful to my ſelf, and how can I expect to be Acceptable to God, the Pure and Holy God, who hates nothing but Sin? I beg Bleſſings, but how can I expect to receive a Bleſſing from him, whom I but lately preſumptuouſly offended? If my Son or Servant hath offended me, and comes to ask a benefit of me, I look upon it as a ſawcy Preſumption, and can I expect to have better Entertainment from my Maker, than I think fit to allow my fellow Creature? The truth is, there is no Petition comes ſeaſonably from a Man under the Guilt of Sin, but Pardon, Forgiveneſs, and Mercy.

If I do a Good Work, the Sin, that I ſtand guilty of, makes the Comfort I take in it, or in other commendations of it, Inſipid and Empty: my Heart tells me there is a Sin in my Conſcience, that makes me aſhamed to own the Good that is in the Action.

If I ſee a fault in another, that my Place or Condition requires me to Reprove, the ſenſe of my own Guilt makes me either backward to Reprove, or Condemn my ſelf, while I am Reproving another, with ſuch thoughts as theſe: *I am Reproving a Sin in another, where I ſtand as Guilty in the ſight of God as the perſon reprehended; if he knew my Sin, how juſtly might he throw my Re-*

prehenſion into my own face, and if he know it not, yet the God of Heaven, before whom I ſtand, and the Conſcience which I bear within me, makes my Reprehenſion of another, a Condemnation of my ſelf. If I go about any action of my life, though never ſo Honeſt, Juſt and Lawful, yet my miſ-giving thoughts make me either unactive in it, or fill me with pre-apprehenſions of miſchief or diſappointment in it; how can I expect a bleſſing from God, whom I have offended, in any buſineſs I undertake? I carry along with me in all I do, the Curſe that the Lord threatned, Deut. 28. 20. *The Lord ſhall ſend upon thee Curſing, Vexation, and Rebuke in all that thou ſetteſt thy hands unto,* and verſe 29. *Thou ſhalt not proſper in thy ways,* and verſe 34. *So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee,* and verſe 67. *In the morning thou ſhalt ſay, Would God it were Evening; and at Evening thou ſhalt ſay, Would God it were Morning, for the fear of thine Heart wherein thou ſhalt fear, and for the ſight of thine Eyes which thou ſhalt ſee.*

And certainly all this grows from the Incongruity and Diſſonancy, that is *between ſin and the true right conſtitution of the Nature of Man,* that is thereby made unuſeful for his proper Operations; juſt as a ſore, or a bone out of joynt diſables the proper ſer-

viceuſeableneſs of a Limb; or, as a noxious humour diſorders the Stomach, Liver, or Spleen, in its proper Offices; or, as a Diſeaſe, or ill diſpoſition of the Body makes it unſerviceable to its proper Actions; ſo doth the Sins, and Defilements, and Guilt, the reſult of it upon the ſoul, diſable it in its Works and Offices: and this is the evidence of it. Every thing is then in its right Conſtitution when it is in that ſtate, that the Wiſe God of Nature ordered it; and ſo far as it declines from that poſition or ſtate, ſo far forth it looſeth its Uſefulneſs and proper Happineſs; and therefore it is conſequently evident, that every thing, that loſeth its Uſefulneſs and Happineſs, is out of that Conſtitution that God Almighty meant for it; and therefore, in as much as apparently all Sin doth introduce this Diſorder and Irregularity, it is plain that Mankind thereby is in another condition than God at firſt made him, and intended he ſhould be in.

Hence therefore, It is apparent, *That all Sin is againſt Nature*, and a Violation and Breach even of the Law and Order of Nature; which is nothing elſe but the Station, Courſe, and Frame, that God with moſt Admirable Wiſdom and Goodneſs framed for Man. Man ſtands in *a double ſubordination*: 1. A Subordination *within* himſelf, *viz.* Of the Faculties inferiour to the Superiour; And 2. A Subordination to ſomething *without* himſelf *viz.* To the Will of his Creator, which though it ſeems extrinſecal, yet in truth it is eſſential and neceſſary.

The *Internal* Subordination is of the inferiour parts and faculties to the Superiour, *viz.* The Senſual Appetite and Paſſions to Reaſon and to Judgment. God hath committed the Body of Man, and thoſe Faculties that are ſubſervient to it, unto the Government of the Light of Judgment and Underſtanding, that he hath put into the Soul: and becauſe, as it is moſt juſt that the Soul and its Superiour Faculties ſhould be ſubordinate to the Will and Direction of God, ſo the Soul ſtands in need of that Direction in order to the Government of his little Province committed to him; and therefore, as it happens in Government, when the People break the ſubordination to the Intermediate Magiſtrate, or the Intermediate Magiſtrates break the ſubordination to the Supream, preſently there inſues Diſorder and Miſchief and Confuſion, ſo when the Body, or thoſe Faculties, that are exerciſed in order to it, as the natural Luſts and Inclinations of the Body, or thoſe that reſult much from it, as the Paſſions, prevail upon the Judgment or Reaſon, either by their Violence, or want of due Vigilance and Severity in the Soul in its Adminiſtration, or if the Reaſon and Judgment do neglect or croſs the Commands of God, or make not uſe of the Divine Directions to aſſiſt and guide her in her Adminiſtration, this is Sin; and preſently brings Confuſion, and Diſorder, and Diſcompoſure in the whole man, and makes it Unſerviceable for the Ends to which it was ordained.

OF

Of Self-Denial.

GOd Almighty hath substituted the Soul of Man, as his Deputy or *Vicegerent* in that Province which is committed to him, and expects an *Account* from the Soul at his return, or ſooner, how he hath managed that Province or petty Dominion committed to him.

2. *The Province*, or Territory committed to the management of the Soul, are his Body, and thoſe Affections, and Inclinations incident to it; and the Place, Condition, Relation, Abilities, and Opportunities put into his hand by Providence and Divine diſpenſation, together with that Body in this World.

3. *The end of this Subſtitution* of the Soul in this Province is, firſt the Improvement of the Revenue of this Principle, *viz.* The Glory of his Name, Secondly, The improvement of the perfection and advantage of the Soul, the perfecting of the Soul thereby in a Conformity to his Maſters will, and fitting of it ſelf and the Body with it for a

more noble and divine condition and employment.

4. The *Breach* of that Truſt committed to the Soul, conſiſts either in the *want* of that due *Improvement* of the Province committed to the Souls Vicegerency, according to the Advantages that it hath; (which is the Caſe of the unprofitable Servant, that did not miſimploy his Talent, but did not improve it to his Maſters Advantage;) or, which is worſe, *Miſgovernment and Miſimployment* of the Province committed to its Charge to the diſadvantage of the Soveraign and it ſelf.

5. The *Miſgovernment* of our Province *conſiſts* principally in one of theſe particulars: *viz.* Either in the original and primary *Defection* of the Soul it ſelf in its Commands and Proceedings, whereby it Studieth, Practiſeth, and Commands Originally and Primarily againſt its Principal; and this is Deviliſh: Or, Secondly, in the *want of Exerciſe of a due Superintendency* over its Province, whereby the Subjects, which ſhould be under its Rule and Superintendency, are not kept in their due Subjection, neither to the Vicegerent, nor to the Soveraign; but rebell, and by their Rebellion, either wholly caſt off their Vicegerent and Soveraign together, or by degrees draw

over the Vicegerent or Deputy to their Defection.

6. The great *Engins of this Defection* are the *Corrupt Inclinations* of the ſenſual Appetite, Luſts, and Paſſions of the Body, and eſpecially thoſe, which are the great Favorites, and moſt powerful in reſpect of their Congruity to the Natural Inclinations, and temper, or rather diſtemper of the Body; or thoſe *Temptations* which the World offers, eſpecially ſuch as are moſt incident to the Place, Station, Relation, or Condition, wherein we ſtand in the World. The former come under the name of the Luſt of the Fleſh, the latter under the name of the Luſt of the Eye, and Pride of Life.

7. Thoſe Luſts and Temptations are the Inſtruments in the hand of Satan, either by Solicitation to Corrupt, or by Power to oppoſe the Vicegerency of the Soul under God, and to bring it over by Allurements or Force, to a Defection from him, and in both ways fight againſt the Soveraignty of God; and conſequently his Glory; and againſt the Perfection of the Soul, and conſequently its Happineſs.

8. Thoſe *Luſts are of greateſt Power*, that have the greateſt dearneſs to the Body, either in reſpect of Age, Complexion, Inclination, Condition, or Station; and therefore

fore of greateſt Danger to the Soul, and fight againſt it with greateſt Advantage: In a young Man, or a ſtrong ſanguine Complexion, Luxury, Wantonneſs, and Uncleanneſs are moſt ordinarily moſt prevalent; In an old, or Melancholy Man, Covetouſneſs; In a middle Aged, or Cholerick Man, Anger, Ambition, Violence; In a Rich or Powerful Man, Oppreſſion, Diſdain, Pride: In a Poor Man, Diſcontent, Rapin. And there is ſcarce any Man, but hath ſome *Beloved Luſt* or Sin, that he will be content to ſell all the reſt of his Luſts for the enjoyment of that: tempt him to a Luſt not ſuitable to his Complexion, Age or Condition, he will eaſily reject it; but if it be a Luſt ſuitable to his Age, Complexion, or Condition, he will hardly, or with difficulty enough refuſe it.

9. As every Luſt ſuitable to our Age, Complexion, or Condition, is of greateſt Power, and conſequently of greateſt Danger, ſo every ſuch Luſt once entertained in Practice, becomes of greater Strength, and Conſequently of greater Danger than before, and this upon a double reaſon: Firſt, Becauſe the Soul is made the weaker, and more emaſculated by the reception and entertainment of a Luſt: then *it is* like *amiſſa pudicitia*, which is the likelier to make a

Proſtitute: Senſe of Reputation is a great matter to keep Innocence, but a loſt Reputation makes way for a further degree of Guilt. Again, the Soul, by admittance and entertainment of Luſt, gains a kind of intimacy and dearneſs with the Luſt, and admits it with leſs difficulty a ſecond time; becauſe it is now become an acquaintance. And laſtly, every ſin cauſeth a withdrawing of Divine aſſiſtance from the Soul, and an eſtranging of the Soul from it, a kind of ſhameful abſenting of the Soul from God; and ſo as it loſeth its ſtrength, it loſeth its confidence of addreſs for it; which every Mans experience will teach him. Secondly, On the part of Luſt, it is made more bold, and confident, and adventuring, than it was before it was entertained: It was then more modeſt and baſhful, becauſe it knew not how it ſhould be entertained; but now it grows Confident and Imperious.

19. When Luſt hath gotten the Victory in the Soul, it either makes the Soul, which is Gods Vicegerent, his Vaſſal, or his Priſoner; either the Soul becomes ſervant and vaſſal to Sin, or at beſt it is led away Captive by it: And in both caſes, God is dethroned, the Soul imbaſed, and Luſt gets the Empire and Dominion; and the Soul hath either broken his truſt with God, or not

performed it as it should! The Province committed to his management loſt, the Government abuſed, the Soveraign injured, and the Vicegerent is either become a Rebel, or at beſt a Priſoner, by his own default.

11. The *Means of Prevention* of this inverſion of the Order ſetled by the great Soveraign is: Firſt, That the Deputy *take due notice of his Inſtructions*; for he is not placed in that Province without his Rules of Government, which his Soveraign hath delivered him. Secondly, That he be very *vigilant* over the ſecret Confederacies, motions, and riſings of Luſt againſt thoſe Inſtructions; for Luſt is buſie, troubleſome, and active, and ſtudies and watcheth all opportunities of Defection. Thirdly, That he keep his Authority with *Reſolution and Courage*; for Luſt, if it be worthy the name of a Subject, it is a petulant and ſawcy, but yet a ſlaviſh baſe-minded Subject; a little countenance will make it inſolent, and a ſevere hand over it will make it ſervile; and eſpecially, that this ſeverity be held over thoſe Luſts, that have or pretend to the greateſt intereſt in the Age, Complexion, Diſpoſition, Quality, Station, or Condition of the Province; for as they have the great-

eſt opportunities to do miſchief, ſo they will ſooneſt grow Inſolent.

12. Though a ſlight and gentle ſuperintendency over Luſt will teach it to command, yet under a ſevere and rigid government the moſt it will adventure upon, will be to ask admiſſion: and upon ſuch addreſſes the Duty of this Deputy is to be ſo far from giving admiſſion to it, that it ought not to Complement, or Treat, or hold Conference or Debate with it, but *flatly deny* it; As a ſevere Deportment of the Soul muſt keep Luſt from commanding, ſo it muſt check and diſcountenance it in asking; the holding of conference, and debate, and reaſoning with any Luſt, is but a preparatory to its admiſſion, and gives but the more Confidence, Boldneſs, Importunity and hope of ſucceſs to it. *Eves* reaſoning with the Serpent was the firſt breach of her Innocence: Luſt muſt not be mannerly treated withall, but flatly denyed. This is that great Doctrine of *Self-Denial* which the New Teſtament ſo ſolemnly enjoyns: for though in truth, our Luſts are not our ſelves, yet thoſe that grow out of our natural Conſtitution or Condition, are next to our ſelves, and by miſtake we are apt to eſteem them, our Eyes, our Hands, our Selves.

13. This kind of dealing with Luſts and Temptations will in a little time diſacquaint the Soul with them, and make the Soul and them ſtrangers one to another. It is eaſily ſeen, that thoſe things which a Man uſeth himſelf unto, ſo that they ſeem to become another nature, yet ſome deſuetude from them do evidence to him, that they are not ſo neceſſary and unſeparable as he once thought them: A man that hath accuſtomed himſelf to vain Swearing, ſo that he can ſcarce ſpeak a ſentence without an Oath, and when he is told of it, profeſſeth he cannot help it, yet let him reſolvedly break the cuſtom of it, he will not find that he miſſeth that unhappy Rhetorick in his Diſcourſe; the like is eaſily ſeen in Drinking, Gaming, Wantonneſs, and thoſe other Sins that are precious and dear to a man in his cuſtom and uſe of them; by a little reſolute diſ-uſer of them, he will ſoon find he doth not miſs them; he can eaſily ſpare them, and be without them: nay, he finds as great an inconvenience and burdenſomneſs to reaſſume them, as before to leave them. And beſides the Reaſons before given, there is this more in it, that the Value and Content-

Aſperam nobis, & inſuavem virtutum viam nimia facit vitiorum conſuetudo, quæ ſi in partem alteram transferatur, invenitur (ſicut Scriptura dicit) Semita Juſtitiæ lenis. S. Hier. Ep. 14.

ment that is taken in them, is by the great Expectation and Contentment that the mind ſeeks in the pre-apprehenſions & Image that the mind makes to it ſelf of them: for the Contentment of the things themſelves barely conſidered, and in themſelves, is but flat and empty; but the Imagination dreſſeth them up beyond themſelves, both in their pre-apprehenſion and fruition: and ſo the Value and Contentment of them is due more to the Fancy and falſe *Idea* of the mind, than to the things themſelves: and therefore, if once the mind can be eſtranged from Converſing with the thought and Imagination of them, they will ſoon loſe their Eſtimate and Delight; becauſe they are ſeparated and kept aſunder from that which gilds and dreſſeth them into this delightful and amiable ſhape, which couſens and deceives men into their likings of them. Now this ſevere hand againſt them, denying their acceſs, refuſing Converſe with them, doth prevent the mind from faſhioning of Imaginations of them, and dreſſing up thoſe Imaginations of them in pleaſing and delightful repreſentations, and then in a little while they are quite laid aſide, and not miſſed, nor thought of; and their own natural worth, without that ſecret brooding of the mind upon them, doth not with any ſtrength, ſolicit or ſubdue the mind to the actings of them. We are in this kind like Children, who have gotten ſome toy into their hands, that, it may be, may be hurtful, and they mightily prize them and ſet a great rate upon them: but let them be taken away, in a little while they will not miſs them, but be as merry and contented, as when they had them.

14. *The Succeſs* of this Uncourteous dealing with our Luſts and Temptations, will much countervail the unpleaſingneſs of the Duty. A man is tempted to a Sin, he holds conference with it, and is inticed to treat with it, and to think of it, and it pleaſeth him; but it is a Thouſand to one if it ſtay there; but unleſs ſome great diverſion by the Grace of God, or ſome External reſtraint by Shame or Puniſhment, prevent him, he commits the Sin; and ſo Luſt, when it hath Conceived, will bring forth Sin, and Sin, when finiſhed, will bring forth Shame and Death, or at the beſt Shame and Sorrow. How will a Man reckon with himſelf; *What am I the better for that Contentment that I took in this Sin? the Contentment is paſt, and that which it hath left me, is nothing elſe but a miſ-giving Conſcience, a ſenſe of a diſpleaſed God, aſhamed to bring my mind in his preſence, a pre-apprehenſion of ſome miſchief*

or inconveniènce to follow me, a deſpondency of mind to draw near to God under it, and either a great deal of Sorrow and Vexation, or Affliction under it, or, which is the uſual gratification of Satan after Sin committed, to put away the remembrance of a Sin paſt, with the committing of another, till at laſt the Guilt grows to ſuch a moles, that a Man is deſperately given over to all kind of Villany; and as his Sins increaſe, his Guilt and Shame increaſeth. On the other ſide, I have denyed my Luſt, or my Temptation, and it is gone: Firſt, I am as well without it, as if I had committed it; for it may be the Sin had been paſt, and the contentment that I took in it, and I had been as well without it; but, beſides all this, I have no Guilt cleaving to my Soul, no Sting in my Conſcience, no diſpondent nor miſ-giving Mind, no Interruption of my Peace with God or my ſelf; I enjoy my Innocence, my Peace, my Acceſs to God with Comfort: nay, more than all this, I have a ſecret Atteſtation of the Spirit of God in my Conſcience, that I have obeyed him, and have pleaſed him, and have rejected the Enemy of his Glory and my Happineſs: I have a ſecret advance of my Intereſt and Confidence in him and Dependance upon him, and Favour with him, and Liberty and Acceſs to him, which doth Infinitely more than countervail the ſatisfaction of an impure, and un-

unprofitable, and vexing Luſt, which leaves no footſteps behind it but Shame, and Sorrow, and Guilt.

15. As Reſolution and Severity to a mans ſelf is one of the beſt remedies againſt the flattery and deceit of Luſt, ſo there are certain *Expedients* that are *ſubſervient to that Reſolution*: as namely, Firſt, *Avoiding of Idleneſs*; for the Soul in the Body is like a flame, that, as it were, feeds upon that oily ſubſtance of the Body, which according to the various qualifications or temper of the Body, gives it a tincture, ſomewhat like it ſelf; and unleſs the Soul be kept in action it will dwell too much upon that tincture that it receives from it, and be too intent and pleaſed, or at leaſt too much tainted, and tranſported, and delighted with thoſe fuliginous foul Vapors that ariſe from the Fleſh and natural Conſtitution. Keep it therefore buſied about ſomewhat that is fitter for it, that may divert that Intention and Complacency in thoſe fumes, that the inferiour part of the Soul is apt to take in them, and ſo be tempted, tranſported, or abuſed by them. Secondly, A frequent and conſtant *Conſideration of the Preſence of God and his Holy Angels*, who are Spectators of thy Conſtancy to God and his party; and delighted

Luke 15.7, 10.
1 Cor. 4.9.

lighted in it; or of thy Apoſtaſie, Brutiſhneſs, and Baſeneſs of mind, and grieved at it. *If a good Man were but acquainted with all my Actions, and Motions of my mind upon the Advance of Luſts and Temptations, it would make me aſhamed to offend in his ſight: but much more, if a pure and glorious Angel did in my view attend, obſerve, and behold me; but when the Eternal God doth behold me, who hath given me this Command to deny my Luſts, and hath told me the danger of yielding to them, that they bring forth Sin and Death, and Hell, offers his Grace to aſſiſt me, promiſeth Reward to my Obedience and Conſtancy, how ſhall I then dare to offend with ſo much preſumption? Thirdly,* A frequent Conſideration of Chriſt's Satisfaction, Sufferings, and Interceſſion. *Theſe Luſts that now ſolicit me to their obſervance, were thoſe that Crucified my Saviour; it was the end of his Paſſion to Redeem me, not only from the Guilt, but from the ſubjection to them; It is he that beholds me; how ſhall I trample his Blood under foot? If I proſtitute my ſelf to them, how ſhall I deſpiſe, and as much as in me lies, diſappoint him in the very end of his Incarnation? How ſhall I ſhame his Goſpel before men, and as much as in me lies, put him to ſhame in the preſence of the Father, and all the Holy Angels, when they ſhall be witneſſes of my preferring a baſe Luſt* *before him? How can I expect the Interceſſion of my Saviour for me at the right hand of God, who beholds me thus unworthily to ſerve a Luſt, though to my Damnation, rather than obey my Redeemer to my Salvation.* 4. Frequent Conſideration of Death and Judgment. *A baſe Luſt ſolicites me to obey it: Shall I accept or obey it? It may be this may be the laſt action of my Life, and poſſibly Death, that might have been reſpited, if I ſhall deny my Luſt; may be my next event, if I obey it; and as Death ſinds me, ſo will Judgment find me: Would I be content that ſuch an act as this ſhould be the* Amen *of my Life, and it may be, ſeal me up to eternal rejection? Would I be content that my Soul ſhould be preſently carried into the preſence of God, under the laſt act of my Life to his diſhonor? Or, on the other ſide, if I deny this baſe importunate Meſſenger of Hell, and it ſhould pleaſe God to ſtrike me preſently after with Sickneſs or Death, would it not be a more comfortable entrance into that black Valley with a clear Conſcience, and an Innocent Heart, that could with Comfort ſay, as once* Hezekiah *did upon the like occaſion, Iſai.* 38. 3. Remember, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect Heart; Fifthly, A due *Conſideration of the Iſſue of thoſe ſolicitations of Luſt;* if aſſented unto, the end of it is Death; it will be bitterneſs in the end; it cannot with all its pleaſures countervail that bitterneſs that will moſt certainly attend it; nor can it give any ſecurity againſt it. Suppoſe thou art ſolicited to a thought or act of Injuſtice, Impurity, or Intemperance; if thou wilt needs be talking with the Temptation, ask it; *whether it be not a Sin againſt that God, in whoſe hands thy Soul is? and if it be, whether his Anger and Diſpleaſure be not a neceſſary conſequence of that Sin? and if it be, may not he inflict the iſſues of that wrath of his, when, and in what meaſure he pleaſeth? and if he may, what ſecurity can this Temptation give againſt it? hath it an Arm of Omnipotence to ſecure me againſt the power of him, that is Omnipotent? and if it cannot, what Compenſation or amends can it make me, to countervail the Damage of his Wrath, or the very Danger of it? Can the Pleaſure or Contentment of the Sin do it? alas! the Pleaſure will paſs away, in, it may be, a Life, a Day, a moment; but the Guilt and Torment continues to Eternity.*

Motives to Watchfulneſs, In reference to the Good and Evil ANGELS.

AS we ſee *Plants in a Nurſery*, when they come to a due growth, are Tranſplanted into Orchards; and thoſe that are unuſeful are pulled up and caſt into the Fire; or as we ſee *Boys in a Free-School*, ſuch as are undiſciplineable, are after ſome years of probation ſent away to Mechanical Imployments; and thoſe that are Ingenious and Diligent are Tranſplanted to the Univerſities: So among *the Children of Men in this Life*, thoſe that are Vitious and Incorrigible are by Death rooted out and caſt into a ſuitable Condition, and thoſe that are Veſſels fit for their Maſters uſe, Towardly Plants, are by Death Tranſplanted into another Region, a Garden of Happineſs and Comfort. And poſſibly, as by continuance of time, they received Improvement and Perfection here: So in that other Region they add to their Degrees of Perfection, and are promoted to further Acceſſions, and Degrees, and Stations of Happineſs and Glory, till they come to the ſtate of *Spirits of juſt Men made perfect.*

Could we ſee *the Inviſible Regiment of the World*, by the ſubordinate Government of *Good and Evil Angels*, as once *Eliſha's* ſervant ſaw the Fiery Chariots and Horſemen in the Mount, it would give us another kind of repreſentation of things, than now they appear to us. We have juſt reaſon to believe that there are *infinite numbers of Spirits of both kinds*, that have their paſſings to and fro, and Negotiations, as well among themſelves, as among the Children of Men, and as Ravens, Kites, and other unclean Birds haunt Carrions, and as Vermine haunt after Putrefaction, and are buſie about it; or as diſorderly, debauched Companions and Ruffians, ever haunt out, and hang upon a diſſolute and fooliſh Heir, till they have ſucked out all his Subſtance and Wealth: So *the Impure and corrupted Angels* haunt and flock about a Man given over to Vice, till they have wholly corrupted and putrefied his Soul; and thoſe Good Men, whom they cannot win over to them, they purſue with as much Malice and Envy as is poſſible; and though they cannot come within them, yet as far as they can, they raiſe up External Miſchiefs againſt them, watch opportunities to inſnare or blemiſh them, though the Vigilancy of a better Guard, and their own Prudence and Circumſpection do for the moſt part diſappoint and prevent them. Beſides the diſpleaſure of the great God, there be ſome *Conſiderations*, even in *reference to theſe Good and Evil Angels, to make Good Men very Watchful*, that they fall not into preſumptuous or foul Sins.

1. It cannot chuſe but be a Grief to *the Good Angels*, to be preſent and Spectators of the Enormities of thoſe, for whoſe Preſervation they are imployed. Luk. 15. 10. Matth. 18. 10.

2. It muſt in all probability work in them a ſtrangeneſs and retiring themſelves from ſuch Offenders, at leaſt, till they have renewed and waſhed themſelves by Repentance, and made their Peace with God in Chriſt: For there is no greater Antipathy than between theſe Pure and Chaſt Spirits, and any Sin or Foulneſs.

3. It cannot chuſe but be a moſt grateful Spectacle to theſe Envious and Malignant *Evil Spirits*, who upon the diſcovery of ſuch a fall of a Good Man, call their Impure Company together, and make paſtime about ſuch an object, as Boys do about a Drunken Man, and upbraid the Sacred and Pure Angels. *Look here is your Pious Man, your Profeſſor: Come ſee in what a Condition he is, and what he is about.*

4. It lays open ſuch a Man to the Power and Malice of thoſe envious Spirits; they have gotten him within their Territories and Dominions; and unleſs God in great Mercy reſtrain them, renders a Good Man obnoxious to their Miſchief: And as the contagion and noyſomneſs of Sin, drives away the Pure and Holy Spirits; ſo it attracts and draws together thoſe Impure and Maligant Spirits, as the ſmell of Carrion doth Birds and Beaſts of prey. It concerns us therefore, to be very vigilant againſt all Sin, and if through Inadvertence, Infirmity, or Temptation, we fall into it, to be diligent to make our Peace, and waſh our ſelves as ſoon as we can, in the Blood of Chriſt, and Water of Repentance.

OF THE MODERATION OF THE AFFECTIONS.

Phil. 4. 5.

Let your Moderation be known unto all Men.

M*Oderation*, is that Grace or Vertue whereby a Man governs his ſenſual Appetite, his Paſſions and Affections, his Words and Actions, from all Exceſs and Exorbitancy.

It refers, 1. To the ſenſual Appetite: 2. To the Paſſions of the Mind: 3. To Speech and Words: 4. To the Actions of our Life.

1. Moderation in *the ſenſual Appetite*: and this is properly Temperance, which is a Prudent Reſtraint of our Appetite from all Exceſs in Eating, Drinking, and thoſe other inclinations that gratifie our ſenſes.

And certainly this becomes us not only as

Christians, but as Reaſonable Creatures; for the ſenſual Appetite, and thoſe inclinations that tend to the gratification of our External ſenſes, are in a great meaſure the ſame in Men and in Brutes, and they are in the due order and uſe Good and Convenient for both: we cannot live without them. But Almighty God hath given to Mankind a Higher and a Nobler Nature; namely, Underſtanding and Reaſon, which in the right poſture and conſtitution of the Humane Nature is to Govern, Guide, Moderate, and Order that inferiour Faculty, that is common to the Brutes, as well as to Man. And that Man that keeps not this Regiment and Superintendency of his Nobler Faculty, degrades himſelf into the condition of a Brute, and indeed into ſomewhat worſe; for even the Inſtincts of Brutes do for the moſt part regulate their ſenſual Appetite from Exceſs and Immoderation. But becauſe this belongs to that diſtinct vertue of Temperance, I forbear further Inſtances herein.

2. Moderation of our *Paſſions and Affections*; and theſe are here principally intended; namely, Love, Hatred, or Anger, Joy, Grief, Hope, Fear, and thoſe other mixt or derivative Paſſions, that ariſe in Man upon the preſentment of their ſeveral Objects.

And although *the Paſſions of the Mind*

conſidered ſimply in themſelves are a *part of our Nature* and not Evil: but when duely regulated and ordered, are of excellent Uſe to us; yet if they once become unruly, miſ-placed, or over-acted, they occaſion the greateſt troubles in the World, both to the perſons themſelves in whom they are, and to others. We may eaſily trace almoſt all the Sins and Enormities, and Diſtempers, and Troubles, and Diſorders, that we obſerve in our ſelves or others, to the Immoderation, and Diſorder of the Paſſions.

Jam. 4. 1.

And therefore the due Moderation of them is of great conſequence, both for the attaining of true Tranquillity of Mind, of great Regularity in all we do or ſay, and to the common Peace, Order and Benefit of Mankind.

The Moderation therefore of all our Paſſions *conſiſts principally in theſe two things*: 1. That they be not miſplaced or ſet upon wrong Objects; as to Love that which we ſhould not Love, but poſſibly Hate; or to Hate that which we ſhould Love; and ſo for the reſt; 2. That being rightly placed in reſpect of their Objects, yet that they be not intended or acted beyond that degree that may be juſtly allowed to thoſe Objects: And this is properly Immoderation, the former is merely Miſpriſion, Errour, Enormity, Folly.

And therefore when we ſpeak of Moderation of our Paſſions, it is intended in relation to thoſe things, about or upon which our Paſſions may be lawfully uſed or exerciſed, ſo that they be kept within their juſt bounds and meaſures.

And ſince all the Objects of our Paſſions are either ſomething that is Good or ſo thought, as the Objects of our Love, Joy, Hope, or ſomething that is Evil, or ſo eſteemed, as the Objects of our Hatred, or Anger, Sorrow, Fear, *the true meaſure* of theſe Affections or Paſſions is to be made according to the true meaſure of that Good, or that Evil that is the preſent Object of my Paſſion. If the Good or Evil be Great, it deſerves a greater intention of that Paſſion, or Affection that is imployed about them; if it be but little, the meaſure of my Paſſion or Affection ought not to exceed it, if it doth, it becomes Immoderate.

And hence it is, that the ſame Paſſion or Affection may be, and indeed ought to be variouſly acted or intended about Objects of the ſame Nature; yet under different degrees of Good or Evil: I may at the ſame time have different objects of my Love, different ſorts or kinds of Good, and of different allayes, ſome more, ſome leſs Good, and my Love may be extended to them all at the ſame time; but the degrees of my Love are diverſified according to the diverſity of the degrees of Good, that each Object hath, all circumſtances, adjuncts and conſequences being conſidered. The like may be ſaid, touching Evils that are the Objects of my Hatred, Anger, Sorrow, or Fear.

The Moderation therefore of Affections *requires theſe things* principally: 1. *A Right Judgment or Eſtimate of things* Good or Evil, according to their true natures or degrees; for without this we ſhall not only miſtake in the degrees of Good or Evil, but even in their very natures: we ſhall not only take the Leſſer Good or Evil for the Greater, or the Greater for the Leſs; but we ſhall be apt to miſtake the things themſelves, and call Evil Good, and Good Evil. Now it is certain that according to the Judgment that we have touching things Good or Evil, and their Values and Degrees, accordingly are our Paſſions, and their Extents and Tranſports meaſured out. If I Judg or Eſteem that to be truly Good, which indeed is not, I deliver over to it my Affection of Love, Joy, or Hope: and if I Judg that to be a Great and Important Good, which is but Small or Inconſiderable; yet according to the meaſure or proportion of ſuch Eſtimate, I meaſure out the degree of my Love, Joy or Delight in ſuch Good. A Child will ſet as great a Rate, and conſequently allow as great a meaſure of his Love or Delight to a Rattle, as a Boy doth to his Top and Scourg, or as a Man doth to a Diamond, all ariſing from the variety of their Judgment, or Eſtimate of the Value of the thing. And the like may be ſaid of Evils, and their ſeveral Degrees, with relation to the Paſſions of Hatred, Sorrow, or Fear: 2. The ſecond thing required to Moderation, is *a Prudent ſtaied Deliberation* before the Paſſion be put into motion, that ſo the Judgment be conſulted, touching the nature of the Object; firſt, whether it be Good or Evil; and then what Degree of Good or Evil it hath: for be the judgment never ſo good, yet if Paſſion run before it, and be precipitate upon the firſt and ſudden apprehenſion of the thing propoſed, or objected, and ſo antivert the uſe of Deliberation, and the ripening of the Judgment, there muſt neceſſarily, or at leaſt ordinarily follow either Miſtake or Diſorder, or Immoderation in the Paſſion of what kind ſoever; and then the Mind is diſturbed, and put into diſorder ſuddenly, 'tis difficult then to make a right Judgment, or at leaſt, it comes too late, and many times after the miſchief is done by the haſty and precipitate Paſſion, either without or at leaſt within the Mind; thus tranſported with Paſſion of any kind.

And therefore the *General Rule* for Moderation of all kind of Paſſions, is, reſolutely to preſcribe to a Mans ſelf this Law: That before he any way gives leave to his Paſſion, he will pauſe and conſider a while, touching the Object preſented, what it is, whether Good or Evil, and if either, then what Degree or Value it bears. And when once a Man hath thus peremptorily reſolved to give himſelf this Law, and hath a little while inured himſelf to the practice of it, he will find it eaſie and familiar.

This will better appear in the ſeveral inſtances of the *ſeveral Affections* or Paſſions of the mind, principally in theſe of Love and Hatred, or Anger, Joy and Sorrow, Hope and Fear.

1. *The Affection of Love,* is the Principal and Governing Affection of the Mind, and the Root of all other Paſſions: For whatſoever I love, renders that hateful and diſpleaſing, which either prevents me from it, or deprives me of it, and ſo occaſions the Paſſion of Hatred or Anger: whatſoever I love, makes me joyful, or delighted in the Enjoyment of it, or Sorrowful in the loſs or deprivation of it, and ſo produceth Joy and Sorrow: whatſoever I love, I hope for, if

abſent, or I fear the loſs or deprivation of it; and ſo produceth Hope and Fear.

The *Object* of this Affection is ſomething that is Good, or ſo apprehended: The greater that Good is, the greater is the Love of it: Therefore the chiefeſt Good draws out the chiefeſt Love; and an Infinite Good an Unmeaſurable and Boundleſs Love: and ſince *Almighty God* is the chiefeſt and an Infinite Good, there cannot be any Immoderation or Exceſs of Love to him: and therefore this Moderation of our Affection of Love, hath no place in relation to my Love of God; for I cannot love him too much. But this Moderation of this Affection principally reſpects *the good things of this World*; as Wealth, Honour, Power, Reputation, Relations, Friends, Health of Body, Pleaſures, and External Contentments, Recreations, Good Cloaths, Equipage, and State, and ſuch like.

These good things of this life, have in themſelves a juſt meaſure of Good; and therefore according to that meaſure of Good that is in them, they deſerve a proportionable meaſure of our Love; for External Bleſſings are really Bleſſings.

And among the ſeveral good things of this World, there are ſeveral *Ranks and Degrees* of Good; ſome are Good, ſome are better; and accordingly the proportion or meaſure of Love, that I lend to them, is to be moderated and diſtributed and expreſſed, according to theſe different Degrees and Ranks of Good that we find in them, or the relation they bear to me; for inſtance, I may love my Wealth, but ſince Wealth is but a uſeful Inſtrument directed to other ends, as to ſupport my Life, my Health, my Relations, I am to love it leſs than theſe, becauſe theſe are more valuable, and my Wealth is only Deſirable or Good to theſe Ends, and ſubordinate to theſe Uſes.

Moderation of the Affection *of Love* in relation *to Externals*, conſiſts therefore principally in theſe things;

1. That we have *a juſt Eſtimate* of the Good that is in the things we ſet our Love upon, and that we do not over-value them, or Expect that Good to be in them, that really is not, we muſt look upon them as they are; it may be they are ſuch as have not a perfect ſincere Good in them, but mixture of Evil, or ſuch as have not a ſtable or permanent Good in them, but are mutable or mortal; or ſuch as have a Good in them, proportionate only to our preſent condition, and when our condition is altered, the Good that is in them vaniſheth: And if they be ſuch, we muſt eſteem them as ſuch, and love

them

themſelves ſuch; and ſuch for the moſt part are all Worldly things, Health, Wealth, Friends, Relations, nay our very Lives.

2. That we look upon all the Good that is in the World, as *derived from the Goodneſs of God*, and infinitely below that Good that is in him; and therefore all our Love to them muſt be ſubordinate to that Love that we owe to God, and muſt be controlled by it, and in all competitions muſt give place unto it. Suppoſe I have great Wealth, or many Relations, I may, nay in reaſon I ought to bear ſome Love to them; but I muſt remember it is but a derivative and a ſubordinate Good, and therefore I muſt Love them with this reſerve and qualification, that if God pleaſe to call for them, I muſt quietly part with them; for as I have them under that condition, ſo the Love I owe to God, the ſupreme Good, engageth me to ſubmit to his Will, and to obey it; for if I Love him beſt, I muſt be pleaſed with what his Will is pleaſed, for I judg him the beſt Good, and therefore his Will the beſt Will; and the Good Pleaſure of his Will muſt be the rule of my ſubjection, otherwiſe his Love hath not the preheminence.

3. That we make aright *a due Compariſon between Good things of ſeveral kinds*, and give that the preference in our Love, which

upon a due Judgment ought to be preferred; and this concerns and principally diſcovers it ſelf in the Competition of ſeveral good things, and of our Affections to them. The Merchant loves his Goods well, but in a Storm to ſave his Life, is content to throw his Goods over-board. And the exerciſe of Wiſdom in this kind, principally conſiſts in the due weighing the ſeveral values of Good things of ſeveral natures, and ranging of them in their ſeveral Ranks; and alſo in the diligent conſideration of the ſeveral Circumſtances, that accompany ſeveral things; for many times ſome good things that are in themſelves preferrable before others, receive an abatement and allay by circumſtances, and others leſs preferrable receive an advance by the circumſtances that attend them. 1. Therefore touching the *Different Ranks* of things themſelves, in matters of my own private concernment, I am to prefer my Soul and the Good thereof, before all my External advantages, *for what ſhall a Man give in Exchange for his Soul*; I am to prefer the Good of my Health, before the Good of my Wealth. Again, in things relating to my ſelf and others; I am to prefer the ſafety of the State wherein I live before my Wealth, yea, and before my own ſafety, becauſe I am ſure when the whole is in danger, I muſt needs be in danger, and many more; I am to prefer a Great Good that may accrue to many, before a Smaller Good; nay, poſſibly an Equal Good that may accrue to my ſelf; nay, I am to prefer an apparent greater good to any perſon, than a ſmall and inconſiderable good to my ſelf. But above all I am to prefer the Honour and Glory of God, before my own Honour, Reputation, Eſtate, Contentment, or Life it ſelf; Becauſe he is the Greateſt Good, and moſt to be Loved, and the Love to his Honour is but the reſult of my Love to him. Again in things relating to others; I am to prefer a Greater Good, that may accrue to one, before a ſmaller Good to another; The good of one Neighbours Soul before the good of anothers Eſtate, where, the one, but not both are juſtly in my power; I may prefer an Equal Good to a Relation, before an Equal Good to a Stranger, where the concernment or condition of both are equal, becauſe I have juſt reaſon to love a Relation before a Stranger. Again, 2. As there are different Ranks of Good, ſo *differing Circumſtances* make one Good preferrable before another; If I ſee two Men in danger, and I can relieve but one of them, both being equal to me, I am to prefer the relief of him whoſe danger is greater, or more imminent, before the relief of him whoſe danger is leſs or more remote; and herein Prudence and Integrity of Heart muſt be the director of my Love, and of the Emanations of it, always provided that nothing unjuſt or diſhoneſt, be mingled with what I do.

4. That as among Goods of different Sizes or Degrees I am to prefer the Beſt, ſo among Good things, that at leaſt ſeem equal, I do prefer *the moſt Laſting and Durable*; for Laſtingneſs and Durableneſs is a ſpecial part of the Goodneſs of any thing; nay, oftentimes a Good, that in its preſent degree or extent is greater; yet if it be leſs Durable, is not ſo Valuable as a leſs, but more laſting Good; as the greater Wealth, that muſt be ſpent in a year, is truly leſs Valuable, than a ſmaller portion that laſts two years.

5. That we *obſerve that General Rule* before given; namely, That we never give our Affection of Love leave to run out alone without Judgment, and Conſideration, going before it, and going along with it: That we ſuffer not our Paſſions to deal out their own meaſure, but our Judgment and Deliberation: That we always keep this Affection eſpecially under Diſcipline, & Government, and ſuffer it not to run away from us, as an

unruly Beaſt without a Chain; for it is certain, the due Government of this Affection governs all the reſt.

And now if we look abroad into the World, or indeed but ſtrictly and impartially obſerve our ſelves, we ſhall eaſily obſerve a marvellous want of Moderation of this Affection. For, not to mention the miſplacing of this Affection, upon what we ſhould really hate, we may ſee a great Irregularity, in the Meaſure and Order of Exerting this Affection about things, that we may in their meaſure and kind love: we talk indeed of loving of God above all, and of the great value we ſet upon our Souls and Everlaſting life, and of Self-Denial, and againſt loving of the World, and how vain and contemptible a thing the World is; But for the moſt part they are but Words and Speculations; when we come to Practice and Life, there appears nothing, or very little that anſwers theſe Notions, and Speculations; little of that Moderation that thoſe Notions import. We love the World, the Wealth, the Honour, the Pleaſures, the Profits of it, with all our Souls; we make it our principal buſineſs to attain and enjoy it; we account it our greateſt Calamity when we are croſſed or diſappointed in it. One Man ſets his whole heart upon his Greatneſs, another upon his Wealth, another upon his Pleaſures and Recreations, another upon his Preferment, another upon the Favour of Great Men, another upon Applauſe of his Learning or Eloquence, another upon the Beauty of a Miſtreſs or Servant: nay, ſo Childiſh we many times are, that we are inamoured on very Toyes, as fine Cloaths, handſome Furniture, a fine Houſe, ſplendid Entertainments, a fine Head of Hair, or Mad Antick Poſtures, or Complements, Affected Words, Geſtures or Phraſes, Apiſh Imitations, Plays, and Gaming, new Faſhions; that many there are, that make ſuch Feathers as theſe, the Principal Objects of their Love, the Buſineſs and Study of their Lives, and are as much concerned in their diſappointment herein, as if they were undone. Theſe are prepoſterous, and want Moderation in their Affection, becauſe they have no true Judgment or Eſtimate of things, according to their true Values.

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another upon his Wealth, another upon his Pleasures and Recreations, another upon his Preferment, another upon the Favour of Great Men, another upon Applause of his Learning or Eloquence, another upon the Beauty of a Mistress or Servant: nay, so Childish we many times are, that we are enamored on very *Toyes*, as fine Cloaths, handsome Furniture, a fine House, splendid Entertainments, a fine Head of Hair, or Modish *Postures*, or Complementing Affected Words, *Gestures* or Phrases, Apish Imitations, Plays, and Gaming, new Fashions; that many there are, that make such Trifles as these, the *Principal Objects* of their Love, the *Business* and *Study* of their Lives, and are as much concerned in their disappointment herein, as if they were undone. These are properly enough termed the Corruption of their Affection, because they have no proper Judgment or Estimate of things, according to their true Value.

THE VANITY AND VEXATION THAT Ariſeth from Worldly Hope and Expectation.

IT is very evident to every Mans experience, that *Hope and Expectation of Good*, is the great Wheel, or rather Weight that moves Man to all Actions and Undertakings. The Plough-man Ploughs in Hope; and the Merchant Adventures in Hope; and the Scholar Studies in Hope; and the Soldier Fights in Hope; and ſo for all Humane Actions. And thus it muſt needs be, for in Hope or Expectation there are theſe *Ingredients*.

1. *Some End* that a Man hath in proſpect, which carries a Complacency and Suitableneſs to the mind; as to be Rich, or Powerful, or Learned, or Applauded. Theſe are the ordinary ends of ordinary Men; but there are ends of a nobler Condition, as to be everlaſtingly happy, *&c.* But of theſe nobler and higher Ends, I do not now ſpeak.

2. That end is alſo repreſented as an End *Poſſible* and *Attainable.*

3. That there be alſo a *Means* propoſed *probably* conducing to the attaining of that End; and the Hope or Expectation of that End, is the Spirit or Life that puts a Man upon the uſe and exerciſe of that Means, thus conducible to it: For the moſt part the Complacency that is taken in the Exerciſe of the Means to the attaining of the End propoſed, is at all times equal, and moſt times exceeds the Complacency, that is taken in the injoyment of the End when attained; for the reaſon hereafter given: For the End is preſent in Expectation in the moſt ample and Comprehenſive Image or Idea thereof that can be: And this is that which quickens and drives on Action with intenſiveneſs proportionable to that meaſure of Worth and Value, that the Soul puts upon the End thus proſpected. And therefore he that hath a great and high Expectation

and Value of the End propounded, acts with Vigor and Induſtry; he that ſets but a low Price or Valuation upon the End, as a buſineſs but little preponderating the Trouble and Induſtry to attain it, is cold in his Proſecution of it: But if the Labour and Induſtry, that is required in the uſe of that means, appear to equal the Good that is attained in the End, the whole action is for the moſt deſerted; as he that ſets a great Value upon Wealth or Honour, ſpares no pains to attain it: So he that ſets but a low value upon it, is flat and lazy in his proſecution of it; and he that looks upon it as not countervailing the pains in acquiring it, ſits ſtill and is idle in it.

For the moſt part the Good Things of this World, are preſented to Men in expectation, not only in their beſt dreſs, but in an Elevated Value above what is in truth in them; and this is therefore ſo upon a double *Reaſon*.

1. The Wiſe Providence of God permitting it, and that for this excellent End, to keep Men in Action and in Motion; which is of ſingular uſe for Mankind: For if the things exciting the ordinary Actions of Life did appear with no greater an Elevation than poſſibly they do really and intrinſically bear, the moſt part of Mankind would ſit

ſtill and do nothing. This very fallacy, that Men put upon themſelves in over expecting, is a Spur to Action and Motion; which in moſt Men would be wholly intermitted, unleſs the very Worldly concerns did ſet them in Action, as the end ſtands thus repreſented to their Expectation.

2. Mankind being indued with a Fancy or Imagination, that hath not only a power of ſeparating the Good of every thing from the Evil that may poſſibly accompany what it expects, but alſo of ſtuffing and filling the Good with great Imaginary Advances, it doth (to pleaſe and gratifie it ſelf) exerciſe both theſe Delightful Deceits. If it finds any good in what it expects, it doth upon choice thruſt away and remove all that Evil that is really annexed to it; that ſo it may not be vexed with the pre-apprehenſions of it: and it multiplies, and augments, and advanceth and magnifieth that Good that it hath left, that ſo he may with the greater delight expect what he, by this phantaſie, hath wrought himſelf up to a belief that he ſhall injoy.

The miſery and unhappineſs that falls upon Mankind, from this advance of the Hope and Expectation of Worldly Ends, is obſervable in one of theſe Events thereof.

1. It may be there is an *utter Fruſtration* of the whole thing deſigned and aimed at, and ſo his Expectation is like the dream of the Hungry Man in the Prophet, Iſai. 29. 8. that dreamed he had Eaten, and he wakes and behold he is hungry.

2. If he attain the End he expected, be it Wealth, or Honour, or Pleaſure, or the like; yet *many times there doth attend it ſome ſignal Miſchief or Evil,* that he had not before the patience to think of, that doth render the whole injoyment to be utterly, a thing miſchievous, and worſe than a diſappointment. And indeed the things of the World are generally of ſuch a Conſiſtency, that a very little evil joyned to it, will ſowr and make it unſavory. A want of a little ſpot of Ground for a Garden, will make the fruitions of a Kingdom but inſipid to *Ahab*; and a want of a *Mordecai*'s Knee, will diſreliſh all the Honor of the great Courtier *Haman.* The truth is, the Mind is that which makes any thing uneaſie; and it falls out, that a ſmall croſs or trouble to a Mind, eſpecially filled with expectation of a full and intire Happineſs, will be as troubleſome as a ſmall Thorn in a great Mans Foot.

3. But yet further, ſuppoſe we that the thing projected, is attained without any mixture of miſchief attending it; yet here

is an inſeparable unhappineſs that doth attend the moſt perfect injoyment of the beſt Worldly advantage projected and expected; it is always *leſs than it was expected*. The Expectation flattered it ſelf with much more than what it finds; and a Man doth infallibly find that his Mind and Phantaſie had dreſſed up and adorned the Image and Phantaſm of what was projected, much finer and goodlier than he finds it when he attains it. A Man projecting Happineſs in Honour, Wealth, Friends, Applauſe, Pleaſure, or any other Earthly thing, is much like a Builder, that hath much more content in his contrivance and expectation of the Beauty, Comlineſs, Uſefulneſs, Contentment, and other Complacency of his Building, than when it is finiſhed; and when he hath done all, nay, though exquiſitly ſuitable to his Mind, yet his Contentment vaniſheth in the fruition, and the Contentment as it falls ſhort of the Expectation, ſo for the moſt part it dies and vaniſheth with the injoyment.

Take therefore this Counſel: Firſt, In all thy Deſigns of Temporal Advantages, *keep thy Expectations and Hopes low*, clog them with Suſpicions, and Abatements, and Allays; otherwiſe thy Expectations will cheat thee; and not only ſo, but render that good that thou ſhalt attain (even upon honeſt deſigns)

ſigns) inſipid and flat, becauſe leſs than what thou expecteſt; whereas a low Expectation gives a reliſh to a low injoyment. Secondly, *Set not thy heart upon an earneſt proſecution of Temporal Advantages*: For, if they do not vex thee by Diſappointment, or ſome Thorn or Gall that doth adhere to them, yet it is Ten to One they will cheat thee, appear more glorious at a diſtance and in Expectation, than nearer hand, and in Fruition. They are trimmed up with Report and Expectation; but in reality, and in themſelves are like the Apples of *Sodom*, Beautiful to the Eye, but vaniſh into duſt when touched. *Solomon*, was certainly the Wiſeſt and Externally Happieſt King that ever the World knew: He had the greateſt opportunity that ever any Man had, to take a full Eſtimate of the World in its choiceſt Enjoyments, by reaſon of his Wealth, and Peace, and Power, and Intereſt, almoſt with all the Princes and Potentates that then Reigned. He had a vaſt Judgment and Underſtanding of all things in Nature, and could with exquiſite Skill and Reliſh, ſearch into, and attain all that was Externally Good and Deſireable in this World. And beſides all this, he made it his chief buſineſs to ſearch out what was that Good for the Sons of Men, under the Sun, and this he did neither bruitiſhly, as led thereunto by ſenſuality, nor ſuperficially, or barely by ſpeculation; but he made it his buſineſs not only ſtrictly to inquire into it by his Reaſon and Judgment, but alſo really to experiment and try the matter he thus ſought after: And having with much induſtry and obſervation climbed, as it were, to the top of all Worldly Felicity and Enjoyment, and beholding the reſt of Mankind, as well as they were able, Reaching and Clambering, as it were, towards this precipice of Worldly Felicity:

---- Dum monte potitus
Spectat anhelantem dura ad faſtigia turbam.

From this high Mountain he beſpeaks Mankind in his critical Book of *Eccleſiaſtes*, as it were in this manner: *Ye Children of Men, I ſee ye are full of great Expectations of and by Worldly Contentments; and you take much pains for the acqueſt of them: Liſten a while what I ſhall ſay to you; I have had thoſe Opportunities of a full diſcovery of the beſt that this World can afford, Wealth, Honour, Pleaſures of all ſorts and kinds, and ſuch Opportunities as none of you ever had or can expect to make the like diſcovery; and I have denied my ſelf nothing that this World can afford to give me Content, and the moſt exquiſite* *the Taſte and Reliſh of them; and I have now arrived to the very* Faſtigium, *the very higheſt point of this Mountain of Pleaſure and Worldly Fruition; and I find my ſelf wholly deceived in what I expected: I expected indeed as great Contentation as you do, but now I have taſted of every diſh, I find them all to be but Vanity and Vexation of Spirit. I have not been only diſappointed in what I expected from them, but inſtead thereof I have reaped nothing but Sorrow, Anxiety, Vexation, you do therefore deceive your ſelves in all the pains ye take, while ye think from theſe Worldly Enjoyments, ye ſhall acquire Happineſs, yea, or Contentation in them. Be wiſe therefore, and take warning by me, the greateſt example that ever the World knew of this kind. Give over theſe laborious buſie and vain purſuits of yours; and take out but this concluding Leſſon of mine, which I have learned by infallible Experience.* Fear God, and keep his Commandments, for this is the whole Duty of Man,

Heb. XII. 14.

For here have we no continuing City, but we ſeek one to come.

I Have in *my courſe of life*, had as *many Stations* and places of Habitation as moſt Men. I have been in almoſt continual Motion; and although of all Earthly things I have the moſt deſired Reſt, Retiredneſs, and a fixed private Station, yet the various changes that I have ſeen and found, the Publick Imployments, that without my ſeeking, and againſt my Inclination have been put upon me, and many other Interventions, as well Private as Publick, have made the former part of this Text true to me in the Letter, that I have had no continuing City, or place of Habitation. When I had deſigned unto my ſelf a ſetled Manſion in one place, and had fitted it to my convenience and repoſe, I have been preſently conſtrained by my neceſſary imployments to leave it and repair to another: And when again I had thoughts to find repoſe there, and had again fitted it to my convenience;

yet ſome other neceſſary occurrences have diverted me from it; and thus by ſeveral viciſſitudes my dwellings have been like ſo many Inns to a Traveller, though of ſome longer continuance, yet almoſt of equal inſtability and viciſſitudes. This unſettledneſs of Station, though troubleſome, yet hath given me a good and *practical Moral*; namely, that I muſt not expect *my Reſt* in this lower World, but muſt make it as the place of my Journey and Pilgrimage, not of my Repoſe and Reſt, but muſt look further for that Happineſs. And truly when I conſider that it hath been the Wiſdom of God Almighty to exerciſe thoſe Worthies, which he left as Patterns to the reſt of Mankind, with this kind of Diſcipline in this World, I have reaſon not to complain of it, as a Difficulty, or an Inconvenience, but to be thankful to him for it as an Inſtruction and Document, to put me in remembrance of a better Home, and to incite me to make a due proviſion for it; even that Everlaſting Reſt which he hath provided for them that love him; and by pouring me thus from Veſſel to Veſſel, to keep me from fixing my ſelf too much upon this World below. But the truth is, did we conſider *this World* as becomes us, even as Wiſe Men, we may eaſily find, without the help of any ſuch particular a Diſcipline of this Nature, that this World below, neither was intended, nor indeed can be a place of Reſt, but only a kind of Laboratory to fit and prepare the Souls of the Children of Men for a better and more abiding State, a School to exerciſe and train us up into habits of Patience and Obedience, till we are fitted to another Station, a little narrow Nurſery, wherein we may be dreſſed and pruned, till tranſplanted into a better Paradiſe. The continual Troubles and Diſcompoſures, and Sickneſſes, and Weakneſſes, and Calamities that attend our lives, the ſhortneſs and continued Vexations occurring in them; and finally, the common examples of Death and Mortality of all Ages, Sexes, Conditions of Mankind, are a ſufficient inſtruction to convince reaſonable Men, that have the Seriouſneſs and Patience to conſider and obſerve, That we have no abiding City here. And on the other ſide, if we will give our ſelves but the leaſure to conſider the Great Wiſdom of Almighty God, that orders every thing in the World to ends ſuitable and proportionable; the excellence of the Soul and Mind of Man; the great Advances and Improvements his Nature is capable of; the admirable means, the Merciful and Wiſe God hath afforded unto Mankind, by his Works of Nature and Providence, by his Word and Inſtructions, to inable him for a Nobler Life, than this World below can yield, will eaſily confeſs that there is another State, another City to come, which becomes every Good, and Wiſe, and Conſiderate Man to look after and fit himſelf for. And yet let a Man look upon the generality of Mankind with a due and ſevere conſideration, they will appear to be like a company of mad or diſtempered People. The generality of the World make it their whole buſineſs to provide for a Reſt and Happineſs in this World, to make theſe vain acqueſts of Wealth and Honour, and Preferments, and Pleaſures of this World their great, if not only Buſineſs and Happineſs; and, which is yet a higher degree of frenſie, to eſteem this the only Wiſdom, and to eſteem the careful Proviſion for Eternity, the Folly of a few weak, melancholy, fanciful Men: Whereas it is in truth, and in due time it will moſt evidently appear, that thoſe Men that are moſt ſedulous and ſolicitous touching the attaining of their Everlaſting Reſt, are the only true Wiſe Men, and ſo ſhall be acknowledged by thoſe that now deſpiſe them. *Wiſd.* 5. 4. *We Fools accounted his life Madneſs, and his end to be without Honor. How is he numbred among the Children of God, and his Lot is among the Saints?*

When I come to my *Inn* I have this conſideration preſently occurs to me. If my Lodging be good and fair, the Furniture ſplendid, the Attendance great, the Proviſions good and well ordered; yet I ſtreight conſider this is not the place of my Reſt, I muſt leave it to morrow, and therefore I ſet not my Heart upon it. And again, if my Inn be but poor, my Entertainment mean, my Lodging decayed, I do not preſently ſend for Painters, Carpenters, and Maſons to Repair, or Beautifie it; but I content my ſelf with it, and will bear with the inconveniencies, becauſe I conſider it will be but few nights, and to morrow I ſhall be gone, and preſently come to my home, where I ſhall be better convenienced. And although the truth is, that this World is little other than an Inn to entertain us in our Journey to another Life; and our ſtay in it is many times very ſhort, yet our longeſt ſtay here in compariſon of Eternity, is infinitely more ſhort than a nights lodging at an Inn in compariſon to the longeſt life here; yet it is a wonderful thing to obſerve how much we are taken up with the concerns of this our Inn, what a ſtir we keep about it? what pains and coſt we imploy in it? how much of our time is laid out upon it? as if it were our only home. If our Lot caſt us upon a handſome Lodging (as it were) and in it furniſhed with Wealth, or Glory, or Honour; How we pride our ſelves in it? how goodly we look upon our ſelves? how happy we think our ſelves? what [illegible] we have to make it more Rich, Glorious, and Splendid? And on the other ſide, if our Lot caſt us upon a lower, meaner Station; if we are Poor, or Sickly, or Neglected, or under Hatches, what a deal of Impatience, and Diſcontent, and Unquietneſs appears? Nay, though our Lodging and Entertainment in this Inn of the World be pretty well, and will ſerve till we take our Journey; yet if it be not ſo Fine, and Splendid, and Rich, and Comely as anothers; if our Meat be enough to ſuffice nature, if our Cloaths enough to protect us from cold, if our Houſe good enough to keep off the Storms, and defend us from Injuries; yet if theſe be not ſo good as ſuch a Mans, or ſuch a Neighbors, not ſo good as my Acquaintance or Relations, Lord! What a deal of Unquietneſs, and Complaining, and Envy, and Impatience, and Turbulency of mind there is in Men? What Deſigns, and Frauds, and Plots, and Underminings, and Undue Means Men take to advance their own condition, and to depreſs others? and all this while never conſider that which would eaſily cure the extravagance, as well of one hand, as of the other: Namely, *This is not my home, it is but my Inn; if it be Beautiful, Splendid, Convenient; if my condition in it be Wealthy, Honorable, Proſperous, I will not ſet my heart upon it, nor think any better of my ſelf for it, nor ſet up my Reſt in it: It is but my Inn, I muſt leave it, it may be to morrow.* On the other ſide, *if it be but Poor, Weak, Infirm, Ignoble, Low, I will content my ſelf, it is but my Inn, it may ſerve for my paſſage, I ſhall, it may be, leave it to morrow, and then if I have taken that due care that becomes me in my proviſion for my Eternal ſtate, I am certain the reſt will be mended with me; however my Inn be Poor, Mean, Inconvenient, Troubleſome, it is but for a night, my home will be better; I have learned, that I have here no abiding City, but I ſeek one to come.* The benefits of the conſideration of this Text are many.

1. It will teach a Man a very *low eſteem of this preſent World*, and never to ſet the heart upon it. *Wilt thou ſet thy heart upon that which is not?* It is not an abiding City: Either like the old feigned inchanted Caſtles, it will vaniſh and come to little, while we think we have faſt hold of it; or elſe we muſt leave it, we know not how ſoon: It is full of trouble and vexation when we injoy it; and very unſtable and uncertain

is our ſtay in it. 2. But let it be as good as it will, or can be, yet this Text tells of a City that is better worth our thoughts, an abiding City, a City that cannot be ſhaken, where there are no Troubles, no Thorns, no Cares, no Fears, but Righteouſneſs and Everlaſting Peace and Reſt.

2. Conſequently it will teach us *to ſeek that which is moſt of value firſt and moſt*, and make that our greateſt Endeavour, which is our greateſt Concernment; namely, to ſeek that City that is to come, Peace with God in Chriſt *Jeſus*, and the Hope of Eternal Life. It is true, while we are in this City that continues not (this Inferior World) God Almighty requires a due care for Externals, and Induſtry in our Imployments, and Diligence in our Callings: It is part of that ſervice we owe to God, to our Families, to our Relations, to our Selves; and being done in Contemplation of his Command, it is an act of Obedience and Religious Duty to him: But this Conſideration will add this Benefit even to our Ordinary Imployments in our Calling, it will be ſure to bring a Bleſſing upon it. *Seek firſt the Kingdom of God, and the Righteouſneſs thereof, and all theſe things ſhall be added unto you.* It ſhall be given in as an advantage and over-meaſure. 2. It will add great Chear-

fulneſs

fitneſs to the Imployments of your Calling, and to thoſe Worldly Imployments that are requiſite for your ſupport and ſubſiſtence, when you ſhall reſign up your endeavours therein to the Good Pleaſure of Almighty God. 3. It will remove all vexatious Sollicitouſneſs and Anxiety from you, when you ſhall have ſuch Conſiderations as theſe. *Almighty God (it is true) hath placed man in this world, as in a paſſage to another, and requires of me an Honeſt Imployment for my ſupport and ſubſiſtence; or elſe hath lent me a reaſonable liberal portion, whereby I may comfortably ſubſiſt without much pains or labour; I will uſe it Soberly, Chearfully, Thankfully: If he bleſs me with Increaſe or greater Plenty, I will increaſe my Humility, Sobriety, and Thankfulneſs; but if it be not his pleaſure to bleſs me with Plenty and Increaſe, his Will be done, I have enough in that I have, there is another more abiding City, wherein I ſhall have ſupplies without Want, or Fears, or Cares.*

4. This Conſideration will give abundance of Quietneſs, Patience, *Tranquillity of Mind in all conditions.* Am I in this World Poor, or Deſpiſed, or Diſgraced, or in Sickneſs, or Pain; yet this Text gives me two great Supports under it. 1. It will be but ſhort, this lower World, the Region of theſe Troubles and Storms, is no continuing,

no abiding City, and conſequently the Troubles and Storms of this inferiour City are not abiding or long. 2. After this flitting, periſhing City, that thus paſſeth away, this ſower life which is but the Region of Death, there ſucceeds another City that indureth for ever, a City not made with hands, Eternal in the Heavens, a State of Everlaſting Bleſſedneſs, where are neither Cares, nor Tears, nor Fears, nor Poverty, nor Sorrow, nor Want, nor Reproach: I will therefore with all Patience, Chearfulneſs, and Contentedneſs bear whatſoever God pleaſeth to exerciſe me withal in this life; for I well know that my light Afflictions, which are but for a moment, ſhall be attended with a far more exceeding and eternal weight of Glory.

These Conſiderations will ſeem but dry and empty, to Men that do not deeply and conſiderately weigh matters: Ordinarily young heads think them, at leaſt, unſeaſonable for their youth; but they muſt know that Sickneſs and Death will overtake the youngeſt in time, and that will undeceive People, and render the beſt appearances of this World, either Bitter, or at leaſt Inſipid, and without any pleaſant reliſh; and then the Hopes and Expectations of this City to come, will be more of value to us than the beſt Conveniencies and Delights this lower World can afford. Let us therefore in our health make it our buſineſs to ſecure our Intereſt in it, and it will be our Comfort and Benefit both in Life and Death.

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OF
CONTENTEDNESS
AND
PATIENCE.

Contentedneſs and Patience differ in this; that the Object of the former is any condition, whether it be Good, Bad, or Indifferent; the Object of the latter is any preſent or incumbent Evil. But though they differ in the Latitude or Extent of their Object, yet they both ariſe from the ſame *Principle*, which, if rightly qualified, gives both.

The Meaſure and Original of all Paſſions is *Love*; and the Object of Love, is, That which is really or apparently Good. If our Love be right, it regulates all our Paſſions: For Diſcontent or Impatience ariſeth from the abſence of ſomewhat that we love and value, and according to the meaſure of our love to the thing we want, ſuch is the meaſure of our Diſcontent or Impatience under the want of it.

He that ſets his love upon that, which the more he loves, the more he injoys, is ſure to avoid the danger of Diſcontent or Impatience; becauſe he cannot want that which he loves: and though he love ſomething elſe, that may be loſt, yet under that loſs he is not obnoxious to much Impatience or Diſcontent, becauſe he is ſure to retain that which he moſt values and affects, which will anſwer and ſupply leſſer wants with a great advantage; The greateſt bent and portion of his love is laid out in what he is ſure to injoy, and it is but a ſmall portion of love that is left for the thing he is deprived of, and conſequently his diſcontent but little, and cured with the fruition of a more valuable Good.

He that ſets his love upon the Creature, or any reſult from it, as Honour, Wealth, Reputation, Power, Wife, Children, Friends, cannot poſſibly avoid Diſcontent or Impatience; for they are mutable, uncertain, unſatisfactory Goods, ſubject to Caſualties; and according to the meaſure of his love to them, is the meaſure of his Diſcontent and Impatience in the loſs of them, or diſappointment in them.

He that ſets his love upon God, the more he loves him, the more he injoys of him, and the ſurer hold he hath of him. In other things the greateſt danger of diſappointment, and conſequently of impatience, is when he loves them beſt; but the more love we bear to God, the more love he returns to us, and Communicates his Goodneſs the more freely to us. Therefore we are certain that we cannot be diſappointed, nor conſequently have any ground of impatience or diſcontent in that which is our *ſummum magnum*, the thing we chiefly value.

He that ſets his intireſt love on God, yet hath a liberty to iſſue a ſubordinate portion of love to other good things; as Health, Peace, Opportunities to do Good, Wiſe, Children, Friends: And in theſe he may be croſſed and diſappointed. *But the predominant love of God delivers the Soul from Diſcontent and Impatience,* even under theſe loſſes.

1. Becauſe the Soul is ſtill aſſured of what it moſt values, the love of God returned to the Soul, which compenſates and drowns the other loſs, and the diſcontent that may ariſe upon it.

2. Becauſe the Heart is ſatisfied, that theſe loſſes come from the hand of him, whom he loves, of whoſe Truth, Wiſdom, Love, and Goodneſs he hath aſſurance, and therefore will be delivered out in meaſure, upon moſt juſt Grounds, and for moſt excellent

lent ends. He finds an Inſtruction along with his Rod; and the Soul ſees love as well in the Rod of God as his Staff.

3. Becauſe the Love of God, taking up the principal bent and ſtrength of the Soul, leaves but a gentle and moderate Affection to the things it loſeth, and conſequently a gentle and eaſie parting with them, or being without them. The great tumult and diſorder that is made in the mind upon Loſſes, Croſſes, or Diſcontents, is not ſo much from the Intrinſical Value of the things themſelves, but from the Eſtimation that is put upon them; were the love to them no more than they deſerve, the Diſcontent and Impatience in the loſs would be very little. Our chiefeſt love, when it is placed upon God, it is placed where it ſhould be; and the mind is then in its right frame and temper, and diſpenſeth his love to other things regularly, and orderly, and proportionably to their worth; and thereby the Diſcontent or Trouble, that ariſeth upon their Loſs or Diſappointment is weighed out according to their true value, agreeable to the juſt meaſure of Reaſon and Prudence: But when our love is out of his place, it becomes Immoderate and Diſorderly; and conſequently the Diſcontents that ariſe upon Diſappointments in the things we immoderately

love, become Immoderate, Exorbitant Diſcontents, Impatience, and Perturbation of Mind.

4. Our Love to God brings us to a free Reſignation of our will to His: For we therefore Love him, becauſe we conclude him moſt Wiſe, moſt Bountiful, moſt Merciful, moſt Juſt, moſt Perfect; and therefore muſt of neceſſity conclude, that his Will is the beſt Will, and fit to be the meaſure and rule of ours, and not ours of his: And in as much as we conclude that no Loſs or Croſs befals us without his Will, we do likewiſe conclude that it is moſt fit to be born: And becauſe he never Wills any thing, but upon moſt Wiſe and Juſt Reaſons, we conclude that ſurely there are ſuch Reaſons in this Diſpenſation; and we ſtudy, and ſearch, and try whether we can ſpell out thoſe Reaſons of his.

OF

MODERATION

OF

ANGER.

THe Helps against *Immoderate Anger* are of two kinds. 1. Previous Conſiderations before the occaſion is offered, to habituate the Mind to gentleneſs and quietneſs. 2. Expedients that ſerve to allay or divert Anger when the occaſion is offered.

Of the firſt ſort are theſe:

1. The conſideration of *our own Failings*, eſpecially, in reference to Almighty God, and our duty to him, which are much greater than any demerits of others toward us: I provoke my Creator daily, and yet I deſire his Patience towards me, and find it. With what face can I expect gentleneſs from my Creator, if every ſmall provocation from my fellow Creature puts me into paſſion?

2. The conſideration of *the Unreaſonable-*

neſs of that Diſtemper in reſpect of my ſelf: It puts me into a Perturbation, and makes me unuſeful for my ſelf or others, while the diſtemper is upon me: It breaks and diſcompoſeth my thoughts, and makes me unfit for buſineſs: It diſorders my Conſtitution of Body till the ſtorm be over: It diſcovers to others my Impotency of Mind, and is more perceived and obſerved by others, than it can be by my ſelf: It gratifies my Adverſary, when by my Paſſion I improve his Injury beyond the value of it, and injure and torment and damnifie my ſelf more by my own Perturbation, than he can by the injury he doth: It evidenceth a Prevalence of my more inferiour and ſenſual part, common to me with the Beaſts, above my Reaſonable and more Noble part. Sometimes indeed a Perſonated Anger, managed with Judgment, is of ſingular uſe, eſpecially in perſons in Authority; but ſuch an Anger is but a painted fire, and without perturbation: But a Paſſionate Anger upon Injuries received, or upon ſudden Conceptions of them, is always without any end at all of Good, either intended or effected: Nay, It is an impediment to the attaining of any Good end? becauſe it blinds the Judgment, and tranſports Men into inconſiderate Geſtures, Words, and Actions.

3. Conſideration *in reſpect of others*, even of the very perſons provoking. It may be they are Inſtruments, permitted by God as his Inſtruments, either to correct, or try me. Peradventure God hath bidden *Shimei* curſe *David*; be not too violent againſt the Inſtrument, leſt peradventure thou oppoſe therein the principal Agent. Again, many Men are of ſuch a pitiful conſtitution, that their injuries ariſe from very Impotence of Mind in them: Shall I be angry with them, becauſe they want that underſtanding they ſhould have? And yet it is very ſtrange to ſee the weakneſs and folly of our nature in this Paſſion, that it will break into a Perturbation even with Children, Drunken Men, Mad-men, Beaſts; yea, very dumb things: Witneſs our anger with the Cards and Dice, when their chances pleaſe us not; which ſhews the Unreaſonableneſs and Frenzy of this Paſſion.

2. There be ſome Expedients againſt it, even when the occaſion is offered.

1. Carry always a Jealouſie over thy Paſſion, and a ſtrict Watch upon it. Take up this peremptory Reſolution and Practice. *I will not be angry, though an occaſion be adminiſtred.* And let the return upon that Reſolution be the firſt act after the Provocation given: For if a Man can but bring

himſelf to this paſs, that he take not fire upon the firſt offer, the Paſſion will cool; A Man calls then his Reaſon about him, and debates with himſelf: *Is there cauſe I ſhould be angry? Or, is there any Good end attainable by it? Or if it be, what is the juſt medium, or ſize, or meaſure of Anger proportionable to that end?* And theſe Conſiderations will break the firſt on-ſet of Paſſion, and then it ſeldom prevails: For, it is the firſt Wave that carries on the Perturbation to the end, which if it be broken at the firſt, Serenity of Mind is preſerved with much Contentation, and ſenſe of advantage.

2. Take up this Reſolution, never to give thy ſelf leave to be angry, till thou ſeeſt the *juſt Dimenſions of the Provocation.* Firſt, Learn whether there be any ſuch thing done or no: For many times we ſhall find that a falſe report, or a miſ-conception in the Mind, ſets up the Image of an Injury, and preſently the Paſſion ſwells upon it; when, it may be, upon a due examination, there is no ſuch thing at all. Secondly, Admit there be an injury, yet learn what the Circumſtances of it are: For till that be known, though thou haſt a mind to be angry, thou knoweſt not what Proportion or Meaſure of Anger to allow, till thou knoweſt the Meaſure of the injury done. It may be it is not ſo great,

or it may be it was done by miſtake; it may be it was done upon ſome provocation given by thee, or at leaſt ſo underſtood; and then it is not ſo malicious: and it may be the Man is coming to make thee amends, or to ask thee pardon. This will give leaſure to thy Reaſon, to thy Grace, to come in; and will break the firſt ſhock, which the cholerick blood gives to the Heart, which raiſeth the combuſtion; and then a Thouſand to one it comes to nothing, and either dies preſently, or languiſheth below the name of a Paſſion.

3. In caſe of *Provocation* to Anger *by Words*, conſider this, that there is nothing ſo much gratifies an ill Tongue, as when it finds an angry hearer: nor nothing ſo much diſappoints and vexeth it as Calmneſs and Unperturbedneſs. It is the moſt exquiſite and innocent Revenge in the World to return gentle words, or none at all to ill language. But on the other ſide, Anger and Perturbation doth not only produce what thy adverſary deſires, but alſo puts a Diſcompoſedneſs and Impotence upon thee, that thou becomeſt unable to keep ſilence, or to ſpeak with that reaſon and advantage thou ſhouldeſt.

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or it may be it was done by miſtake; or it may be it was done upon ſome provocation given by thee, or at leaſt ſo underſtood; and then it is not ſo malicious; and it may be the Man is coming to make thee amends, or to ask thee pardon. This will give leiſure to thy Reaſon, or thy Grace, to come in; and will break the firſt ſhock, which the cholerick blood gives to the Heart, which raiſeth the combuſtion; and then a Thouſand to one it comes to nothing, and either dies preſently, or languiſheth below the name of a Paſſion.

§ 3. In caſe of Provocation to Anger by words, conſider this; that there is nothing more ungrateful to ill Tongues, (as more irritating an angry hearer) nor nothing ſo much diſappoints and vexeth it as Calmneſs and Unperturbedneſs; it is the moſt exquiſite and innocent Revenge in the World to return gentle words, or none at all, to ill language. But on the other ſide, Anger and Perturbation doth not only evidence what thy adverſary deſires, [illegible] but also puts thee into a condition [illegible] becomeſt unable to keep thy defence, or to ſpeak with that reaſon and advantage thou ſhouldeſt;

A
PREPARATIVE
AGAINST
AFFLICTIONS;
WITH
Directions for our Deportment under them, and upon our Delivery out of them.

1. IT is the *great folly* that ordinarily poſſeſſeth Man, eſpecially in a proſperous condition, that they *cannot ſuppoſe a change* of their Eſtates: a living Man can hardly think of dying; a healthy Man can hardly think of ſickneſs; a Wealthy Man can hardly think of Poverty; a Man in the Applauſe and Glory of the World, can hardly think of being under Diſgrace and Reproach.

2. The *Reaſons* of this Difficulty ſeem to be theſe: 1. The preſent condition is a thing

that falls under our preſent ſenſe, and takes up our whole conſideration: things that yet are not, are made preſent only by Contemplation: and that; as it doth not ſo ſtrongly affect the mind, ſo there is a long operation that muſt precede, before it can be brought home: a Man muſt conſider whether the State wherein he is, be changeable, and what may change it; and whether it may change for the worſe; or unto what degree of badneſs; and the probabilities or poſſibilities of it; and ſo it requires a long proceſs of the mind, before a Man can bring himſelf under a ſuppoſition that his condition may change, and change extreamly for the worſe. 2. When that ſuppoſition is received or admitted, yet it being but notional and imaginary, hath not the like ſtrength of impreſſion upon the mind, as that which is preſent and ſenſible; and ſo it ſoon paſſeth away, and hath not ſtrength enough to hold out for any time upon the mind, to work a due preparation and temper in the mind for a change. 3. The preſent condition, when it is grateful to the ſenſe, we are for the moſt part willing to embrace and make the moſt of it; we have not patience to give an allay or abatement to our preſent fruition, by mingling any ſuch ſad conſiderations with it, as that it may change, when the mind begins to put it ſelf upon thoughts of a change of a beloved condition, ſuch replies as theſe do often meet with it: *What? ſhall I be dying while I live? be Sick when I am Well? be Poor when I am Rich? be in Diſgrace when I am in Glory? make my ſelf Miſerable while I am Happy? it will be time enough to take and bear that Lot when it comes, and not to dye, or be in Sickneſs, Poverty and Diſgrace by anticipation: I will take the benefit and ſweetneſs of my preſent happineſs, and not ſowre or abate it by the pre-apprehenſion of a change, if it happens, it will come before it's welcome. I will therefore think as little of it as I may before hand, and not make that preſent by a needleſs Contemplation, which I would willingly be freed from, if it ſhould at all attack me.* Theſe and ſuch like conſiderations do make Men rather procraſtinate the evil day, than put themſelves under the ſuppoſition of it.

3. The *Inconveniences* that ariſe to the Children of Men, *by this averſneſs from thinking of a change* of a proſperous condition for a worſe, are very great: 1. A mind, that oftentimes in a proſperous condition caſteth it ſelf in worſe by ſuppoſition and contemplation, doth ordinarily uſe his preſent condition Warily, Moderately, Watchfully; but on the other ſide, this incogitan-

cy of a change makes Men Preſumptuous and Confident in their Eſtate, Voluptuous, Imperious, Proud, Immoderate, Vain glorious; for they want that Correction that ſhould allay and diſcipline it into Moderation. If I am Rich, or in any other proſperous condition, and begin to pride up my ſelf, and to take upon me; preſently a mind accuſtomed to aſſume upon it ſelf, by pre-apprehenſion, a contrary condition will preſently check that Pride and Vanity with ſuch a kind of expoſtulation as this; How *Unſeemly, Imprudent, and Vain is this? what if to morrow I ſhould be caſt down from my Greatneſs, or caſt upon my Bed of ſickneſs, or under the cloud of Diſgrace, or, it may be, taken away by Death? what will then become of this Immoderation? carry it along with me I cannot; for the change of my condition will not bear it; and if, with the change of my condition, I do, as I muſt, put off theſe Follies that attend me in this, that which is now my Exceſs, my Sin, will then be my Shame, my Sorrow and Vexation.* 2. As a frequent pre-apprehenſion of diſadvantageous changes tutors the mind to a right uſe of the preſent condition; ſo it admirably fits a Man with ſuch a temper of Spirit, as becomes his changed condition: doth his change require Patience to bear it, Contentedneſs under it, Preparedneſs for it ? He hath learned this in the Theory, and hath them laid up ready to be put in uſe if the occaſion call for them : if there be no occaſion to practiſe them, they are no burthen ; but if there be, he hath put himſelf to School to Affliction by Premeditation before it comes, and is ready to exerciſe thoſe Vertues when it comes. But on the other ſide, a Man, that being in a condition of Proſperity, never puts himſelf under the ſad thoughts of a change of his preſent Happineſs, if ſuch a change befalls him, he is at his wits end ; he is ſurprized, and overwhelmed with it ; he knowes not how to bear it, but falls into Impatience, or his very Soul dies within him ; he is taken before he is prepared, and none of thoſe diſpoſitions, or rather diſtempers of mind, that were bred up upon his former condition, will at all ſerve the preſent, but do diſtract, and diſquiet and perplex him ; as his former Pride, Haughtineſs of mind, Greatneſs of Spirit, Intemperateneſs, Luxury, they are ſo far from being at all ſerviceable and uſeful to him, that they are as ſo many Haggs and Furies to torment him ; and the things called Patience, and Contentedneſs, and Humility, and Calmneſs of Spirit, which are of abſolute neceſſity for his preſent change, he knowes not how to attain or uſe. 'Tis a

miſerable, or, at leaſt, a very great Improvi-
dence for a Man then to be learning thoſ
Virtues, when the preſent neceſſity calls fo
the uſe of them; it is like a Thief, wh
is to learn to read, when he is to pray hi
Clergy.

4. It is therefore a moſt *uſeful and neceſſary* courſe for Men in Proſperity *to take up the frequent Contemplation of their Change.* *Bilney*, when the true profeſſion of the Goſpel in this Kingdom was under Perſecution, was uſed to put his finger into th Candle to inure himſelf the better to undergo Martyrdom; which he at length ſuffered, poſſibly with more Reſolution an Patience, than if he had omitted that experiment. And ſurely this practice of Patience would be with more eaſe, and no leſs advantage, if in the time of our external Happineſs, we did ſometimes, and oftentimes, take up ſuch ſerious Contemplation as theſe, both in reference to Death, and other external Afflictions. *I am now* alive and well, *but I cannot but know that I am mortal and muſt dye, and my own reaſon, and every days experience tells me that my time is very uncertain and caſual: a ſmall diſtemper or diſorder in any little Vein or Artery, a little cold, a little meat undigeſted, may caſt me into a mortal Diſeaſe; a Crum going aſide, a con-*

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igious Air, the fall of a Stone on me, or of e upon a Stone, may ſuddenly take away my fe. There are ſuch infinite Caſualties that ay be mortal to me, that it is no wonder that ſhould die, but it is that I live. What if it hould pleaſe God by any Diſeaſe or accident ſud-enly to call me to account for my Stewardſhip? are my Accounts ready? is my Peace made? are my Sins pardoned? is my pardon ſealed? is all as ready as it becomes that hour? if it be, well, if not, it becomes me ſpeedily to ſet things in order, eſpecially my great concernment: for as this Tree of mine falls, ſo it will lie to all Eternity. Such thoughts as theſe, often and ſeriouſly iterated, would not haſten a Mans death, but would much amend his life: it would put and keep the Soul in a right order and temper. *Again, I am now* in Health and Strength, *free from Diſeaſe and Pains; if I am not cut off by an untimely end, I muſt expect that Diſeaſe and Pains will lay hold of me; it may be a burning Feavor, or a languiſhing Conſumption, or ſome ſuch Diſeaſe as may make the nights long, and the days troubleſome, every place uneaſie, all things I eat or drink inſipid, every Limb or Vein, Bone or Sinew contributing ſome Pain, or Weakneſs, or Faintneſs, or Anguiſh to the common ſtock of that Diſeaſe, which I muſt ſuffer.* How am I *furniſhed with Patience to bear it? can I amend* *in my ſelf that Frowardneſs, Unquietneſs, Peeviſhneſs, and Impatience that I behold in others in the like caſe?* Believe it, Sickneſs is not the fitteſt time either to learn Virtue, or to make our Peace with God: it is a time of diſtemper and diſcompoſedneſs; thoſe muſt be learned and practiſed before Sickneſs comes, or it will be too late, or very difficult to do it after. *Again, I am now abounding with* Wealth; *but* Riches *many times make themſelves Wings and fly away; a Thief, or a Robber, a Plunder, or a Sequeſtration, a falſe Information, or a falſe Oath, the change of Times or Caſualties of Fire or War, Oppreſſion from thoſe above, or Tumult from thoſe beneath, the* Chaldean *or the* Sabean, *a Word or Action miſ-underſtood, miſ-apprehended, or miſ-interpreted, and a Thouſand Contingences, may take away all my Wealth, So that I may ſtand and ſee my ſervants deſerting me, my Children utterly unprovided for, my ſelf in Extremity and Want, So that I, that have relieved Thouſands, muſt be fain to gain Bread for my ſelf and my little Children, either by the ſweat of my own browes in ſome low Imployment, or by the charity of others: This may, and may be ſpeedily: Experience of theſe times have made it viſibly poſſible, wherein Thouſands that never dreamt of a change, have unexpectedly felt it; can I come down to ſo low a condition with* *quietneſs and ſerenity of mind, without murmuring againſt Providence, or Curſing, or ſtudying Revenge upon the Inſtruments of it? Nay, can I entertain this Change with Patience? nay, with Chearfulneſs? nay, with Thankfulneſs to God, that he gives me my evil things in this life? if he be pleaſed but to bleſs my Afflictions to me, and to reſerve my portion of Happineſs for the life to come? can I ſtill depend upon God? live upon him? and bleſs his Liberality, if he allow me and my poor Children a piece of Bread and a cup of Water? can I look through the darkneſs of my preſent condition, and behold that Hope of Eternity that is beyond it, and gather more Comfort in that Hope, than all the preſent Diſaſters can give Diſcomfort? If I can do this, my Loſs will be my Gain; if I cannot, it ſhould be my buſineſs in the time of my Proſperity, to lay up ſuch a Stock and treaſure againſt the evil day, which will be above the Malice, and Power, and reach of Men and Devils to deprive me of?*

Again, I am now in Honour and Eſteem *in the World, my Place makes me Eminent, and if it did not, yet my* Reputation *is fair and clear, and great, it may be I can without Vanity or Oſtentation own as much eſteem as* Job *doth in his 29 Chap.* The young Men ſaw me and hid themſelves, and the Aged aroſe and ſtood up; when the Ear heard me, it bleſſed me; and when the Eye ſaw me, it gave witneſs to me: *but for all this my condition may be changed, as his was, and my next Complaint may be with him,* Chap. 30. But now they that are younger than I, have me in deriſion, whoſe Fathers I would have diſdained to have ſet with the Doggs of my Flock: and now I am their Song, yea I am their byword. *I may be branded with the Imputation of the higheſt Crimes; nay, my very Religion and Piety to Almighty God, and my Juſtice,* Honeſty, *and Fidelity to Men, may be covered with an Imputation of the baſeſt Hypocriſie and Diſhoneſty under Heaven, and though this part of my Reputation hath been my darling, that I valued higheſt of any thing in the World, and conſequently a blemiſh caſt upon me in this behalf would wound me deeper than any worldly loſs; yet a conſequent of greater Importance would follow upon it, which I value higher than my Reputation,* viz. *The Honour of God, the value and eſteem of Religion, would be wounded through this wound; yet if this ſhould befall me, am I in a frame and temper of mind to bear it as I ſhould? can I be contented to ſit under Reproach and Infamy with Patience and Quietneſs of mind? can I content my ſelf with the ſecret witneſs of my own Conſcience, atteſting my Innocence, though the Imputations, under which I ſit, are as black as Hell?*

an I chearfully make my ſecret appeal to the earcher of Hearts, and pleaſe my ſelf with the erenity of his Countenance towards me, though am cloathed with Calumnies and Reproaches? an I wait his time for my Vindication, and ontent my ſelf, though the World never know y Innocence, ſo as my God and my Conſcience an atteſt it? if I have not arrived at this emper and pitch of mind, it ſhould be my abour to attain it; for without it I ſink under y Reproaches and Infamies, but if I have attained it, then under the moſt dark and cloudy ſcene of undeſerved Reproach and Infamy I njoy a Goſhen *within my ſelf, I have a beam f light that follows me in the blackeſt night, nd I Conquer my Reproaches by ſuffering them.*

5. But though this exerciſe of putting our ſelves under Notional Afflictions, is of ſingular uſe to habituate and fit us for ſuch a temper as becomes ſuch a change; yet this is not all; *Afflictions* are *not only* Notional and *Poſſible*, but there is ſomething more in it; there is *a greater probability of them, than to be freed and exempt from them*: they are not only under that degree of things that may be, but they come near to that degree of things that muſt be, and that *in theſe reſpects.*

1. In reſpect of *our Sin and Demerits.*

Although Afflictions many times are not principally intended as Puniſhments, but are ſent for higher ends; yet it is moſt certain, that they are deſerved to be inflicted as Puniſhments, and are in their own nature a moſt neceſſary conſequent of Sin. They are not expiatory or ſatisfactory Puniſhments, but they are moſt certainly Fruits and Effects of Sin: and worldly Croſſes and Calamities do as naturally flow from precedent Sins, as the Crop doth from the Seed that is Sown. Now in as much as every day I commit ſome Sin or other, it is no wonder if I reap the Fruits of it in Affliction: It is a wonder rather that I meet with no more Calamities and Croſſes in this World; and it is a Mercy if I meet with them only in this World, and not both in this and that which is to come. *Wherefore doth a living Man complain, a Man for the Puniſhment of his Sin?* Certainly, though there were no Devil or Wicked Men to inflict Puniſhment upon me, as long as I carry Guilt and Sin about me, its no wonder if it raiſe ſtorms upon me: and therefore I have no cauſe to hope for an Immunity from Trouble, ſo long as I have no Immunity from Sin.

2. In reſpect of *our Corruption*, we have ſeen Troubles and Afflictions under the former Conſideration, *ſub ratione pœnæ*, under

the

e nature of a Puniſhment; in this Conſi-
ration *ſub ratione medicinæ*, in the nature
f a medicine. The former ſhews ſome-
at of the Divine Juſtice to inflict them,
e latter much of the Divine Mercy to ap-
y them. The truth is, our Natural Cor-
ptions are very Many, and very Great;
d for the moſt part they are moſt diſor-
ly and dangerous when our condition is
roſperous; it is indeed the Fewel of our
rruptions. Pride, and Vain-glory, and
rnal Confidence, and Security, and Lux-
y, and Intemperance, and Inſolence, and
rrogance, and Forgetfulneſs of God, and
our ſelves, and of our Mortality, and of
ur Duty, and a Thouſand ſuch kind of
Vermin do grow and thrive upon Proſperity.
God Almighty therefore ſends Croſſes, and
Afflictions, and Troubles, and thoſe to cure,
nd chaſe away, and ſtarve theſe evil Beaſts.
And let any Man obſerve it either in himſelf
r others, we are generally the worſe for
Proſperity, and generally the better under
Adverſity, whatever Sects or Profeſſions we
are of: and it is a far greater difficulty to
manage a Proſperous Glorious condition,
than a low or Afflicted condition. Many
times when I have read in the Scriptures,
that Affliction is the Lot of the Righteous;
and in the World ye ſhall have Tribulation,

I have looked upon it not only as the Iſſue of the Devil and wicked Mens hatred, but alſo as the Wiſe Diſpenſation of Almighty God to ſuffer it; for it is for their Safety and Benefit. Affliction doth in no ſort ſo much endanger a good Man to loſe his Innocence, Worth, and Virtue, as Proſperity, Wealth and Honour do: and therefore I have alwayes thought that Man the ſecureſt from Afflictions upon this account, that uſeth his Proſperity with the greateſt Piety, Watchfulneſs, Moderation and Equality of mind, becauſe ſuch a Man keeps a check upon his Corruptions, and ſo ſtands in leſs need of this Phyſick: he is like a Man, that in his health keeps a good and orderly Diet, whereby in probability he ſtands in leſs need of a Corrective for Peccant Humours.

3. As God, out of his Mercy to Good Men, ſends many times Afflictions to cure or allay their Corruptions; *So the Devil or Evil Men* will be ſure to inflict them out of Hatred and Envy at their Graces, *Marvel not if the World hate You, it hated Me before it hated You.* And it is a great marvel, if any Good Man eſcape Afflictions upon this account: for if he be ſuch a one, as being in Proſperity ſets his Heart too much upon it, then the Devil and the World endeavours to deprive him of his Comfort, to draw him

to Murmuring, and Diſcontent, and uſing of unlawful Means, or unworthy Compliances, to preſerve that which he ſo much loves: or if he be a Man that in his Proſperity keeps his Heart in a right frame and temper, then the World or the Devil, being diſappointed in that condition, endeavours to ſhake him with the other extream; and though in reference to both, there is Envy, and Malice in the Devil inflicting, yet there is Mercy and Wiſdom in God permitting it: in reference to the former, for the checking and curing of this growth of Luſt, and Corruption; in reference to the latter, for the Tryal of the Sincerity of his Graces, as in the caſe of *Job*.

4. Another reaſon of the Neceſſity of Afflictions to Good Men, is *to carry their Hearts upwards*, and to make them reach after their Everlaſting Hope, and ſet a price upon it. The Good things of this World, though in our judgment we ſet not the like eſteem upon them as upon Heavenly, yet they have this advantage that they are preſent, and therefore affect the Senſe and the Mind more than things that are better, at a diſtance: and therefore we are apt to ſet up our reſt here. And this is the reaſon that even Good Men, though they value and prize Grace and the inward favour of God,

yet they commonly love the World a little too much; and divide their Affections too equally between God and the World; and therefore ſtudy and indeavour ſuch a Contemperation that they may hold both. And hence it is, that God, who requires intirely the Heart, doth many times make the world bitter to us, to make us weary of his Rival, that ſo we may with more Intireneſs and Integrity ſet our Hearts upon Him and upon that Everlaſting Hope, and long after it, and ſatisfie our ſelves with the Expectation of it, and make it our Treaſure, and ſet up our reſt upon it, and in it. And theſe are ſome of thoſe many reaſons that evidence the Neceſſity of Afflictions.

6. And now we will come to conſider theſe *Three matters*, 1. What Preparation we ſhould uſe before Afflictions overtake us. 2. What ſhould be our Exerciſe under it. 3. What ſhould be our frame of mind in caſe of Deliverance from it.

I. And in the firſt place of the firſt of theſe; We have ſeen that it is a Lot to be expected in this World: we cannot upon any terms promiſe our ſelves an exemption from it; nay, if we ſhould eſcape all other Temporal Calamities; yet ſickneſs, and infirmities of Body will moſt infallibly overtake us: they are part of that black guard, that commonly attends death, which is the inevitable Lot of the living. It concerns us all therefore to be prepared for that, which muſt neceſſarily, ſooner or later, be our condition, in ſome kind or other, it may be in many, it may be in all kinds.

1. Therefore the firſt Expedient Preparatory to Afflictions is this: In the time of our Proſperity it muſt be our care to *walk with as much Innocence, Watchfulneſs, and Circumſpection as can be*: for it is a moſt certain truth that the Malignity, and Sting, and Venome of Affliction is not ſo much in the things I ſuffer, as in the ſenſe of my former Guilt and Sin. No Man is in a better condition to bear Afflictions, than he that hath the cleaneſt Conſcience: for, as any diſtemper in any part of the Body draws all the miſchievous and hurtful humours of the Body to that part, ſo it is a moſt ſure conſequent of any manner of Affliction, it brings all former Sins to remembrance, and calls the thoughts of them together upon ſuch an occaſion. When *Joſeph's* Brethren were under a ſtrait in *Egypt*, under the threatnings and ſeeming jealouſies of their unknown Brother, then comes in the remembrance of their injury to their Brother, and it is repreſented to them with all the aggravations that can be, Gen. 42. 21. *We are verily guilty*

concerning our Brother, in that we ſaw the anguiſh of his Soul when he beſought us, and we would not hear: therefore is this diſtreſs come upon us. Conſcience, that they had before ſtifled and injured, now takes her time to be even with them, and flies upon them when they are in a ſtrait, and then ſhe will be heard, though in their Proſperity ſhe could not. And this Return of the Remembrance of former Sins is the very Gall of Affliction; and that principally upon theſe two reaſons: 1. It is that which weakens and impares the ſtrength that ſhould bear them, for, for the moſt part all internal Afflictions they concern the Body, or the outward Man, whether it be Poverty, or Reproach, or Sickneſs, or Pain; and if for all this the Mind be but free, ſhe will be able to bear them pretty well, will ſuggeſt Reaſons for Patience, Hopes for Deliverance, and Twenty allayes, at leaſt to mitigate the preſent ſufferings: but when that Mind, and Reaſon, and Judgment, that ſhould ſupport, is likewiſe wounded, and vexed, and tormented, with the ſenſe of paſt Sins, and the Storms that are within be as violent and turbulent as thoſe without, there is nothing to bear up againſt the Afflictions; the Soul it ſelf, that ſhould ſupport the outward Man, wants ſupport for it ſelf. 2. In all external Troubles, as it is the Duty, ſo it is the Nature of Man to fly to God, and that application poſſibly gains Relief from it, but howſoever it bears up the Man with a convenient ſtrength againſt them: the very liberty of recourſe to God gains a Dependance, a Hope, a Confidence, which ſupports in a very great meaſure under the Greateſt Troubles: but this Return of Sins paſt upon the Conſcience and Memory, if it doth not wholly deprive, yet it doth wonderfully interrupt, diſcourage, and divert the Soul from this moſt admirable expedient. When a Man ſhall have ſuch thoughts as theſe: *I am under a very great Affliction either in my Eſtate, Friends, Name, Body, and I know no way to extricate my ſelf but one, and that is by application to the Almighty and Merciful God; and if I could but do ſo, I were ſafe: but alaſs! the Memory of my former Sins, my breach of Covenant with him, my frequent Relapſes into Sin, my Ingratitude to him, they fall in upon me, and I dare not, I know not how, I have not the face, the confidence to come unto him; and ſo I muſt lie and ſink under as well my Guilt, as my Affliction.* And although this is a very falſe way of Argumentation, and ſuch as is moſt diſpleaſing to God, and derogatory to his high Prerogative of Mercy, as well in forgiving

giving as in delivering, who hath given to the moſt hainous Sinner, and under the greateſt Afflictions a Commiſſion to ask his mercy both to Pardon and to Deliver, and that with a Promiſe of Mercy; yet it is moſt certain, that, what by our own weakneſs, and what by the Devils ſubtilty, the Remembrance of our paſt Sins doth moſt ordinarily make our addreſſes to God under our Afflictions very difficult. Little therefore do people conſider in the time of their Proſperity, what a ſtock of Venom and malignity they lay up againſt an evil day by a diſſolute and ſinful life. Affliction without this moſt accurſed contribution were much more tolerable. If thou meaneſt therefore to make thy Affliction eaſie, keep thy Conſcience clean before it comes: thou haſt then the Strength of thine own Soul to ſupport thee, and the liberty of Acceſs to the moſt Mighty and Gracious God to deliver thee, when thou canſt in the ſincerity of thy Heart with *Hezek.* appeal unto God: *Remember now, O Lord, I beſeech thee, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy ſight.* I ſay with reverence, keep God thy Friend in thy Proſperity, and thou mayeſt with confidence reſort to him, and relie upon him in Adverſity.

Iſa. 38. 3.

2. But alas! when we have uſed all the Care and Induſtry, and Watchfulneſs we can, who can ſay he hath made his wayes clean before God? our Proſperity, and the Temptations that await us from without, and the Corruptions that are within us, give us often falls that we know of, and many more that we know not of: if therefore the neceſſity of our condition ſubject us to Afflictions, and the prevalence of our Corruptions ſubject us to Temptations, what hope can I have to have a comfortable Affliction, when I cannot hope to have an Innocent Converſation? yet there is another expedient to eaſe and lighten Afflictions: If thou canſt not be Innocent, yet *be ſincere and upright Hearted*: an Honeſt and Plain Heart, that holds no confederacy with any known Sin, keeps a quiet Conſcience even under Affliction it ſelf. If thou haſt not a perfect Life, yet be careful in thy Proſperity thou keep a perfect Heart.

3. But yet if thy Heart hath proved deceitful to thee, and thou hadſt fallen into any Sin, yet there remains one expedient to ſtop and anticipate the malignity of it from mingling with thy Affliction: Before Afflictions come, be ſure thou *break of thy Sin by Repentance*. Every Sin leaves a kind of Poyſon in the Soul, and there it many times

lies ſkinned up till an evil day comes, and then it begins to work to ſome purpoſe. Sound and Serious Repentance fetcheth out this Core, this neſt of malignity; cleanſeth this Ulcer that Sin hath gathered. And leſt the malignity of Sin ſhould remain in thy Soul, when Affliction overtakes thee, be careful. 1. That thy Repentance be *frequent and iterated*; and to that end let thy *Examinations* of thy heart and life be *ſtrict and daily*. Poſſibly thou mayſt find a Sin upon the review that thou didſt not before eſpie, that may deſerve a ſpecial Repentance: but if thou doſt not, yet thy Sins of daily Incurſion require a daily Repentance. 2. That thy Repentance, upon any known Sin committed, be *ſpeedy* while thou art in thy Proſperity; let it not lie upon thee till to morrow. Who can tell whether ſome bitter Affliction may not overtake thee before thou haſt repented? and then that Sin will reach out its Venome and Malignity into thy Affliction, and make it worſe. Therefore intercept that accurſed influence of Sin by a ſpeedy Repentance. Thy Repentance will be the eaſier, and thy Affliction the lighter; thy Heart the ſtronger to bear it, thy Acceſs unto Heaven for Deliverance the readier. When a Man lies under a Sin till Affliction come, he hath two great neſs to diſpatch in the Court of Heaven: Firſt, To gain his Pardon. Secondly, To gain Deliverance from, or ſtrength under Affliction. Be careful therefore to get the Buſineſs diſpatched in thy Proſperity: thou haſt the leſs to do under thy Affliction. When Guilt and Affliction come upon a Man together, they add to each others weight and difficulty of removal: but Affliction meeting with a Conſcience cleanſed by Faith and Repentance is always tolerable, and for the moſt part Comfortable; it loſeth its nature, and becomes another thing; It is a prevention of Sin, a Corrective of Corruption, an Exerciſe of Grace, a Conformity to Chriſt, an Aſſurance of Gods love, a Preparative for Heaven, rather than an Affliction.

10. Above all things *be very careful that thy Affliction be not the juſt production of thy Sin or Folly*: for in the one caſe thou ſuffereſt as an Evil Doer; in the other thou ſuffereſt as a Fool; and in neither thou canſt take any Comfort. If thou ſuffereſt without thy fault, or for thy Vertue, Piety, and Goodneſs, thou needeſt not be troubled for the one, and thou mayſt moſt juſtly rejoyce in the other: but to ſuffer as an Evil Doer, or as a Buſie-body in other mens matters, or for ill Language or Paſſionate Words, or Di-

ſturbance of the civil Power; theſe take away both the Comfort and the Glory of theſe Sufferings. Nay, though the end intended in theſe Extravagances, may poſſibly be good, and though the Puniſhment inflicted excede the due proportion, and ſo hath ſomewhat of Injuſtice or extremity in the infliction, yet ſuch a kind of ſuffering brings little Honour to God, little Peace to a Man's ſelf, and little Advantage to others; but rather the contrary. A Man that hath Sin about him hath ill Companions, and ſuch as abate the Comfort, even of an Innocent Suffering; but when a Man ſuffers for a Sin, or any unjuſtifiable *Action*, his ſufferings loſe the name of Afflictions, and become formally, and in their own nature Puniſhments; and in ſuch a kind of ſuffering, though ſometimes the Goodneſs and Wiſdom of God brings Good out of it to the party that ſuffers, yet in ſuch, a Man doth not only undergo temporal *Loſs*, Pain and Inconvenience, but hath the inevitable proſpect of his Fault and Offence in them, which makes the ſuffering the more bitter and diſtaſtful.

5. Be careful to bring thy ſelf *to a right Eſtimate of the World*, and the Good or Evil of it. Our over valuation of the World is that which makes us excede either in the Comfort we take in the enjoyments, or in the

the Perturbation that we ſuffer in the Loſſes or Croſſes of it: and commonly according to the meaſure of our Love unto, or valuation of the things of this life, ſuch is the meaſure of our Grief or Sorrow, or Diſpondency, or Anger, or Vexation that we entertain in our loſs or diſappointment in them: for indeed all other Paſſions and Perturbations of the Mind are but the Handmaids of the Paſſions of Love, or Love acted in a different ſhape or method, if I ſet too high a value upon my Wealth, or my Health, or my Honour, or my Relations, or my Credit, then my loſs or diſappointment of any of them will produce an Exceſs of Sorrow, or Vexation, or Deſpondency, or Anger, or Revenge. Therefore let it be thy buſineſs in the time of thy quiet and proſperity, in the firſt place to ſettle thy Judgment aright, and conſequently thy Affections aright, in reference to *Externals*. Conſider, firſt they are but Externals: they have no ingredient at all into the Man; a Man may be a Fool, or a Vitious and wicked Man, and yet injoy theſe things in a great meaſure: and a Man may be a Wiſe, a Juſt, a Vertuous, a Pious Man, a Man in the favor of God, and yet be without them. 2. They are in their own nature very uncertain things: they are ſubject to a Thouſand contingencies, nay, if they ſtand ſecured unto me with the greateſt ſtability that may be, yet my Body is ſubject to many weakneſſes and Diſtempers, and a Diſeaſe in my Body will render all theſe things inſipid and vain to me. What good or content will all my Wealth, my Honour, my fine Houſes, my great Retinue, my great Power, do me when I am in a burning Feaver, in a painful Conſumption, nay, under a fit of the Head-ach, or Stone? for ſo ſmall a Diſtemper will make me take no contentment or ſatisfaction at all, in all or any of theſe enjoyments, the truth is, they are but Proviſions for the Fleſh, and in order to the Body, and when the Body is under a diſtemper, they become but inſignificant uſeleſs things. He that is under a ſtrong Pain or Diſeaſe finds as little contentment, though he lie on a ſoft Bed richly furniſhed, in a Chamber richly hanged, in it a Cupboard furniſhed with maſſie Plate, as if he lay in a Cottage. 3. They are but for a time, Death will at laſt overtake me, and as all my Riches, and Pleaſures, and Honours, and Worldly Accommodations, cannot prevent or buy it off, ſo neither will they be of any comfort or value to me in that hour. Indeed they may make death more troubleſom and unwelcome to me, but they cannot at all ſecure me againſt it. The

plain

lain truth is, Death doth undeceive and pen the eyes of the Children of Men; it acheth us to put the true value upon every thing as it deſerves. *My Riches and my Humour, my Pleaſures and my Profits, my Gallantry and my Policy, which I made much reckoning of in my life time, when Death comes, I ſhall perceive them to be but Vanity at the beſt, and ſet no Eſteem upon them: but Piety, and Prayers, and Charity, and Intereſt in God, and in the Merits of Chriſt and the Promiſes of the Goſpel, that perchance in my life time I eſteemed as dry and uſeleſs things, I ſhall then ſee to be of greateſt value, and accordingly priſe them: Theſe I ſhall carry with me into the ſucceeding World; but all my Worldly Comforts, when I paſs through this ſtrait Gate of Death, I ſhall leave behind me, as a Snake leaves behind his antiquated Skin when he paſſeth through a brake, and never make uſe of them, or take comfort in them more. And when I come unto the other ſide of this dead Lake, the Fruitions of all my life paſt will be forgotten, or at leaſt remembred as a Man remembers a Dream when he awakes; only the Good or Evil of my paſt life will ſtick upon me unto all Eternity. Why then ſhould I ſet my Heart upon that which is of ſo ſmall a value, ſo little uſe, ſo ſhort and* *ſo uncertain a continuance? they are things which I may loſe while I live, but I am ſure I cannot keep them when I die; and if they take their farewel ſooner, they do but their kind, and at beſt, do but a little anticipate their laſt and neceſſary valediction. I reſolve therefore I will not ſet my Heart upon them, but carry a looſe and flaccid Affection towards them: And if I loſe them, I will not over-much afflict my Soul for the loſs of that, which I had not much reaſon to value while I had it.*

And as thus a Man ſhould tutor himſelf to a juſt Eſtimate of the Good things of the World; ſo a Man ſhould bring himſelf to a juſt and due Eſteem of the *Evil things* of the World, ſuch as Sickneſs, and Pain, and Impriſonments, and Reproach, and Want, and the like. There are theſe two things that do much allay the ſeverity of thoſe Evils. 1. They are but Corporal, they reach no farther than the Body, the Husk, the outward Man, the Cottage, they cannot at all get ſo deep as the Soul. 2. They are but Temporal: It is moſt certain that Death will cure and heal theſe Evils; and poſſibly theſe Diſtempers and Sufferings, the leſs ſevere they are, the more tolerable; the more ſevere, the more in probability they will haſten and advance the cure: As nothing that hath an end can make a Man truly Happy; ſo nothing that hath an end can make a Man truly Miſerable; becauſe he hath under his greateſt Miſery the Lenitive of Hope, and Expectation of a Deliverance.

4. But yet farther, *Gain Aſſurance of thy Peace with God in Chriſt, and conſequently of thy future Happineſs*; and be frequent in the Contemplation and Improvement of it. This is the great Engine of a Chriſtian, a Magiſtery, that was never attained by the moſt exquiſite Philoſopher, nor is attainable but in, and by the knowledge of Chriſt, who brought Life and Immortality to Light: It is the great expedient whereby a Man attains Victory over the World; whereby he is able to injoy Proſperity with Moderation, and undergo Affliction with Patience. *This is the Victory which overcometh the World, even your Faith.* When a Man, under the ſevereſt Afflictions, ſhall have this Aſſurance, and theſe Contemplations. *It is true, I am in as low a condition as the World can caſt me; my Eſtate torn from me by the baſeſt of Men, and I and my Children expoſed to extream Want and Neceſſity, ſo that I am become little*

1 Joh. 5. 4.

better than a Vagabond upon the Earth, for the very attaining of Bread; or at best am driven to the hardest and most ſordid imployment that can be conſiſtent with honeſty for my ſupplies of Neceſſaries, *and if by chance my own ſweat or others charity ſupply me to day, I cannot imagine what ſhift to make for to morrow; and if this were a condition to which I had been born, or in which I had been bred, uſe might have made it eaſie and familiar; but it is not ſo, I am fallen into this low condition from a plentiful and liberal condition, wherein I had my Table crowned with plenty; and as I wanted not Charity to imploy my Plenty, ſo I wanted not Plenty to ſupply my Charity. Again I was in the greateſt* Reputation *and Eſteem among Men that may be, but now I am fallen under the ſaddeſt, the baſeſt, Scorn, and Obloquy, and Reproach, and Imputation that can be, and all this without any cauſe: my* Enemies *Triumph over me with Scorns, Deriſions, and Exprobrations: my former* Friends *beſtow upon me a kind of Scornful Pity, that is more bitter than the upbraidings of my Enemies: the abjects and dregs of the people make me their by-word, and the* Calumnies *under which I ſuffer, are of ſuch a nature, that none dares be my Advocate, but the ſilent Teſtimony of my own Conſcience and Innocence. Again, under all theſe preſſures it had been ſome allay, if I were but a Ci-*

tizen of the World, that I had but the liberty to forſake the place of my ſuffering, and go to ſome more auſpicious or tolerable corner of the World; but in that I am alſo prevented, my liberty is taken from me, and I am penned up in the narrow, dark, loathſome, ſtinking confines of a moſt odious Priſon, *without the benefit of Light, or Friends, or indeed of any other Company than ſuch as make my Impriſonment the more intolerable, Chains, and Vermine, and the moſt accurſed Malefactors. Again, I ſuffer not only under reſtraint of a loathſome Goal, but I am expoſed to lingring Torments, Racks, and Whips, and Famine, and Nakedneſs, and Cold, and continual* Threats, *and ſad* Expectations of worſe *to follow, if worſe there may be. Again, diſmal and painful and tormenting* Diſeaſes *ſeize upon my Body, no part of my Body free from pain, no place affords me eaſe; no Cordial gives me comfort, my Breath ſhort and painful, and even loathſome unto my ſelf, my eyes conſumed and weary with expectation of Deliverance, my Heart faint, and not able to ſupport its weak and languiſhing motion, my Stomach gone and not able to receive or digeſt the moſt pleaſant meat, my exhauſted conſumed Body ſtanding in need of ſupply; and yet unable to receive it, my Intrails parcht and ſcorcht with burning heat, which is nevertheleſs the more increaſed* *by that which ſhould allay it; my Limbs, and Joynts, and Arteries, torn and racked with tormenting Convulſions; my Sleep gone, or more troubleſome, than if I were awaked, no poſture, no place affording me eaſe or relaxation; in the Morning I wiſh it were Night, and in the Night I long for the Morning; my eaſie Bed affords me no eaſe, and I deſire to riſe, and when I am riſen, I cannot bear it, I muſt preſently lie down, importunately longing for this or that meat, and when I have it, loathing the very ſight of it: In ſum, the whole maſs of my Blood corrupted, and my whole Body a bag full of putrefaction, ſtink, and corruption, loathſome to my ſelf and others, a very Carcaſs bound to a living Soul, tired with her burthen, exquiſitely ſenſible of it, unable either to bear it or deliver her ſelf of it.* Theſe be ſome of thoſe ſad attendants that accompany this condition, and it may be all thoſe Calamities befall a Man at once, together with the loſs of Friends, or near Relations, as in the caſe of *Job*, and then what remains to denominate a Man perfectly miſerable, if the calamities of this World can do it? But, if under any or all of thoſe Preſſures I can, upon ſound grounds and aſſurance, reſt upon my Hope of Immortality, theſe and a thouſand more External miſeries will not only be tolerable, but eaſie: When I can upon ſound Convictions and Experiences; practically entertain my ſelf with ſuch thoughts as theſe. *It is true, I am as miſerable in Externals as the World can make me, but in the midſt of all my External Loſſes and Poverty, I have in my proſpect a Kingdom prepared for me, that cannot be ſhaken, a Treaſure in Heaven above the malice and reach of Men and Devils, and after a few days ſpent in my poor Pilgrimage through this World, I ſhall as ſurely poſſeſs it, as if I were already actually inveſted in it; and as this Hope doth allay the ſharpneſs of my paſſage, ſo in my arrival to my Happineſs, my preſent ſuffering will make my future reſt more welcome. That Beam of Light and Comfort, that this Hope darts into my Soul, will inlighten my darkeſt Night here, and walk along with me to my* Canaan, *when my Hope ſhall be ſwallowed up in Viſion and Fruition; in the midſt of all the Storms and Reproaches and Vilifyings that the World heaps upon me, I injoy the Comfortable Preſence and Favor of my God in my Soul, and his Suffrage, and Atteſtation, and Acceptance of my Innocence, which doth infinitely more over-ballance the Frowns and Contempts of the World, than the favour of the greateſt Prince doth overweigh the Reproaches of the baſeſt Peaſant. In the midſt of my cloſeſt and darkeſt Reſtraints, I have that converſe, which the ſtricteſt guard,* the ſtrongeſt Bars cannot exclude: I have the Preſence and Converſation of my Saviour Chriſt, and his Bleſſed and Sacred Spirit, which doth cure and heal the noyſomneſs, and ſupply the retiredneſs of my cloſeſt Reſtraints; and this company makes my Priſon a Temple, wherein I can with his Bleſſed Apoſtle, with a chearful Heart, magnifie my God; my Soul and Mind is at liberty and free in deſpight of Gates of Braſs, and Bars of Iron. In the midſt of all my Pains and Sickneſs, and the tedious declination of my Body to its final corruption and diſſolution, I can ſatisfie my ſelf with an expectation of a happy Reſurrection, when this weak, and frail, und dying Body of mine ſhall be made like unto the glorious Body of my glorified Saviour, and tranſlated into the Company of Saints and Angels, where there ſhall be no Sickneſs, nor Sorrow, nor Pain, nor Sin, nor Death, and I ſhall meet with thoſe Friends and Relations of mine, which died before me in the ſame hope. I look upon theſe my preſent Pains, and Sickneſs, and Weakneſs, as the Harbingers of that diſſolution, which ſhall put an end to them, and begin my Happineſs; and hereupon I bear them not only with Patience, but Comfort, (the greater their Violence is, the ſooner they will finiſh their buſineſs, and rend away this mortal corrupted Carcaſs from my Immortal Soul,) and even in the inſtant of my *diſſolution can, by the eye of my Faith, diſcern the Bleſſed Angels ready to tranſport my Soul, cleanſed by the Blood of Chriſt, into the joys of Heaven, and my Bleſſed Redeemer ſtanding on the other ſide, as it were, of this dead Lake, ready to receive me, and lead me into thoſe Heavenly Manſions of Reſt and Happineſs, which he went before to prepare for me.* This Hope and Aſſurance, as it makes the beſt things of this World, in their beſt appearance and dreſs, but light and vain, and empty and nothing: So it makes the worſt things that the World and Mortality can inflict or ſuffer, light and eaſie. *For theſe light Afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of Glory, while we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen are Temporal, but the things which are not ſeen are Eternal.* 2 *Cor.* 4. 17, 18.

Theſe be ſome of thoſe Preparations that will admirably fit and prepare us to meet with Afflictions, and in them theſe two things are to be remembred.

Firſt, That we do not only content our ſelves with Notions and bare Speculations of theſe things, but that we may *practically digeſt them* into our Hearts and Reſolutions, for if they be but notional only Afflictions, when they come, will eaſily rend and defeat theſe Notions. I have known many Men, that have had very excellent Notions of this kind, and could diſcourſe excellently of them; nay, could urge them very effectually upon others, but when any little Croſs hath overtaken them, they have been quite out of all Patience and Comfort, and as much to ſeek how to entertain it, as thoſe that had never known any ſuch matter; nay, a poor experienced Chriſtian, that could not talk half ſo much, hath received the ſhock of Affliction with much more Chriſtian Reſolution than the other; and the reaſon is, The former had digeſted theſe Matters barely into Notion, and the latter he made it Practical and Cordial. When I read *Plutarch*, and *Seneca*, and *Tully*, I find excellent Inſtances and Reaſonings to ſupport the Mind in Afflictions; and many times upon the ſoundeſt Grounds that can be, *Plutarch de Animæ Tranquillitate*, tells us, That he that hath learned the Nature of the Soul, and thinks that by death it ſhall attain a better, or at leaſt not a worſe condition, hath a great freedom from fear of Death, and no ſmall *viaticum* to attain Tranquillity of mind in his life. And many ſuch inſtances are given by the *Stoicks*, eſpecially *Seneca*, and by

Tully. But when the latter came to an exquiſite apprehenſion of his danger from *Anthony*, his Philoſophical Notions and Contemplations were too weak to bear up his mind againſt thoſe fears; and therefore in his Sixteenth Epiſtle, *Lib.* 10. to *Atticus* he writes to him to this effect: *If thou haſt any thing to comfort me, gather it up, and write it not out of Learning or Books;* (*for I have theſe here with me.*) Sed neſcio quomodo imbecillior eſt medicina quam morbus: *But, I know not how it comes to paſs, the Phyſick is too weak for the Diſeaſe.* And *Job*, though a Wiſe and Experienced Man, and bore up pretty well in his Afflictions, yet his friend *Eliphaz* tells him, and that truly. *Job* 4. 3, 5. *Behold thou haſt inſtructed many, and thou haſt ſtrengthned the weak hands; but now it is come upon thee, thou fainteſt, &c.* Men may have excellent Theories to ſupport in Affliction, and can apply them to others in that condition with ſingular dexterity and advantage; yet when the caſe comes to be their own, their Spirits ſink under them, becauſe theſe Theories many times flote in the Underſtanding, but are not digeſted deeply, and practically in the Heart.

Secondly, Whatever you do, *gain this Habit and Temper of Mind.* Actuate and Ex-

exerciſe your Faith, make even your Reckonings, get your Peace and Aſſurance ſetled before Sickneſs comes: For a Man in any kind of ſuffering beſides, poſſibly may learn them, becauſe his mind is, or may be in his intire ſtrength; but moſt certainly Sickneſs is an ill time to begin to learn theſe Contemplations, unleſs they are learned before the Diſtempers of the Body diſcompoſe the Mind, and make it unfit to begin to learn. It is a time when that, which hath been before fitted and laid up in ſtore in the Soul, muſt be drawn out and exerciſed; but it will be a moſt difficult buſineſs, then to begin that Leſſon, which ſhould be learned in Health, though practiſed in Sickneſs.

II. Thus much for our Preparation to meet Afflictions. Now concerning our carriage under them.

Firſt, In the beginning, and firſt Onſet of any Affliction, be very careful to *keep the Mind in a due temper: Call in all your Aids of Reaſon, Religion, and Duty,* to keep you in a right frame and temper of Moderation; for Affliction of any kind, when it hath lain a while upon a Man, will probably bring him into order; but at the firſt Onſet the Paſſions begin to flie out, and play reaks, and diſorder the Soul, and fill it with Perturbation. Then immoderate Anger, or Murmuring, or immoderate Sorrow, or Fear flie out, and Men thereby become leſs able to bear for the future, and many times flie out into that Immoderation and Diſtemper at firſt, either in Thoughts, or Words, or Actions, that they are ſorry for after, and ſo draw upon themſelves a double trouble: Firſt to Repent of their folly and immoderation; and then to fit themſelves for ſufferings; it throws more grains of Sin into the Scale of Afflictions, and makes it heavier, and many times longer than otherwiſe it would be: And after ſuch Perturbation and Exorbitancy of Paſſion upon the firſt inroads of Affliction, a Man hath much ado to bring himſelf into a right and due temper. This was *Jobs* caſe, in the beginning of his Affliction he flies out into more Impatience and Diſorder, than all the reſt of the time; therefore beware and ſee thou keep thy mind in temper, and check Perturbation at the firſt Onſet, call together all thy Grace, and Reſolutions, and Reaſon, to keep thy mind in due temper at firſt.

Secondly, On the firſt Onſet of any Affliction, *Lift up thy heart to God, deſire his Aſſiſtance and Grace* to inable thee to carry a due temper and frame of Heart. This is not only thy Duty, and expected from thee by God; but it is a ſingular help to inable thee to avoid any preſent Diſtemper: For firſt it is a means to ſupply thee with more ſtrength from Heaven to order thy ſelf aright. 2. It brings thy Soul into the Preſence of God, before whom it were a ſhame to bring any Perturbation; the Paſſions and Diſtempers of our Minds are under an awe in his Preſence. 3. It is a diverſion of the preſent buſtle and ſtir that Paſſions are apt to make, and being diverted at firſt, they do not ſo ſuddenly, nor ſo eaſily fall into a diſorder. Commonly Paſſions are moſt diſorderly and impetuous upon the firſt occaſion: And if they be then interrupted or diverted, the ſuccors even of common Reaſon, much more of Grace, have opportunity to rally themſelves, and prevent Immoderate Perturbation.

Thirdly, Make as ſpeedy an Inquiſition as thou canſt, *into thy own ſtate*, and what the cauſe of this Affliction may be: *Let us ſearch and try our ways*, is the voice of every Affliction; and commonly every Affliction upon any perſon, that lies under any Sin unrepented of, and not forſaken, ſoon leads the Conſcience to point out that Sin; and indeed moſt Afflictions in ſuch a caſe carry upon them the very Inſcription of the Sin, and bear ſome Analogy or Proportion with it. *Adonibezeks* Cruelty, and *Davids* Adultery, were, as it were, written in the Puniſhments they ſuffered, and might eaſily bring them to their remembrance. If thou ſuffereſt in thy *Eſtate*, conſider whether either Immoderate Worldlineſs, and Covetouſneſs, or Confidence and Glory in thy Wealth went not before: If thou ſuffereſt in thy *Name*, conſider whether thy Reputation hath not been thy Idol, or whether thou haſt not born thy ſelf too high upon thy Reputation; and ſo of other Croſſes.

Fourthly, If upon this inquiry thou findeſt Sin written upon thy Sufferings, or in the bottom of them, *ſpeedily Repent* of that ſin; Humble thy ſelf in the ſight of God for it, take up Reſolution againſt it. This is the voice, the injunction that this Rod gives thee, and here thy ſpecial duty is *Humiliation*.

Fifthly, If upon ſearch, thou findeſt thy Heart and Conſcience clear, look upon this Affliction as a Diſpenſation ſent from God, and with all Humility *ſubmit to his hand*; and know that the moſt Wiſe God ſends it, for moſt wiſe ends, though thou ſeeſt not any Enormity in thy ſelf that might deſerve it. It may be it is to exerciſe thy Patience, thy Faith, thy Dependance upon him: It may be he diſcerns that ſome Temptation is like to meet with thee, or ſome Corruption is growing in thee, that thou doſt not perceive; and he ſends this Meſſenger to divert the one, and to prevent the other: ſtudy to improve this Affliction to that end, and here thy ſpecial duty is *Patience and Vigilance.*

Sixthly, But it may be, upon this ſearch, thou doſt find the true cauſe of thy ſuffering is for Righteouſneſs ſake, for keeping a good Conſcience, for the honour of thy Redeemer, for adhering to the Truth, and that this is the cauſe that ſtirs up evil Angels and evil Men againſt thee: and then indeed thy ſuffering loſeth the name and nature of an Affliction, and becomes an Honour, a filling up of the meaſure of thy Saviours ſufferings, a ſuffering that hath not only a Bleſſing in it, but it is a very Bleſſing it ſelf; for *Bleſſed are ye, if Men perſecute you for Righteouſneſs ſake.* Mat. 5. 10. Suffering for or under a Sin committed, requires thy Repentance and Humiliation, for it is a Judgment: Suffering without any Sin before hand ſignally requiring it, requires thy Patience and Vigilance, it is an Affliction; but ſuffering for the Teſtimony of a Good Conſcience requires thy Rejoycing, it is a Perſecution: But beware thy Heart deceive thee not, and make thee believe thou ſuffereſt for a Good Conſcience, when, it may be it is for thy Folly, or Frowardneſs: in this caſe, though they that inflict Puniſhment may want ſomewhat of that Charity and Moderation that is fit, yet thou haſt reaſon to repent for thy Folly, and not to Glory in thy Suffering; we are wonderful apt to believe well of our ſelves, and flatter our ſelves many times, into the title of Perſecution, when it is but the fruit of our Folly and Inconſiderate Raſhneſs.

Seventhly, *Receive and bear all thy Afflictions with Humility and Lowlineſs of mind:* for it is a Meſſage ſent to thee from the moſt Wiſe and Soveraign Lord of the World; though it may be by the hands of a moſt vile and unworthy Man. It was an excellent temper in *David*, that, when his diſloyal Subject curſed him, reſtrained the juſt indignation of his followers: *Let him alone, it may be the Lord hath commanded him to Curſe.* It may be the Inſtrument executes his own Malice and Spight, and it may be thou canſt not find any Signal cauſe of this Affliction even from the hand of God, yet be not Vindictive againſt the Inſtrument; he doth Gods Errand, though he vent his own Malice: receive Gods Meſſage, and leave the Revenge to him that hath reſerved it to himſelf as his own Prerogative; and it may be he will burn the Rod, when he hath done with it. Neither ſtorm at Gods diſpenſation, it may be thou haſt deſerved it, though thou doſt not ſee it ; or if thou haſt not, give leave to thy great Soveraign to deal with his Creature, as he pleaſeth, and put thy mouth in the duſt.

Eighthly, *Receive it Thankfully*, as well as Humbly. Know that it is ſent from the moſt Wiſe and Merciful God ; what he doth, he doth upon moſt excellent Grounds and Reaſons. It may be it is Preventing Phyſick againſt a greater miſchief: It may be it is for an Improvement of thy Grace ; it may be it is intended, as an evidence, that thou art a Son, and not a Baſtard ; it may be it is to wean thee from the World ; it may be it is to fit and qualifie thee for a greater Bleſſing, and to give thee a capacity to receive and bear ſuch a Benefit, which without the Preparation of an Affliction would make thee Proud ; it may be it is to make thee an Example, a ſtrengthning to others ; it may be it is becauſe thy Good things are reſerved for the better World, and therefore thy Evil things are diſpenſed to thee here. If God be thy Father, truſt his Wiſdom, becauſe he is God, and truſt his Love, becauſe he is thy Father ; and then thou canſt not doubt that any thing that he ſends deſerves thy Thanks though thou ſeeſt not wherein the Benefit of it lies: Be contented herein with an Implicite Faith, and be Thankful to him at all adventures. A Cup of Wormwood would not be reached to thee from ſo Wiſe, and ſo Good a Father, but that his Love and thy Benefit is mingled with the bitter Cup, though thou canſt not at preſent taſte the one or the other.

Ninthly, *Bear it Patiently and Quietly.* 1. If it come *for thy Sins*, thou haſt reaſon to bear it patiently, for it is but the fruit of thine own Plant, the Crop of thine own Seed. *Why doth the living Man complain? a Man for the Puniſhment of his Sin?* Thou haſt procured it to thy ſelf, be contented to bear the iſſue of thine own way. 2. Bear it patiently, for *it might juſtly have been worſe*, and more ſevere; thou wanteſt ſomewhat that another injoys, but haſt not thou ſomewhat that another wants? thou haſt loſt a conſiderable part of thy Eſtate, but haſt thou not ſomewhat left? or, if thou haſt loſt all, haſt thou not ſtill thy Health, and thy Limbs, that may ſupply thy neceſſities by honeſt Labors? thou haſt loſt thy Limbs or thy Health, but doſt thou not injoy thy Senſes, and thy Underſtanding and Reaſon? thou haſt loſt thy Reputation, Honor, and

Eſteem in the World, but thou haſt not thy Integrity and Uprightneſs? the Witneſs and Serenity and Peace of thine own Conſcience? thou haſt loſt many of thy near Relations, but haſt thou not ſome left? thou art viſited with Sickneſs and Pain, but haſt thou not ſeen ſome that have had more acute, and leſs ſtrength to bear them, and leſs hopes to be delivered from them, and leſs means to ſupport them? but ſuppoſe thou haſt loſt all thy Wealth, thy Reputation, thy Health, thy Friends, yet haſt thou not Peace with God? the Light of his Countenance? the Aſſurance of his Favour? the Hope of Eternal Life? and wouldſt thou exchange this Hope for the return of all thy Temporal Comforts and Advantages? believe it, that Mans condition cannot be exquiſitely miſerable, where there is any Hope, much leſs where there is ſuch a Hope, a Hope that out-weighs whatſoever the World can afford, or inflict; a Hope that is ſo much the nearer to fruition, by how much the greater thy External preſſures are, when thou doſt deſerve the loſs of all, thou haſt reaſon to be patient, if thou doſt injoy any thing; the Interrogation of the Prophet is pathetical: *Why doth the living Man complain? a Man for the Puniſhment of his Sin?* Where there is life, there is Hope; and for a ſinful Man to complain while he yet is living, carries with it the conviction of the unreaſonableneſs of his complaint; becauſe he injoys ſomewhat that yet he deſerved to loſe. 3. Bear it patiently, becauſe *it is but ſhort*, though it be never ſo ſharp, it may be that the ſame God that inflicted or permitted it, is at this inſtant reſolving to turn thy Captivity, to give thee Beauty for Aſhes: And what an unſeemly thing will thy Impatience be? How troubleſome will the remembrance of it be to thy Soul upon the change of thy condition? How much wilt thou be aſhamed at thy return of thy undecency of thy carriage under thy Affliction? I am perſwaded there was nothing more ſowred *Jobs* returning Proſperity, than the remembrance of his former Murmuring and Impatience under the viſiting hand of God. But again, Suppoſe thy Affliction wait upon thee till thy diſſolution, yet it is but a Night, but an hour of Affliction: This Night, and this Hour will end with thy life; and this life of thine is but a Span, and then thy day will dawn, and the Sun will ariſe, and thy Affliction will vaniſh and never return again. 4. Bear it patiently, *Becauſe thy Patience will ſhorten thy Affliction.* The Tryal and Improvement of thy Patience is one of the chief ends and buſineſs of thy Afflictions: It is ſent to teach thee that Leſſon, and the ſooner thou learneſt it, the ſooner the buſineſs is diſpatched, and the Diſcipline diſmiſt: Thy Impatience doth but protract and lengthen out thy Diſcipline: If thou wouldſt be diſcharged of this importunate and troubleſome Meſſenger, ſpeedily diſpatch his buſineſs, and he is likely the ſpeedier to leave thee. 5. Bear it patiently, *Becauſe thy Patience will make thy burthen the more eaſie and tolerable.* When God ſends Afflictions to tame a Man, and bring him to a right temper, believe it, he will not be over-matched, he will bring thee down, and if one Affliction will not do it, he will add more, and make thy bond the ſtronger, and can and will yet viſit thee ſevenfold more, till he hath reduced thee to Patience and Humility: Struggle not with him, for he will be too hard for thee: If thou bear thy Yoke patiently, thou wilt bear it eaſily; but if thou fling and toſs, like a Wild Bull in a Net, thou mayeſt hamper thy ſelf worſe, and thy Yoke will gall thee the more; but it will neither break the Net, nor the Yoke. Be contented therefore, Reſign up thy ſelf to his Will with Humility, and receive the chaſtiſement of thy folly with Patience, thou wilt have this double Advantage by it. Firſt, The great God will then lay no more upon thee, for he hath attained his end and purpoſe, by what he hath already inflicted; but will either remove it from thee, or put his own hand to help thee to bear it. Secondly, By the quietneſs and compoſure of thy mind, thou wilt be of greater ſtrength to bear thy burthen, and with more eaſe under it; for it is a moſt certain truth, That the turbulency, and ſtorming, and ſtrugling of the mind, is that which makes Affliction more ſharp and troubleſome, than the nature, or quality, or meaſure of Affliction it ſelf, it is the mind that gives the value and weight of external Proſperity or Adverſity. Take two Men, the one of a proud and great Spirit, as they call it, the other of a mild, humble, patient Spirit, we ſhall eaſily ſee that a ſmall diſgrace or loſs ſhall more afflict and torture the former, than Five times as much of either or both ſhall trouble the latter. And this is the true reaſon why Afflictions at the firſt are more troubleſome and grievous, than after, though they continue the ſame. At the firſt, they meet with a mind unacquainted with it, and conteſting againſt it, as a Heifer unaccuſtomed to the Yoke; but when by time and continuance, the mind is accuſtomed to it, though the Yoke be the ſame, yet it finds no ſuch ſeverity and importableneſs in it. A Patient Heart gains that habit quickly, which cuſtom, length of time, and neceſſity, doth with more difficulty produce in another temper. 6. Bear it patiently, becauſe thou haſt *an Example of greater Patience*, under a greater Croſs, in a moſt innocent perſon: Thy Saviour hath left a Copy of his own Patience for thee to imitate; and thy Affliction is ſent to thee to teach thee to write after his Copy, and to conform thee to the Captain of thy Salvation, who was made perfect by ſuffering, conſider the diſparity of the perſons; He moſt innocent without any Sin to deſerve it: Thou a perſon laden with Sin, that meritoriouſly deſerves as much, if not more than thou haſt a capacity to bear: He, the Son of God cloathed with Innocent Fleſh, Thou a Worm cloathed with Impurity and Sin. Conſider the diſparity of the Sufferings; He a Man of Sorrows, under the Perſecution of thoſe whom he came to ſave, ſubjected to all the ſcorns and torments that the wit of moſt Exquiſite Malice could inflict, and above all this, under the ſenſe even of the wrath and ſeeming deſertion of his Father: Thou, it may be haſt loſt ſome Eſtate, or Reputation, or art in Priſon, or Baniſhment, or Sickneſs, or Pain, but under all this doſt or mayeſt injoy that Peace, and Pardon, and Favor of God that his ſufferings purchaſed for thee: The ingredients of His Cup, nothing but Gall and Vinegar, but thy Cup, though never ſo ſeemingly bitter, yet ſanctified and ſweetned by His Sufferings: And yet under all this, *As a Sheep before his Shearers is dumb, ſo he opened not his mouth*; though his moſt Innocent Humane Nature ſhrunk at the pre-apprehenſions of this bitter portion, yet with Patience he reſigned up his Will to his Father, *Not my Will, but thine be done.* In ſum, as his Patience was meritorious and expiatory for thy Sin, ſo it was left as a Patern and Example for thy practice. 7. Bear it patiently, *For it is reached unto thee from the hands of God*, though it may be by the hands of moſt vile and accurſed inſtruments, and this conſideration is enough to tutor thee to an Invincible Patience. 1. It is the Diſpenſation of God, who is *Infinite in Mercy and Goodneſs*; and therefore it is moſt certain it is a Meſſage of Mercy; for *He doth not afflict willingly, nor grieve the Children of Men.* Be ſure that it coming from the Fountain of Goodneſs and Love, it hath a Bleſſing in it, though thou canſt not at the preſent ſee it. 2. It comes from the Hands of the *moſt Wiſe God*, that doth all things for moſt excellent ends, and even in thoſe Diſpenſations that are moſt obſcure and rugged, that we cannot unriddle, yet there is always a complication of moſt Soveraign and Excellent Deſigns, which ſhall not be diſappointed. 3. It comes from the hands of that God, that is under the relation of *a moſt tender Father*, that hath the very ſame Bowels of Mercy, Goodneſs, and Love to us, in his corrections, as in his favors. A poor ſilly child, when a Father either corrects him for a fault, or takes that from him that will hurt him, or keeps him hard to his Book, or other imployment, or denies him ſomewhat that is noxious to him, thinks his Father deals hardly with him, when in truth the very ſame tender and Fatherly love, that diſcovers it ſelf in more grateful diſpenſations, is the cauſe and companion of theſe. The ſame is thy caſe and mine, be patient therefore; it is the hand of a Father that afflicts thee; and that may aſſure thee that it is for thy good, and it ſhall be in meaſure. 4. It comes from that God, that is *thy abſolute Lord*, that hath that unlimited right over his Creature, that his only Will is a ſufficient rule of his Juſtice, thou oweſt an infinite ſubjection to him, from whom thou haſt received thy Being: His Soveraignty over his Creature is even by the very right of Nature Infinite and Boundleſs. Be contented therefore to bear whatſoever he inflicts without the leaſt diſputing of the Juſtice or Injuſtice of it. This was that excellent Contemplation of old *Eli*, under the moſt ſevere denuntiation of Gods judgment. *It is the Lord, let him do what ſeemeth him good.* And it was that great Leſſon that *Jobs* Afflictions was ſent to teach him, though he could not learn it, till God himſelf, as well for our Inſtruction, as His, taught him out of the Whirlwind; but then he learned it, and abhorred himſelf in Duſt and Aſhes for his former Ignorance and Frowardneſs. 8. Yet further, bear it patiently, for that *God* that ſent thee this Meſſenger *doth behold and obſerve how thou entertaineſt it*; wherein we may with all due Reverence, ſuppoſe the Lord of Heaven, thus reſolving. *Yonder is ſuch a Man that profeſſeth to Know, and Fear, and Love me, and I ſee him nevertheleſs fond of his Wealth or Honour, or ſome other Bleſſing; I will give leave to Evil Men, or Evil Angels (as once in the caſe of my Servant* Job) *to ſpoil him of Wealth, and to caſt him into Diſgrace; and I will obſerve his carriage and deportment under it; and though I know what it will be, yet I will make it now conſpicuous both to Himſelf, and Men, and Angels: And if his Deportment be not anſwerable to his Profeſſion, if he ſtorm againſt my Providence, or uſe unworthy Means to free himſelf, or grow Impatient and Diſorderly under it, I will make his folly con-*

couragement, and ſend more and ſharper Viſitations unto him, till this fire of Afflictions hath brought him to his due temper of Patience, Humility, Submiſſion to my Will, Dependance upon my Power, Subjection to my Soveraignty: But if on the other ſide, I ſee him humble himſelf under my hand, Submit to my Will, Juſtifie me in his Sufferings, Patient under them, and Waiting my time to be delivered from them, I will exhibit him before Men and Angels as a Patern of Patience, and I will make him as Signal in his Deliverance, who is Eminent in his Patience. Suppoſe thou couldſt hear ſuch a Deliberation, and ſee and behold ſuch Spectators of thy Deportment, how wouldſt thou indeavor to compoſe thy ſelf with all Patience, and Contentedneſs, and Quietneſs, and Reſignation of thy ſelf under the moſt ſevere Affliction? And how little wouldſt thou dare in ſuch a Preſence to diſcover, or ſo much as entertain any Murmuring or Impatient Thought? Aſſure thy ſelf, though thou canſt not with a bodily eye behold this Great Lord of the World beholding thee, while thou art in this Scene of Affliction, yet he beholds and obſerves thee, and the very motion of thy Soul, and the Glorious Angels, though they cannot look into the ſecret retirements of thy Thoughts, yet they behold thy exter-

and Deportment, and are grieved, if it be indecently, and unſuitable to the Honour of their and thy Lord, and are glad to behold a Deportment ſuitable to the Ends and Glory of their Lord: And the Evil Angels, which irritate and provoke thee to Impatience, are pleaſed and gratified if they effect it, and aſhamed and vexed if they are diſappointed in it. Believe it, in a ſignal and eminent degree of Proſperity or Adverſity thou art like a Man upon a Stage, a ſpectacle expoſed to the view of God, and Men, and Angels, and Devils; let thy carriage therefore be ſuch, as if thou didſt as viſibly behold thy Spectators, as they moſt certainly do ſee thee.

Tenthly, As thus thou art to bear thy Affliction patiently, ſo indeavour to *uſe it profitably*; and beſides theſe advices before mentioned, add to them theſe inſuing. 1. *Learn* by them to have a *juſt Eſtimate of the World.* Affliction pulls off thoſe fine gay Cloaths from the World, by which in Proſperity it deceives us, and renders it, as it is, a Vain, Empty, Vexing World. 2. From that ſound and juſt Eſtimate of the World, *diſcipline thy Affections to a moderate and juſt application to it.* It is true, Afflictions do ordinarily imbitter the World to us, and ſo for the preſent our Affections may be dull towards it; but this ariſing merely from Senſe, without a ſound practical eſtabliſhed Judgment, it ordinarily laſts no longer than the Afflictions laſt, and as they wear away, and worldly comforts begin to grow up and increaſe, ſo our love to the World comes on, and grows up again: But when a Man by the advantage of Afflictions digeſts this principle into his Judgment, commonly it abides and moderates the love of the World, notwithſtanding the return of the Comforts and Advantages of the World. 3. *Keep up thy heart in a dependance upon Gods Power and Allſufficiency to deliver thee from Affliction, or to ſupport thee under it*; and labour by Obſervation and Experience to rivet this Dependance into thy Judgment and Choice. It is moſt certain, that almoſt every Man, as long as he can have any thing to lay hold of beſides, will make that his Dependance: The Sick Man will depend upon his Phyſician; the Impoveriſhed Man upon his Friends, and the like; but when there is nothing elſe to reſt upon, then Men will to their Prayers, with the Mariners in the Storm; but this being but an Act of Neceſſity, as it riſeth upon Neceſſity, ſo it vaniſheth with it: When the Neceſſity is over, and other Dependances come to hand, we are apt to

throw

row off our Dependance upon God. Labour therefore for an Experimental and Judicious Dependance upon God: Sometimes in Afflictions we begin to attain it; but the beſt way is to begin to entertain ſuch a Dependance before we are driven to it; and then the Neceſſity of our Afflictions will faſten and improve it, that it will ſtick with us after. 4. *By thy Afflictions learn to value and improve thy Hope and Aſſurance of Everlaſting Life:* And indeed thy Neceſſity now doth in a ſpecial manner drive thee to it; and it is a great End of Gods ſending Afflictions, that it may drive us off from the claſping of this preſent World, and thereby carry us over to the valuation of our Eternal Condition. Thy Wealth is gone, and thy Honour and Reputation is ſunk and blaſted, and thy Friends have forſaken thee, and thy Body is mouldering to duſt and rottenneſs, and thy Soul ſits hovering upon thy Lips ready to take her flight, and all thy hold of this preſent life is broken and gone, ſo that thou haſt nothing now to lodge and faſten thy Hopes upon, but the Promiſes of Everlaſting Life, thy intereſt in Chriſt, the Hope of Everlaſting Life, and now, if ever, theſe things will be welcome to thee. God hath ſcattered and broken all other Confidences; improve this *Unum Magnum*, this one thing neceſſary, that alone doth ſtand by thee, when all things elſe forſake thee, and will accompany thee in and through Death it ſelf; and fix in thy Heart ſuch a value upon this that hath been thy only Comfort, when all others forſake thee, as not to let go thy valuation of it, though thy Temporal Proſperity ſhould return unto thee.

Eleventhly, *Wait Gods leiſure for thy Deliverance out of Afflictions, and uſe no Unlawful Means to be delivered from it.* Uſe no baſe or unworthy Compliances with the World, either by diſſimulation or flattery, or violence, or falſity, to extricate thy ſelf; for that will either intangle thee worſe, or at leaſt add Guilt to thy Sufferings. And above all, avoid that accurſed temptation of ridding thy ſelf from thy Troubles by *putting an End to thy own life*; for thereby thou doſt at once two great Evils; an Evil of extream *Folly and Madneſs* to exchange a Temporal Inconvenience by running the hazard of an Eternal Miſery; for the very ſame Impatience and Perturbation and Anxiety of Soul, that puts thee upon ſuch an accurſed Reſolution, goes with thee into the other World with a great improvement of it, and makes thy Soul in its Separation infinitely more vexed and tormented than it was be-

fore

ore in the Body; and an Evil of *Rebellion againſt God*, who hath ſent thee theſe Afflictions, and hath made it thy Province, and thy Task, and thy Service, that he injoyns thee, to bear with Patience, and to his Honour till he deliver thee. Thou art juſt like a hired Servant, who art ſet on work by a moſt righteous Lord, and thy labour ſet out to thee, and thy Reward appointed in the end of thy day, and thou wilt run away before the day be ended, whereby thou doſt not only loſe thy Wages, but art juſtly obnoxious to be purſued and caſt into Priſon for thy Diſobedience and Rebellion. Be contented, wait Gods time with Prayers and Patience, and thou mayeſt be ſure to find his Mercy in moderating thy Afflictions, his Power to ſupport thee under them, his Goodneſs in his time, which is always the beſt times to deliver thee from them, and his Bounty to reward thee for thy Patience and Obedient bearing of them.

Twelfthly, Take this for a moſt certain expedient to be prevented from many Afflictions, and to be delivered from them; *Meddle as little with the World, and the Honour, Places, and Advantages of them, as you can*; and extricate thy ſelf from them as much, and as ſoon as thou canſt. Although the Divine Wiſdom and Providence governs the World in a moſt infallible and unerring method, yet in the External Adminiſtration of it, it ſeems to be full of confuſion and uncertainty: When I have ſeen a *Lottery* with a goodly ſhow of fine Plate, and a great many perſons parting with certain money for an uncertain Lot, and though poſſibly one or two may gain a fair Prize, yet a Hundred for one drawing nothing but blanks, and when they have opened their Papers vexing and tormenting themſelves with their Loſs and Diſappointment; or, when I have ſeen at *Chriſtmas* time a few Apples thrown among a Room full of Boys, and one *ſcrambling*, and another catching, ſome getting nothing but a fall, or bruiſe, or a broken Shin, or a broken Limb, and another getting it may be two or three, and thoſe that miſs falling upon him that hath gotten; ſo the company fall together by the Ears: Or, when I have ſeen a match at *Footbal*, one while one getting the Ball, and then another kicking up his heels and getting it from him, and then another doing the like by him. Theſe give me a kind of *Reſemblance of the World*, wherein, though by the help of Civil Government there are certain Rules put to the Game, yet they are not always kept, and when they are, yet it is not without a mixture of Irremediable Deceit and Violence, though it be of a finer ſort.

If now my Child ſhould run among this Company, and in the ſcuffle ſhould receive a knock, or a fall, or a bruiſe, or be tumbled in the dirt, and then ſhould come running to me, and complain of his uſage, my anſwer would be to him, What made you there? What made you in ſuch boiſterous and unruly Company? If you mingle with ſuch Company, you muſt be contented to ſhare in the prejudice, and to take your Lot; it is the Play, if you diſlike with your ſucceſs, come no more among them. And indeed, this is in a great meaſure the caſe of many of the true Children of God, they ſee fine gay things in the World, as Wealth, and Honor, and Place, and External Advantages ſcattered among the Children of Men, and gotten by ſcrambling for them, and ſometimes are apt to flatter themſelves into the purſuit of them, with a pretence that if they could come by their ſhare of them, they would do more Good with them than thoſe do that get them; or, at leaſt, they think it as lawful, and as fit for them to have them as others; and thereupon they thruſt themſelves into the Crowd and Scramble for them, or are, at leaſt, couſened into an affectation of them; and poſſibly they are rolled and tumbled into the dirt in their undertakings, and it may be miſs of them when they have all done: But ſuppoſe they gai them, then they think they may keep them and yet keep their Conſcience and Integrity and Religion too; and many times in that indeavor they loſe ſomewhat of their Integrity, and then God viſits them with ſome Loſs or Reproach; or in caſe they ſtand to their Integrity, and will not part with it, but will make a ſcruple of things that other down with, then commonly they are expoſed and pillaged, and loſe all that they have thus gotten, and the Evil one, and Evil Men tell them, *Nay, Sir, if you come into our ground, if you will hold the World, pray be contented to hold it upon our terms, and as we do, or elſe leave it; it is part of the game.* And then the Man complains of his Affliction, and his hard Uſage in the World, and that he ſuffers for keeping a Good Conſci ence, and if he would have done as the reſt of the World do, it had been bette with him. *But Sir, what made you in that Company? What made you to be tamperin with great Places and Preferments? Do no you know, that if you will be dealing and trafficking with theſe kind of matters, you muſt take them upon thoſe conditions the World doth uſually afford them? Do not you kno that by medling with them, you liſt your ſelf in a manner under the Worlds command, put yo* *ſelf into that Corporation? And therefore if you are minded to hold theſe Temporal Advantages, you muſt obſerve the Orders of your Commander, and ſo hazard your Conſcience and Peace with God? And if you will not obſerve the Orders of your Commander, you muſt be contented to be ſubject to the Diſcipline, and Frowns, and Scorns, and Rejections of the World; for you cannot ſerve God and Mammon.* Therefore if thou wouldſt prevent or avoid very many Afflictions, mingle as little as is poſſible, with the concerns of the World, eſpecially in great Places; and if through inadvertency or importunity thou art drawn into the ſcuffle and intanglements of the World, get out as ſoon as thou canſt ſafely, and fairly, and honeſtly: For it is a Thouſand to one but, firſt or laſt, thou ſhalt otherwiſe hazard thy Conſcience, or receive ſome ſcratches and worldly prejudices, which are in truth rather the Iſſues of thy Folly, and Inconſiderate Adventure, than true Affliction.

But for medling with *Places of Magiſtracy, Honour or Publick Imployment*, I would not have it thought that it is my intention that Good Men, lawfully called, and duly qualified, ſhould moroſely or frowardly wholly reject their due call unto them. The World cannot be kept in order without

Magiſtracy: and Good Men, if otherwiſe fitted for it, and duly called unto it, are likely to adminiſter it beſt for the Publick good of Mankind: and it were an unreaſonable thing for them to expect the benefits of Magiſtracy and Government from others, when under ſuch circumſtances they wilfully decline the communication of the like advantage to others: and therefore the wiſeſt Kingdoms, States and Politicians have impoſed a neceſſity upon Men of honeſty and abilities to take upon them Publick Imployments: *Ariſtot. 2. Politicorum*, although he condemns Ambition after Magiſtracy, [that Men ſhould be incouraged or permitted to ſtand or ſolicit for places] *Nemo enim Magiſtratum petet, niſi Honoris ſit affectator: atque pleraque eorum quæ homines injuſte faciunt, per Ambitionem & Avaritiam committuntur*: yet tells us, *Oportet enim & volentem & non volentem ad Magiſtratum aſſumere, ſi dignus ſit eo Magiſtratu.* That therefore which I mean is, 1. That Men that love their own Peace and Tranquillity ſhould not ſeek great Imployments. 2. That if they are offered, they do, as far as conſiſts with modeſty and duty to their Superiours and Country, decline and avoid them: 3. That if upon ſuch an account they are perſwaded to undertake them, yet they be ſure that before they undertake them, they have ſufficient abilities to perform them. 4. If by the Command of the Soveraign Power they are required to undergo them, and are able and fit for the Imployment, they do not either frowardly or ungratefully refuſe them: For 1. Herein they are but Paſſive; it is an act of their Submiſſion and Duty, not of their Choice. 2. Being thus called to it, if they meet with any rubs in their way, they have no reaſon to blame themſelves, ſo long as they obſerve their duty in the exerciſe thereof; The Prince that injoyned them to this Province, is to be their ſupport in it. 5. Readily and Chearfully to entertain a diſmiſſion from it when it pleaſeth the Prince to call them from it, or when by reaſon of diſabling occurrences they may fairly attain ſuch diſmiſſion.

III. And thus I have done with ſome of thoſe principal Conſiderations touching our Deportment under Afflictions; now concerning the frame and temper of a Soul under our *Deliverance from them.*

1. Accept of thy deliverance with all *Thankfulneſs* to God, and *Humility* in thy ſelf. Attribute it wholly to his Goodneſs and Mercy; Think not that thou art delivered becauſe of thy Worth or Deſert; for any one ſin that ever thou committeſt would

detain thee Everlaſtingly under the ſevereſt Affliction: Think not thy Affliction hath expiated thy Demerit, and that thou oweſt thy Deliverance to the ſatisfaction that is made by thy ſufferings, for moſt certainly the greateſt Affliction under Heaven cannot ſatisfie for the leaſt Tranſgreſſion; nothing but the Blood of the Son of God can countervail the weight of the leaſt Sin againſt God: Think not that thy Deliverance is due to thy Wit, Friends, or Intereſt; for though God be pleaſed to uſe the intervention of Means, yet he Adminiſtred that Means, and Bleſſed that Means, and made it effectual; or otherwiſe it would have been but a flat and unprofitable Means. As God ſends Afflictions to evidence his Power, and Wiſdom, and Soveraignty; ſo he ſends Deliverance to manifeſt his Goodneſs and Bounty: and the Tribute that he moſt juſtly expects for the ſame, is but eaſie and reaſonable: *Call upon me in the day of trouble, and I will Deliver thee, and thou ſhalt Glorifie me*, Pſal. 50. 15.

2. *Forget not the time of thy Trouble, and the promiſes and ingagements that thou didſt then make.* We obſerved in the beginning of this Diſcourſe the difficulty of Pre-apprehenſion of Adverſity before it comes; and truly it is almoſt as hard to think of

Adverſity when it is paſt. We pleaſe our ſelves with what we enjoy, and never reflect upon what is paſt, unleſs it be to heighten and advance our preſent enjoyments: and if we do chance to think upon the ſerious reſolutions we then entertained, we look upon them as the weak reſults of our Infirmity, uſeful indeed for that time, but now antiquated and grown unſeaſonable.

3. Not only call to mind thy Promiſes, but *call them to mind with a Reſolution to obſerve and perform them,* in ſuch expoſtulations as theſe: *Alaſs! the time was when I was under great Afflictions, it may be of a painful and a deſperate ſickneſs, and then I reſolved, if God would reſtore my health, I would walk more ſtrictly with him; I would pray more frequently, and more conſtantly, and more fervently than formerly; I would be more diligent to make even my Accounts with him, to make ſure my Calling and Election, for which I found the time of my Sickneſs was very unſeaſonable; I would redeem my precious Time, and value thoſe minutes of life, that God ſhall lend me at a dearer rate than formerly; I would neglect no opportunity of doing Good to others, or improving my Everlaſting Peace; how precious then was one hour of repoſe and quietneſs, and freedom from pain? and how much ſhould I then have valued it? and how induſtriouſly*

ſhould I then have improved it to the great Concerns of my Everlaſting Soul? God hath now heard my Prayers, reſtored my Health, put this precious Opportunity into my hands of performing my Vowes and Promiſes, which I then made in the ſadneſs of my Soul, and ſhall I deal falſly in my Covenant, diſappointing my God that hath delivered me? No, I will up and be doing; I will perform all my Vows to him; nay, the ſenſe of the Mercy and Condeſcention of God to my requeſts ſhall increaſe my Engagements before him; As he hath added Mercy to me, ſo I will add new Obligations to my ſelf of better Obedience, and farther Duties than the ſenſe of my Miſery could ſuggeſt unto me, or draw from me.

4. *Be very Watchful over thy ſelf*, and remember thy Saviours Counſel, *Go away and Sin no more, leſt a worſe thing befall thee*; and in a ſpecial manner recollect and call to mind thoſe Sins that did moſt trouble and diſquiet thee in the time of thy Adverſity; renew thy Repentance for them, and take a ſpecial care to avoid Relapſes into them; Remember the miſchiefs they then did thee, and let them know they ſhall do thee no more: be moſt ſevere and ſtrict againſt them.

5. Make a frequent *Uſe of thy Deliverance as a ſingular Preſervative againſt the Power*

matter of thy *Temptations and Corruptions.* Deliverance carries in the very apprehenſion of it theſe two things: 1. A ſuppoſition of a former Miſery or Viſitation: 2. A preſent enjoyment of a freedom from that Miſery. Therefore if any Corruption or Temptation unto Sin ſollicite thee, improve this conſideration to this or the like effect: *I was lately under the Rack, under the Rod, under extream Want, Impriſonment, Diſgrace, Loſſes, Sickneſs, Sorrows, Fears, and an imminent expectation of the worſt of Evils; and though theſe were ſore and ſharp Afflictions, yet the ſenſe of my former Sins, and the importunate reſtleſneſs of that Guilt, that was contracted from them, were more bitter and tormenting than all the reſt of my ſufferings; it was that which was the ſting and venome of all my Afflictions; and it hath pleaſed Almighty God to accept of my Humiliation, and to remove my Afflictions, and to give me Beauty for Aſhes, and ſhall I be ſo very a fool as by committing of a new ſin to run the hazard of another plunge, another ſcourge? which in all probability would be much more ſevere than the former, becauſe it would be the Iſſue not only of Sin, but of Preſumption; a Sin committed againſt the experience that I have had of the bitterneſs of Sin; and with what face or hope could I expect any poſſibility of* Deliverance *from a ſecond Relapſe into Miſery occaſioned by* *ſo Deſperate a preſumptuous relapſe into Sin? but ſuppoſe it were poſſible, that notwithſtanding my yielding to this Temptation, I might eſcape the Vengeance, yet can I be ſo falſe, ſo ungrateful to that God, that hath delivered me from my Sufferings and from my Enemy as to recompence his Love and Mercy, and Goodneſs with a preſumptuous Apoſtacy from him? ſhall I thus requite his Mercy and Goodneſs, that heard me in my Anguiſh and Sadneſs of Soul, in my Extremity and Miſery, and ſo heard me that he hath delivered me out of all my Troubles and Miſeries?* Certainly, if either common Prudence, or common Ingenuity be left in a Man, the ſenſe of a former Calamity, and the ſenſe of ſo great a Mercy, will make a Man abhor the leaſt ſubmiſſion to that Temptation that may at once hazard the continuance of his preſent Comfort, and cannot be entertained without the Preſumptuous rejection of him, that thus Mercifully ſent Deliverance.

6. Let the remembrance of thy Miſery, and thy preſent Mercy make thee *moſt jealouſly and paſſionately careful to keep thy Intereſt, and* (if it be not too bold a word) *thy Friendſhip with God.* Remember he was thy ſupport in thy Affliction, and he was thy Deliverer out of thy Affliction: let Gratitude bind thee to it, as he was thy Benefa-

ctor;

fore; and let Prudence bind thee to it, thou knowest not how soon thou mayst have the same necessity again, and where canst thou find such a friend? The truth is, when we are in extremity, and have no whither else to fly, O then we run to God, and we pray unto him, and promise him fair: but when once our turn is served, and we have gotten our ends, and think our selves out of Gunshot, we are like Mariners after a Storm, and God hears no more of us: but this is, as extream Ingratitude, so, extream Folly. Oh keep thy God thy Friend, for most certain it is, thou wilt have occasion to use him again, and thou knowest not how soon: keep thine interest in him, and estrange not thy self from him in thy Recovery, whom thou canst not be without in thy Affliction.

7. As I would have thee recollect what were the things in thy life past that most troubled thee in thy Affliction, that so thou mayst avoid them; *so think what things or practices, or expence of time in thy life past was most Acceptable and Comfortable to thee in thy Affliction*, that so thou mayst practise them after thy restitution. Consider, whether in thy Affliction thou didst remember thy past Recreations, thy Merriments, thy Feastings, thy Lusts, thy Honours, thy

Greatneſs, with any Comfort or Contentment, or whether the remembrance of the Hours thou haſt formerly ſpent in Prayer, Reading the Scriptures, Hearing Sermons, Relieving the Poor, Viſiting the Sick, Relieving the Oppreſſed, Harbouring the Perſecuted Members of Chriſt, gave thee more contentment. And I dare appeal to any Mans *Experience* under Heaven, that when the former ſort of Tranſactions of our lives were either extreamly bitter, or at beſt very inſipid, to his remembrance, yet the remembrance of theſe of the latter ſort were moſt Comfortable and Comforting. Thou art now recovered, it is true, but as ſure as thou ſhalt dye, ſo ſure thou ſhalt paſs through other Afflictions, though it may not be of the ſame kind, yet of ſome kind: let it be thy care, after God hath thus delivered thee from thy former *Affliction*, to lay up a ſtock of Good Works againſt another Evil day; ſuch Cordials will lie warm at thy Heart, even when the cold pangs of Death it ſelf ſhall be ready to invade and ſeize upon it, and the Comfort of them ſhall paſs into the other World with thee.

8. Though the portion of thy life before thy Affliction and under it, were very well ſpent, yet remember that the Mercy of God in thy Deliverance doth call upon thee for

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ſter *Knowledge of Goodneſs and Perfection*, than thou hadſt before. It calls for more Humility, and more Thankfulneſs, and more Heavenly Mindedneſs, and more Charity, and more Devotion, and more Self-Denial, and more Sanctity, and more Jealouſie for the Honour of God. For 1. On Gods part, thou haſt more Ingagements and Obligations put upon thee than before: Every increaſe of Mercy calls for an increaſe of Duty. 2. On thy own part, thy Experiences are greater, thou haſt paſt through the School of Afflictions, and that is a ſeaſon wherein God opens the Ear to Diſcipline, the Rod hath a voice and a leſſon to teach; and thou haſt paſt through the experience of Gods Goodneſs, Tenderneſs, and Faithfulneſs in thy Deliverance, and that tutors thee to more Dependance upon him, Thankfulneſs to him, and Love of him, and theſe affections carry out the Heart to Duty and Obedience.

9. Beware that after Deliverance from Afflictions thou *be not ſecure*: think not with *Agag, ſurely the bitterneſs of Death is paſt*; that now, thou haſt eſcaped this brunt, all is ſafe, and the danger paſt; ſtill be Watchful, and ſtand upon thy Guard. 1. Thou haſt Sins and Corruptions within thee, that if thou art not watchful, may ſurprize thee,

and

[illegible] now [illegible] 2. Thou haſt watchful and vigilant Enemies without thee; Evil Men and Evil Angels, that envy thee the more, because thou haſt eſcaped. 3. As long as thou liveſt in the World, thy condition is uncertain and unſtable in Externals, and though one Wave be paſt, another may follow. And if there were nothing elſe to make thee Watchful, yet be ſure the hour of Sickneſs, and the hour of Death will overtake thee, and this is an hour of Affliction, which thou muſt alwayes prepare for, leſt it take thee unawares.

OF SUBMISSION, PRAYER & THANKSGIVING.

H*E that freely Submits not to the Divine Diſpoſition* and Providence, gains nothing by his Contumacy; for ſubmit he muſt, whether he will or no.

But he gains this Loſs and Diſadvantage thereby, that thoſe Providences, that are not according to his deſire, gall him more by the Unquietneſs and Impatience of his mind under them.

He that with an entire freeneſs of Soul ſubmits to the Divine Providences, gains thereby theſe *Advantages*, namely, 1. That certainly, ſuch a reſolved willing ſubmiſſion never makes the Providences the more harſh or ſevere. 2. That commonly they are even in themſelves more gentle and eaſie, becauſe the Man needs not a ſeverity to bring him to a right temper of mind; namely, due ſubjection to the Divine Will. 3. But be the Providences never ſo harſh and hard, they ſit more eaſie upon a quiet, patient, reſigning Soul.

A Man never loſeth by *Prayer*, for if the thing be *Granted* it makes the Bleſſing both the ſweeter and the ſafer, being the Humble Victory and Acqueſt of his Prayer: and it makes the Man the Better, the more Thankful; for he looks upon it as a Gift, and not a Chance; the more Dependent upon God, and the readier upon all occaſions to call upon him, who hath honoured the Prayer of his Servant with a Conceſſion.

And if it be *Denied*, yet he loſeth not; for it may be the thing he asked might have done him harm, and been his prejudice. Again, though he be not gratified in the thing he deſired, a Thouſand to one but he is gratified, with what was fitter or better; But if not, yet the man receives infallibly this benefit by being denied, that he is made the better, the more Humble and Patient, and to be content that Almighty God ſhould be Maſter of his own Bounty, and not to be commanded by our Prayers. Or at leaſt it diſcovers unto him the Diſtemper of his Heart; if he be not contented to be denied, his Heart was Proud, and his Prayer Hypocritical; he ſeemed to Pray, but indeed meant to Command, not to pray for what he deſired, which makes him thus Impatient of a denial.

Senſe of Miſery, Want, or Danger, when we find no other means of Remedy or prevention, *doth carry us to prayer*, and Invocation upon God. The Sailors did this in the Storm. But commonly, though Deliverance follows even upon our very Prayers, *we rarely* with that ſeriouſneſs and intention of mind, *return unto God the praiſe* and Acknowledgment of his Goodneſs. Of the Ten Lepers that were cleanſed, we read only of One that returned Thanks for the Benefit; and commonly we either forget the Benefit, and our Benefactor, when our turn is ſerved, and are content to attribute our Deliverance to Chance, to Means, or to any thing, rather than to the Goodneſs of God. And the *Reaſons* may be theſe. 1. The Pride and Naughtineſs of our Hearts, that are unwilling to own our Dependance upon God, when we think we ſtand not in need of him. 2. Neceſſity, and Fear, and the Incumbent ſenſe of Evil are more preſſing and urgent, and by a kind of force oftentimes drive us to Pray, when we cannot probably find help elſewhere; But when the Neceſſity and Fear, and Incumbence of Evil is removed, it is only a true Judgment, and the Grateful temper of our Hearts, that do ingage us to render Thanks for the Mercy received, which is ordinarily more flat and leſs active tha Evils felt or feared. Natural Neceſſit prompts a Man to Prayer oftentimes, but i is ſincerity and a right temper of the Sou that prompts a Man to Gratitude an Thankfulneſs.

He that in his Neceſſity prayes for Hel and obtains it, if his prayers were the frui barely of his Exigence, is ſeldom Thankful, and if he be not Thankful, it is an Evidence that his Prayers did not move from Heart ſincere, and truly principled with Dependence upon God, and a habit of Dutifulneſs to him. But if he be Thankful fo the Mercy received, it is an Evidence tha not only his Gratitude, but his Prayer ſprang from the ſame Principle; namely, Good and ſincere Heart, principled wit the ſame habit of Grace, Piety, Dependence upon God, and Obedience to him

There is an *admirable Oeconomy of the Divine Goodneſs and Wiſdom, to bring his Creature Man both to his Duty and Happineſs* many times he invites us to come to him b Perſwaſions, and Monitions, and *ſecret Motions*, and when we neglect that voice, b oftentimes ſends upon us Troubles, and Afflictions, and Dangers: and this he doth b a kind of moral force to make us flie to hi by prayer for help, and relief, & deliveran

And it ſeldom miſſeth its effect, if there be but any Wiſdom or the Common Inſtinct implanted generally in the Humane Nature. When we know not which way to turn, we then flie to God, because all other ways are 2 Chro. 20. 12. moſt commonly obſtructed and hedged up, and this paſſage only left open to an eſcape: *In their Affliction they will ſeek me early.* Hoſ. 5. 15. Almighty God deals by us, as a wiſe Artiſt, that hath a purpoſe to turn a ſtream towards ſome deſigned place, ſtops all other egreſſes but that which fits his deſign; or, as a Father, that is minded to bring an Extravagant Son to his Duty and Dependance, obſtructs all ſupplies but ſuch as may be had from himſelf. So oftentimes God Almighty doth ſo methodiſe his Afflictions, that all ways of relief are obſtructed, but ſuch as may lead a Man to him. It is true, many times in ſuch caſes we will be ſhifting and trying every avenue to get out at; but when we find every paſſage hedged up with Thorns, but that only which leads to him, our Stomachs come down, and we are glad to ſeek relief in that way where we find only it can be had. Like *Jonas* his Mariners in the Storm, we try all experiments and Artifices to ſave our ſelves, throw out our Anchors, take down the Sails, ply the Pump, throw over the Goods to lighten the Veſſel; and when all will not do, then we begin to call upon God, *Lord ſave us, we periſh.*

But yet the method of the Divine Goodneſs reſteth not here, but brings us a ſtep forward: He is often graciouſly pleaſed to grant the Deliverance we pray for, to let us ſee that we call not upon his Name in vain, and to incourage us to depend upon him, to draw near unto him, to make him our Confidence as well as our Fear: And though ſometimes he defers our Deliverance, yet he doth it, partly to give unto our ſelves an Experiment of our own Sincerity and Patience, partly to Diſcipline and Tutor us to Conſtancy and Patient waiting upon him; partly to carry us on to more Importunity and Continuance in Prayer; and by this means our Souls are made the better by drawing nearer and nearer to him, that is the Fountain of Light and Goodneſs; for the repetition of Prayers rectifies the Soul, brings it nearer to God, lays more hold upon his Strength, and Goodneſs, as the ſinking Man draws himſelf nearer to the ſhore by the repeated laying hold upon that Cord that is from thence thrown out to ſave him.

Neither doth he reſt here, for the *Deliverance* he ſends, is not barely ſent to deliver us from the Affliction or Danger, nor barely to gratifie our Prayers; but to bring us yet nearer to God, and to make us active Inſtruments *to give Glory to that God*, that hath thus delivered us; whereby at once we are drawn nearer to the Fountain of our own Happineſs, and Almighty God receives and attains the great end of his Goodneſs, in the active Glory and Gratitude that he receives from his Creature. And this is attained,

1. By a kind of Natural Inſtinct, Ingenuity, and implanted Tendency, as I may call it, of a Good Nature; whereby, unleſs a Man be a Fool, or hath put off the common Rudiments of Humanity, he is carried out to Thankfulneſs, Gratitude, and an indeavour of complacency to him that is his Benefactor; which, as it is the moſt rational conſequence imaginable, ſo it is a principle ſo riveted in the very Conſtitution of Humanity it ſelf, that even without any antecedent ratiocination, or rational diſcourſe, it doth preſently, and at firſt view, and antecedently, antevert any rational diſcourſe of the Mind. We are Grateful, and ſtudy to be complacent to him that doth us good, without any

uſing of Topicks or Arguments, by a kind of Natural Inſtinct or Sympathy.

2. By a kind of Stipulation or bargain made by Almighty God with his poor Creature, to have this Tribute of Gratitude and Benevolent Affection from his Creature, as the Tribute and return of his Goodneſs and Beneficence, *Pſal.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* And this Retribution, as it is moſt admirably Con-genious and Con-natural to the right conſtitution of the Humane Nature, ſo it is the moſt Reaſonable, and the moſt Noble, and the moſt Eaſie, and the moſt Beneficial Retribution in the World to him that makes it. For firſt, Whereas the Creature in his Prayer ſeeks, and in the returns thereof, receives ſomething from God, in his Gratitude, and Glorification of God he performs that, which his Maker graciouſly accepts, as a return made to him from his Creature. Secondly, By this means he attains the two great Ends of his Being; namely, the Glorifying of God, and the Improvement of his own Felicity; for Gratitude and Thankfulneſs brings the Soul to a nearer approach to God, if it be poſſible, than his very Prayers doth; becauſe it is the greateſt motion of Love and

Beneficence in the Soul unto God that can be; and the nearer the Soul is moved unto God, the nearer it is joyned to its Life, its Perfection, its Happineſs: The more it participates of the Love, the Goodneſs, the Influence, the Communication of the Divine Goodneſs.

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OF PRAYER AND THANKSGIVING.

Pſal. CXVI. 12.

What ſhall I render unto the Lord for all his Benefits towards me?

THere are two great Duties that we owe unto God, which are never out of ſeaſon: But ſuch as we have continual occaſion and neceſſity to uſe whileſt we live; namely, *Prayer and Thankſgiving.*

Prayer, Is always ſeaſonable in this life, becauſe we ever ſtand in need of it; we always want ſomething, and have always occaſion to fear ſomething; although we could be ſuppoſed in ſuch a ſtate of Happineſs in this World, that we could not ſay, we we wanted any thing, yet we have cauſe to pray for the continuance of the Happineſs we injoy, which is not ſo fixed and ſtable, but that it may leave us: *I ſaid in my proſperity, I ſhall never be moved: Thou hiddeſt thy face, and I was troubled.* We are never out of the reach of the Divine Providence, either to Relieve or Afflict us; and therefore we are under a continual Neceſſity of Prayer, either to Relieve and Supply us, or, at leaſt, to preſerve and uphold us.

Thankſgiving, is likewiſe always ſeaſonable, becauſe we are never without ſomething, that we receive from the Divine Goodneſs, that deſerves and requires our Thankfulneſs. It may be we want Wealth, yet have we not Health? If we want both, yet have we not Life? If we want Temporal Bleſſings, yet have we not Eternal Everlaſting Bleſſings? If we have any thing that is comfortable to, or convenient for us, we have it from the Goodneſs and Bounty of God. And though we have not all we would, yet we have what we deſerve not, and what we prize and value; and therefore while we have any thing, we have occaſion of Thankſgiving to our great Benefactor, But yet it ſeems, though both thoſe Duties be highly due and neceſſary, yet *Thankſgiving hath a kind of preference even above Prayer* it ſelf, in theſe conſiderations eſpecially.

1. The Duty of Thankſgiving ſeems to be a more *Permanent* Duty, even than Prayer it ſelf, *and of a greater extent* and durableneſs. The Bleſſed Angels, and the Saints that are and ſhall be ſettled and fixed in a ſtate of full and unchangeable Happineſs, that enjoy whatſoever they can deſire, and therefore have no reaſon to pray for more, becauſe they cannot enjoy more than they do; yet have an Everlaſting occaſion of Thankſgiving for that Happineſs they Everlaſtingly enjoy: And as this is their Everlaſting occaſion, ſo it is and ſhall be their Everlaſting buſineſs unto all Eternity to Praiſe and Glorifie God. And as the Beams of the Divine Goodneſs ſhall Everlaſtingly ſhine upon them, ſo there will be an Everlaſting Reflection, as it were, of the ſame Goodneſs in the neceſſary and unceſſant returns of Praiſe and Thankſgiving by them.

2. The Duty of Thankſgiving ſeems to be a Duty *of more noble Nature*, than even

Prayer it ſelf, becauſe it *anſwers* more appoſitly and cloſely *the nobleſt End* in the World; namely, the Glory of God, which certainly is a more ultimate and noble End, than even the very Good of the Creature. It is true, Almighty God receives no acceſſion to his Happineſs and Perfection by all the Honour and Praiſe and Thanksgiving that all the Creatures in the World can pay him; yet the Glory of his Majeſty is the chief ultimate End why he made all things, Rev. 4. 11. *Thou art worthy to receive Glory, Honour, and Power; for thou haſt Created all things, and for thy pleaſure they were and are Created.* It is true the proximate immediate reaſon of the Creation of all things was, that the Redundant Goodneſs of Almighty God might be communicated unto Being, derived from him by Creation: But the ultimate and more univerſal End was, that by this Communication of the Divine Goodneſs unto ſomething without himſelf, the Glory, and Honour, and Praiſe thereof might return unto himſelf, who only can be the adequate End of himſelf, of all he doth. Thanksgiving therefore and Praiſe anſwers the greateſt and moſt noble End in the World: If I want, and pray for what I want, my immediate End therein is my own Good, and yet that End is too narrow, if I propound not to my ſelf to Praiſe and Glorifie the Bounty of that God which anſwers my Prayer.

3. Again, whereas all the Irrational and Inanimate Creatures in the World do paſſively praiſe Almighty God, in that they bear every one of them the Inſcription of his Wiſdom, Goodneſs, Power. The *Reaſonable and Intellectual Natures* of Men and Angels *have that noble Advance*, that they can and may *Actively and Intentionally* Glorifie and Praiſe the Goodneſs of God: and it is indeed the nobleſt Harmony that they can make when they ſummon all their Underſtanding, Will, Affections, all that is within them, to Praiſe that God, to whom they owe their Being and Benefits: And the Wiſe and Glorious God doth therefore Communicate the ſenſible, Experimental, Eminent Influences of his Mercy, Goodneſs and Bounty unto the Reaſonable and Intellectual Natures of Men and Angels, that they might touch and ſtrike upon thoſe noble ſtrings of the Heart and Mind and Affections, that may thereupon return the Harmony of Thankſgiving, and Praiſe to the great Lord of the World: And ſurely

the nature of Man, in its true ſtate and temper, is as naturally and effectually moved to the returning of Thankſgiving to God for Mercies received, as a well tuned Lute, or other Inſtrument, doth give an Harmonious ſound upon the touches of a skilful Artiſt. And moſt certainly that nature is ſtrangely out of Tune and Order, that upon Mercies received makes not a ſweet return of Thankſgiving and Praiſe. This therefore, as it is the nobleſt, ſo it is the moſt natural production of the Reaſonable Nature, the fulleſt of Congruity to the right diſpoſition of its Faculties.

Almighty God ſends upon the Children of Men Benefits, Bleſſings, Deliverances, Favours; And the fruit that he doth (and that moſt juſtly) expect, is a Crop of Praiſe, Glory, Honour and Thankſgiving, *Call upon me in the day of Trouble, and I will Deliver thee, and thou ſhalt Glorifie me.* And it is a barren, degenerate, ſtupid Heart, that yields not ſuch fruit of ſuch a Semination. So that Praiſe and Thankſgiving is Con-natural to our very Faculties, the tribute that the Rational Nature, naturally payes to the Divine Being as his Benefactor, the very fruit that the great Lord of the Harveſt expects for all his Goodneſs and Mercy.

4. The truth is, Thankſgiving is *the very End of Prayer*: and as the End is more noble than the means conducible to the End, ſo therefore is the Duty, the buſineſs of Thankſgiving in its ſelf, though equally neceſſary, yet more noble than Prayer it ſelf.

I want ſomething that I would deſire Almighty God to give me, and I therefore pray; my Merciful Lord grants me my deſire, and gives me what I pray for, and therefore gives it, and gives it upon my Prayer to him, that therefore his Mercy and Goodneſs may be more Evident unto me, and that thereupon I may Praiſe, and Glorifie, and give Thanks unto him.

And if, with the Nine Lepers in the Goſpel I receive the Benefit I ask, and do not with the Tenth give Glory to God for the Benefit I receive, I diſappoint both the Giver, of what he deſigned in the Gift, and diſappoint my very Prayers in that which is their juſt and proper End.

And hence it is, that our Bleſſed Lord in that abſolute form of Prayer, which he hath taught us, premiſeth the firſt and greateſt Petition of the Hallowing or Glorifying of the Name of God, and the firſt, the great, the regulative Petition, that is to influence all the reſt that follow, eſpecially thoſe that are for the ſupplies of our own wants.

5. Whereas in Prayer we aſk that we may receive from God, *Almighty God* hath been pleaſed to Honour and Dignifie our Duty of Thankſgiving, with ſo much condeſcenſion of his Majeſty, that he *reckons, or at leaſt interprets it as a Receipt from his poor Creature.* It is true, our Praiſes add nothing to his Perfection and ſelf ſufficiency; Nay, our very Thankſgiving and Praiſe is but a gift that he gives to himſelf; He gives us a Being that may be Capable to Praiſe him, gives us Hearts and Affections that may be willing to Praiſe him, gives us Grace that may enable us to Praiſe him, gives us Benefits that may Excite us to Praiſe him, gives us Directions how to Praiſe him, gives us Laws, Commands, Promiſes, Encouragements to Praiſe him: So that in truth our very Thankſgivings and Praiſes to him, are but his own work, and yet ſuch is his Goodneſs, that he takes and accepts and Rewards our Praiſes and Thankſgivings, as

if they were our own Actions. And whereas in Prayer we receive from him, in Thankſgiving he is pleaſed ſo far to Honour this Duty, as if he received ſomewhat from us, and accordingly accepts and rewards it.

OF

Whereas in Prayer we [illegible] receive [illegible] pleaded [illegible] Dignity [illegible]

[illegible]

Meditations

UPON THE

Lord's Prayer,

MEDITATIONS UPON THE Lord's Prayer.

Matth. 6. 9. *After this manner therefore pray ye, Our Father, &c.*

BY the *Sin of Adam*, and the Corruption and Obliquity that thereupon entred into the humane nature, Mankind had contracted *a three-fold Miſchief*. 1. *Guilt*, that needed an Expiation; 2. *Blindneſs*, that needed an Illumination; 3. *Perverſeneſs and Rebellion*, that needed Power and Victory to ſubdue it. In the fulneſs of time *God ſent his Son*

into

into the World with healing for all theſe Diſeaſes:

1. He ſent his Son *to be our Sacrifice and our Prieſt*; and not only ſo in his own Perſon, but by derivation unto thoſe that believe on him, he hath imprinted upon them and communicated unto them a participation of his own Office, and hath made them Kings and Prieſts; 1. By making an Atonement for them with his Father, whereby they are accepted; *John* 16. 26, 27. *I ſay not unto you I will pray the Father for you, for the Father himſelf loveth you.* Not to Exclude the continuance and Efficacy of his Interceſſion, but to intimate the fulneſs of our Reconciliation, that having made us of his houſhold, *Epheſ.* 2. 19. we may have acceſs to the Maſter and Father of the Family; *Epheſ.* 2. 18. *for through him we have acceſs unto the Father.* 2. By ſending his own Spirit to inſtruct, and warm, and fit our Spirits to come into the preſence; *for through him we have acceſs by one Spirit, Epheſ.* 2. 18. teaching what to ask, and inabling us to ask as we ſhould, *Rom.* 8. 26. *For we know not what we ſhould pray for as we ought.*

2. As he made him a Sacrifice for our Guilt, ſo he ſent him *to be a Light for our darkneſs*, John 1. 5. the World was all in Darkneſs and Error; the moſt Exact Subli-

mate

ſeato Wits inſcribed their Altar, *To the Unknown God.* They were ignorant of things to be known, and of things to be done. The Son of God that came out of the Boſome of his Father, and knew all his Mind, received a Commiſſion from him to inſtruct Mankind in the way to Life: *John* 17. 8. *I have given unto them the Words which thou gaveſt me.* John 3. 34. *He whom God hath ſent ſpeaketh the Words of God.* Matth. 11. 27. *No man knoweth the will of the Father ſave the Son, and him to whom the Son revealeth it.*

3. As he came with light to inſtruct us, ſo he came with *Power to conquer* in us: *Thy people ſhall be willing in the day of thy power;* and to conquer for us Death and Hell.

The Buſineſs that we are to conſider reſpecteth principally the firſt and ſecond part of his Mediation, *viz.* in bringing the Will and Mind of God to us, to teach us what to ask, which concerns his Prophetical Office. And again, having formed deſires in us according to that Will of God, to preſent them unto his Father, which concerns his Prieſtly Office.

After this manner pray. Luke 11. 1. *One of his Diſciples ſaid unto him, Lord, teach us to pray, and he ſaid, When ye pray, ſay,* &c. In general we may learn

1. That

into the World with healing for all theſe Diſeaſes:

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mate Wits inſcribed their Altar, *To the Unknown God.* They were ignorant of things to be known, and of things to be done. The Son of God that came out of the Boſome of his Father, and knew all his Mind, received a Commiſſion from him to inſtruct Mankind in the way to Life. *Joh. 17. 8. I have given unto them the Words which thou gaveſt me.* Joh. 3. 34. *He whom God hath ſent ſpeaketh the Words of God.* Matth. 11. 27. *No man knoweth the will of the Father ſave the Son, and him to whom the Son revealeth it.*

3. As he came with light to inſtruct us, ſo he came with *Power to conquer* in us: *Thy people ſhall be willing in the day of thy power*: and to conquer for us Death and Hell.

The Buſineſs that we are to conſider reſpecteth principally the firſt and ſecond part of his Mediation, *viz.* in bringing the Will and Mind of God to us, to teach us what to ask, which concerns his Prophetical Office: And again, having formed deſires in us according to that Will of God, to preſent them unto his Father, which concerns his Prieſtly Office.

After this manner pray: Luke 11. 1, 2. *One of his Diſciples ſaid unto him, Lord, teach us to pray, and he ſaid, When ye pray, ſay,* &c. In general we may learn;

1. That Chriſt doth *not exclude other Prayers*: The injunction of this excludes not all other Prayers. Our Saviour himſelf, and thoſe that were acquainted with his Mind and Practice, uſed variety of prayers, according to the ſeveral occaſions, differing from this form, and therefore the Apoſtle commands, *Epheſ.* 6. 18. *Praying always with all prayers and ſupplications*. Prayers formed for every occaſion. And that Spirit, that maketh interceſſion for us with groans that cannot be uttered, is not confined to any particular form, not to very from it.

2. Though thou art not reſtrained to this form only, yet in all thy prayers pray *after this manner*. There is ſomewhat in this Prayer that muſt be ingredient to all thy prayers.

1. Be ſure thou haſt a Commiſſion, a Promiſe, for what thou prayeſt; deſire *thoſe things that are warrantable* by the Will of God revealed in his Word, Chriſt was acquainted with the Mind of God, and gives us a pattern to ask thoſe things which are warrantable. Ask for thy good, but ask not for thy Luſt, *James* 4. 2.

2. Though the things thou askeſt be warrantable and agreeable to the revealed Will of God, Yet in *the particularity of thy deſires*

refer thy ſelf and ſubmit unto the Will of God: becauſe thou art not wiſe enough to know what is fit for thee in particular, Eſpecially in the meaſure, time, and manner of the thing thou askeſt. The Son of God hath taught us to pray for the fulfilling of the Will of God before the ſupply of our own Wants; and in his own Prayer in the Garden, *Matth.* 26. *Nevertheleſs not as I will but as thou wilt.* Whatſoever thou deſireſt, yet confine not God. Thou ſhalt be ſure thy Prayer ſhall not loſe his fruit, though the thing deſired ſeem not to be granted. The Cup did not paſs from our Saviour, though he asked it, *Matth.* 26. 39. Yet *he was heard in that he feared,* Heb. 5. 7.

3. As much as thou canſt *let thy prayer be a reaſonable ſervice,* a work of thy Spirit and Underſtanding. 1 *Cor.* 14. 15. not only of thy Lips and Tongue: for thou haſt to do with the God of the Spirits of all fleſh, that will be worſhipped in Spirit and in truth. Pray with thy Lips, that thou mayſt by that means fix thy Mind the better to the work; but let thy words be the production of thy Soul. Let thy Heart pray as well as thy Tongue. And this was one of the Reaſons of our Saviour's inditing this Prayer in this ſhort and pithy form, to condemn the va-

nity of the Gentiles, who had confidence in their vain repetitions of words, without the intention and application of the heart, *Matt.* 6. 8.

4. Here we ſee Chriſt, the Wiſdom of the Father, delivers out *a Form of Prayer*, framed with a great deal of Wiſdom, containing very much matter in a few words: Learn that, though thou art not to put confidence in ſtudied Devotions, nor to make thy Prayers the work of thy invention or wit, but of thy Heart and Soul, yet let the Reverence and Awe thou beareſt to him, before whom thou comeſt in thy Prayers, the ſeriouſneſs of the buſineſs about which thou goeſt, put thee in mind to *Prepare thy ſelf and thy Soul*, and to tune it by theſe conſiderations to an humble frame of Spirit; to a fore-caſting of thy deſires; to an humble approach to the preſence of God; to all beſeeming Reverence both in thy words and geſture. The Heart, it is true, ſhould be in a continual frame of Prayer, and almoſt every occurence of our Life requires a lifting up of the Heart to God in Prayer, or in Thankſgiving; which cannot be ſo ordered with preparation; but a ſolemn Prayer, though in private, requires a juſt preparation of the Heart, and a performance of it

with the whole contribution of the whole Soul, and ſtrength, and underſtanding, and affection.

3. Though thou art not bound to uſe no other form, yet *uſe this frequently*, upon theſe *Conſiderations*:

1. It is *the Command of thy Lord and Maſter*. There is ſomewhat of Command in theſe words. He, that commands to pray, after this manner, meant not that this Prayer ſhould be forgotten. That which was made a pattern to thy other prayers, was not intended to be a thing only to be looked upon, and not to be uſed. Thou mayeſt uſe other Prayers to give ſcope to thy Spirit, but conclude with this.

2. It is a great *means of ſtrengthning the Heart in Prayer*. When I ſhall conſider I am now uſing that very Prayer which the Son of God, when he was in the fleſh, at the requeſt of his Diſciples, gave unto them, not only as a rule and pattern, but as a form, *When ye pray, ſay*, &c. I call the great God my Father, and it is no preſumption in me ſo to do; the Eternal Son of God, that knew all his Father's mind, commanded me to call him ſo, and to come before him as my Father. I am begging for the conveniencies of my Life, for the pardon of my Sins, for my preſervation in and from temptation.

Had they not been things that I might hope to be granted, the Son of God would never have taught me to ask them. 'O Lord, it is
'true, I can ſee nothing in my ſelf why I
'ſhould expect that thou ſhouldeſt hear me;
'my Sins are renewed every day, and I begg-
'ed pardon but yeſterday, and I have ſinned
'againſt thee the ſame Sin this day: But
'yet thy Son, that knowes all thy Will, that
'would never have put me to beg that
'which were unfit for me to ask, or thee to
'grant, he it is that taught me to begg my
'daily bread of thee, and as often in the
'ſame Prayer to begg thy forgiveneſs: I
'will not learn hereby to preſume in offend-
'ing, but yet I will learn to be confident in
'thy Mercy.

3. It is a *Comprehenſive Prayer*, and therefore fit to be ſupplemental unto thine own prayers. Thy preſents wants or fears or deſires carry thy Spirit in thy own prayers eagerly and vehemently in purſuit of thoſe thy wants, fears, or deſires, becauſe they are things preſently incumbent upon thee, and in thy view; and by that means thou doſt many times in thy prayers overſhoot many matters, that are of more concernment, it may be, for thee to ask: as the Glory of God, thy preſervation from future inconveniencies, that are not yet in thy view; and this

prayer gathers up thy omiſſions, calls home thy Spirit unto that frame and temper of heart that is fit, *viz*, Submiſſion to the Will and Glory of God in the firſt petition of this Prayer, furniſheth in a ſhort *Compendium* to pray over that which thou haſt before asked, and to pray for that which before thou haſt omitted.

4. As it is a Comprehenſive Prayer, and contains much, ſo it is *a Compendious Prayer*, and contains much in little. The Wiſe and Merciful God knowes the frailty of our Nature, and therefore hath fitted us according to our own narrowneſs with abridgments, he knowes the ſhortneſs of our Memory, and therefore he gave his Will under the Old Law in Ten Words. Chriſt he gave us another abridgment of that abridgment: Love God and thy Neighbour. God alſo knowes the weakneſs of our Spirits, and therefore he gives us a ſhort Prayer, that in the uſing of it our Spirits may bear up, and the fire laſt till the Prayer ended. It is true, when we have a continuing ſenſe of Evil felt or feared upon us, our Spirits are able to hold out a Prayer long in warmth and heat: But when the matters of our deſires are not ſo apparent to our ſenſe, our Spirits are apt to grow cold before we come at the end of it. Here is a ſhort Prayer, furniſh'd in all things

fit to be asked, and ſuch as thy Spirit may go along with to the end without being tyred. It is true, that a Man ſhall uſually find more intention of Spirit in his own Prayers, than in this. Bleſs God that thou haſt this intention of ſpirit in thy own prayers, and neglect them not, but pray for pardon that thou wanteſt it in this, and ſtrive to amend it.

Now the great *Cauſe of the unprofitable uſe* even of this Prayer, and of divers other Ordinances, grows from this, That people uſe them without a diſtinct and deep conſideration of the things contained in them. The Sun in the Firmament is the greateſt Wonder in the World, and of infinite more conſideration than the appearance of a new Star or a Comet; But the commonneſs of the Sun makes Mankind paſs over that without any obſervation, and yet look upon the latter with much admiration and aſtoniſhment. Juſt thus it is with this and other Prayers: This Prayer, being taken up and learnt with our ſpeech, we ſwallow by whole-ſale, and never weigh it or conſider it; but other Prayers of our own or others, whileſt they are new to us, we uſe more attentively, and it may be more profitably. It ſhould therefore be our care to rub out the Corn out of this Ear, to Examine and Conſider

ſider this excellent Prayer diſtinctly, that ſo in the uſe of it a full underſtanding and affection may go along with it; without which it is no Prayer: for in Prayer we have to do with the God of the Spirits of all fleſh, that judgeth not, neither regardeth the bare repetition of words, the thing condemned by our Saviour when he commanded this Prayer. But by the uniting our Souls and Spirits to him, our words are not ſo much our prayers, as the conſequents and ſigns of our Prayers.

The known *Diviſion of this Prayer*, is firſt, the Preamble. Secondly, the Requeſts. Thirdly, the Concluſion.

1. *The Preamble, Our Father which art in Heaven.* The general duty we learn from it is this, that we come not ſuddenly and unſeemly in our Requeſts to him, but as much as may be to prepare our Souls, with fitting apprehenſions and affections before we come to ask of him; with apprehenſions of his goodneſs, that may draw us to him in that he is our Father; and with apprehenſions of his Greatneſs, that may make us conſider our diſtance, and come before him with Reverence, in that he is in Heaven. Eccleſ, 5. 2. *Be not raſh with thy Mouth, and let not thine heart be haſty to utter any thing before God; for God is in Heaven and thou upon Earth: therefore*

let thy words be few. God is in Heaven, and thou upon Earth; it teacheth thee thy diſtance, and it is fit thou ſhould'ſt throughly digeſt that apprehenſion before thou aſk, that thy asking may be with *Reverence*. External Reverence of it ſelf is inconſiderable, but as it is the figure of that internal Reverence that is in the Soul. Where the external Reverence is without the internal, it is baſe and odious Hypocriſie, a dead and a deſpiſed performance, a picture of Piety without life. But the internal Reverence of the Mind cannot be without an external expreſſion of it. The Forms or Natures, that God hath put into every creature, are thoſe which ſhape their external figure, in ſome proportion anſwerable to their internal Form. And it is as impoſſible for an heart ſenſible of the Majeſty, Glory, Greatneſs and Power of God, to come before him either with a petulant fancy, preſumptuous or unſeemly carriage, as it is for the Form of a Lamb or a Child to render it ſelf either in the ſhape of a Lion, or a Wolf. Again, God is in Heaven and thou upon Earth: As thou haſt a buſineſs to do to prepare thy heart with the ſenſe of thy diſtance, that thy deſires may be with a ſutable humility when thou prayeſt, so thou haſt need of preparation to bring up thy heart out of that Earth, wherein thou art, unto

Heaven, to defecate that Earthy heart of thine, that it may be fit to come into the preſence of the God of Heaven. When God beholds the higheſt things in nature, the Heavens, he humbles himſelf, he deſcends below his own Excellency, *Pſalm* 113. 6. And if thou art a Sutor to this great King, it is fit thou ſhouldeſt come unto the Throne of his Majeſty, and not expect that he ſhould come to thy Cottage to be importuned, though yet he doth this alſo in his great Mercy and Condeſcention; yet it is not fit for thee to expect it: Again, thy lifting up of thy heart to him is thy Advantage; the nearer thou draweſt to his Glory and Preſence, ſo it be with an humble and clean heart, the more thou wilt partake of his Bounty and Goodneſs; the fitter thy heart will be to have communion with him. The Holy and Glorious Angels and Souls departed partake more of his fulneſs and perfection than Man doth; becauſe by the purity of their nature they have a nearer approach to the Fountain of Good, than Man hath; and the nearer or farther off the Spirit of a man comes or keeps off from God, the more or leſs of his Goodneſs he participates. Now in this act of prayer we endeavour to lay hold of his Goodneſs and Promiſes: Neceſſary it is therefore we bring our hearts by preparation as near to him as we can. 1. That we may be near unto him; and in this nearneſs conſiſts an advantage of Communion with him. 2. That we may be like him, and that likeneſs is every day increaſed by our beholding of him, whereby we are in ſome meaſure tranſlated into the ſame Glory. 3. That we may be in our proper place, God hath communicated his goodneſs to all things according to their ſeveral degrees of perfection in thoſe ſtations wherein his own Great and Infinite Wiſdom placed them; and the place of Man was nearer to God by his nature, than he can now arrive unto in this Life in his own Perſon; (though we have a High Prieſt that continually bears our names before our Father.) And certainly, if it be at any time ſeaſonable for a Man to wind up his heart in the greateſt nearneſs to God, that he can do, it is when he comes before him in Praiſes for the things he hath, and Petitions for the things he wants. Learn therefore in general to bring up thy heart as near as thou canſt to the great God in preparation and meditation, before thou offereſt thy Prayer, that thy ſacrifice may be mingled with a true fire, and thy Soul may be raiſed up with the due conſideration of what thou art about, and who thou art to deal withal.

Touching the *Particulars in this Preamble.*

Our Father. Two things are herein conſiderable: 1. How God is ſaid to be our Father: 2. What Frame or temper of heart and ſpirit this bleſſed relation and conception of him, as a Father, ought to raiſe in us; eſpecially when we come before him in Prayer.

As to the firſt, God hath the appellation or relation of a *Father* principally *in theſe reſpects:*

1 *By Creation.* Thus he is the Father of all things. But in as much as Paternity and Filiation are relations of perſons not of bare ſubſiſtency, properly, therefore in this reſpect he is called Father in relation to Angels and Men: to Men, *Iſa.* 64. 8. *But now, O Lord, thou art our Father, we are the clay, and thou our potter.* Mal. 2. 10. *have not all one Father? hath not one God created us?* Luke 3. 38. *which was the Son of Adam; which was the Son of God.* And as to Men, ſo in a more near relation to the Souls of Men, and the bleſſed Angels, who participate more immediately of his Image and perfection, Jam. 1. 17. *The Father of lights.* Heb. 12. 9. *The Father of Spirits.* Zec. 12. 2. *The former of Spirits:* Job 38. 7. *And all the Sons of God ſhouted for joy.*

2. *By ſpecial ſuſception,* or undertaking either without an intervenient Contract; thus he is pleaſed to own a more ſpecial Paternity towards thoſe that have moſt need of him, *Pſal.* 68. 5. *A Father of the Fatherleſs:* or by an intervenient Contract; thus he was a Father in a more near Relation to the Jewiſh People, who as a Child is called by the Name of his Father, ſo they did as it were bear his Name, Jer. 14. 9. *We are called by thy Name, leave us not.* Iſa. 63. 16. *Doubtleſs thou art our Father, though Abraham be ignorant of us;* and accordingly he evidenced himſelf towards them in all the care and tenderneſs of a Father, Deut. 32. 11. *As an Egle fluttereth over her Young,* &c. Hoſ. 11. 1. *When Iſrael was a Child, I loved him, and called my Son out of Egypt.* But theſe Relations are yet too large and ſpacious.

Rom. 9. 4.

3. *By Adoption in Christ.* Which Relation is thus wrought, by an Eternal Stipulation between the Father and the Son; the Son was to take upon him our Nature by a ſupernatural Conception, and to ſtand as a publick Perſon and Mediator between the Father and lapſed Man, and appointed that as many as ſhould by true Faith lay hold on him, there ſhould be a kind of *Union* wrought between Chriſt and that Believer, and in that Union the Father looks upon all that which was in

the Believer as imputed to Chriſt; and all that which was in Chriſt, as imputed to the Believer. Was there Sin and Guilt in the Believer? it is laid on Chriſt, and he bears all Iniquities, *Iſa.* 53. 6. Is there Righteouſneſs in Chriſt? the Believer hath that Righteouſneſs, *the Righteouſneſs which is of God by Faith.* Is Chriſt the Firſt-born of God? *Pſa.* 89. 25, 26. Though we cannot partake of his Primogeniture, yet we partake of his Sonſhip. John 1. 12. *As many as received him, to them he gave power to become the Sons of God.* John 20. 17. *I aſcend unto my Father, and to your Father, to my God, and to your God.* Gal. 4. 5: *That we might receive the Adoption of Sons.* And by vertue of this Union we partake of the inheritance of Sons, *Joynt-Heirs with Chriſt*, Gal. 4. 7. of the Spirit of Sons. Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts*, &c. And by vertue of this Filiation we have the Priviledges of Sons; *Acceſs with boldneſs unto the Father*, Epheſ. 2. 19. Care and tenderneſs of our Father over us. *Matth.* 6. 32. *For your Heavenly Father knoweth that ye have need of all theſe things*: Audience from him, John 16. 26. *At that day ye ſhall ask in my Name*, &c. *For the Father himſelf loveth you.* Now this Appellation and Relation of a Father in the firſt Entrance into Prayers carries up our hearts unto theſe *Conſiderations*.

1. That we ſhould by all means labour to be in this relation to God, *viz.* that he ſhould be our Father; for why do we call him ſo, unleſs he be ſo to us? and that we ſhould not be contented barely with the Relation unto him as we are Men; for ſo were even the *Athenians*, who inſcribed their Altar, *To the Unknown God*, His Off-ſpring, *Acts* 17. 28. nor with the Relation ariſing out of an external Profeſſion and Covenant, but with that neareſt Relation of Paternity, ariſing by our Union with Chriſt.

2. And conſequently that all our Applications to God in Prayer muſt be in, and through Chriſt; for through him is this Relation wrought, and it is a Relation of Nearneſs and Union, which is the greateſt Nearneſs. Epheſ. 2. 13. *But now in Chriſt Jeſus, ye, who ſometimes were a far off, are made nigh by the blood of Chriſt*; and 19. *of the Houſe-hold of God*: our Union unto God grows by our Union to Chriſt, who is one with the Father, John 17. 23. *I in them, and thou in me, that they may be made perfect in one*, and this is the meaning of asking in his Name, *John* 16.26. through him we have an acceſs to the Father, *Epheſ.* 2. 18.

2. We learn *with what Affections* we ſhould come to him in our Prayers. And theſe ariſe

either from the conſideration of our duty, as Children; or from the conſideration of that which we are to expect from him, as a Father. Thoſe of the firſt part are principally theſe; Love, Reverence, Submiſſion, and Thankfulneſs.

1. *Love to God.* The very name of a Father imports in it ſelf a relation of benefit, and conſequently of Love. God is the Father of thy being, as thou art a Man, and of thy continual preſervation; and if there were no more than this in this comprehenſive name of Father, it is enough to take up the whole ſtock and compaſs of thy Love. The Motion from not being to being, is an infinite Motion, and an act of infinite goodneſs as well as of infinite Power, and deſerves and challengeth the uttermoſt extent of thy Love, as a juſt debt unto it; ſo that thou haſt ſcarce a reſidue of love left within the compaſs of thy uttermoſt power, which thou oweſt not to this great Love of thy Lord in giving thee a being; & if this common Goodneſs of thy Lord requireth and deſerveth all thy Love to him as the Father of thy nature, what Love doſt thou owe him as he is pleaſed to be thy Father in a nearer relation? to be thy Father in Chriſt? and that after thou haddeſt rejected him and wert Loſt? and if thy debt of Love, that thou oweſt to him as the Fa-

ther of thy Nature, be more large than the Comprehenſion of thy Power, how, or with what wilt thou pay that further debt of Love, which thou oweſt to him for that undeſerved, unſought for, ſuperadded relation of thy Father by Adoption? when he gave his own Son to dye for thee, an enemy, that thou mighteſt receive the Adoption of a Son? This is a love that paſſeth not only thy Retribution, but alſo thy knowledge. *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God,* 1 John 3. 1. And the Love of God to us, as it is the meritorious Cauſe of our Love to him; ſo it is that which Excites and fires our Love to him, 1 John 4. 19. *We love him, becauſe he firſt loved us.* And according to the meaſure we have of the apprehenſion of the Love of God to us, according is the meaſure of our Love to him again. This therefore is the firſt affection that the name of Father calls out, *viz.* The intenſeſt affection of our Love, in that he hath given us a Commiſſion to call him Father, and Chriſt is not aſhamed to call us Brethren, *Heb.* 2. 21.

2. *Reverence*, and this is but a conſequent of the former. *Perfect Love caſts out fear,* 1 John 4. 18. But it is the Mother of Reverence, *Heb.* 12. 9. *We have had Fathers of our fleſh, which corrected us, and we gave them*

reverence, &c. Mal. 1. 6. *If I be a Father, where is my honour?* were there no other diſtance of nature between thy God and thee, but the diſtance and relation of a Father, it requires Reverence of thee, eſpecially when thou comeſt before him in thy Prayers. And that inward Reverence of thy Soul will imprint a Reverence in thy Words, and in thy Carriage; as all other Affections and Tempers of the Soul fix a ſutable correſpondence upon the outward Man, but eſpecially when we conſider he is our heavenly Father.

3. *Submiſſion to his Will.* Conſider thy approach is to thy Father, which carries with it a relation of Authority, eſpecially conſidering he is a Father of Wiſdom, that knoweth what is fitteſt for thee, and a Father of Mercies, that is oftentimes more merciful to thee in denying thee what thou askeſt, than he could be in granting it: it is thy duty to ask what thou wanteſt, becauſe he is thy Father; but not to limit him what he ſhould grant.

4. *Thankfulneſs*, for all thou haſt received; becauſe as he is the Author of thy Being, ſo he is the Fountain of all thy Benefit.

5. And as the Name of Father carries upward theſe Affections of Love, Fear, Submiſſion and Thankfulneſs towards God, ſo it brings down thoſe *Apprehenſions of God*,

that are *ſuitable to the buſineſs* about which we are.

1. From the conſideration that God is our Father thus placed in the Entrance of this Prayer, we have *Incouragement to make our acceſs* unto him with an humble boldneſs. When we conſider the Glory, and the Majeſty, and the Purity of the Great and Infinite God, in whoſe ſight the Heavens are not clean, nor the Stars pure, *Job* 15. 15. & 25. 5. that chargeth his Angels with folly, and in his Preſence the Cherubins cover their faces. How ſhould duſt and Aſhes, Man that is a Worm, under the apprehenſion of his Majeſty and Glory, ever think that this Glorious God ſhould liſten unto, or entertain his Perſon or his Prayers? When *David* conſidered but of the Sun and Moon and Stars, which are but the works of his hands, he found a great diſproportion between us and them. *What is Man that thou ſhouldſt be mindful of him? Pſal.* 8. 4. Much more between us and their and our Creator; the Son of God therefore, that knew his Father's Will, and the thoughts he beareth towards us, preſents him to us in the brink of our Prayers under the Expreſſion of a Father, that might invite us, before he renders him under the apprehenſion of his being in Heaven, that might Eſtrange us; under the conception of

the Love and tenderneſs of a Father ; before conception of his Majeſty and Glory. And is he thy Father? why ſhouldeſt thou not upon all occaſions reſort unto him? whither ſhould a Child go with boldneſs, if not to his Father? and to ſuch a Father as he is pleaſed to render himſelf unto us, with more tenderneſs and gentleneſs than lyes within the bowels of a natural Father? Iſa. 49. 15. *Can a woman*, whoſe affections are moſt ardent and importunate, *forget a Child*, a piece of her ſelf, *her ſucking Child*, to whom ſhe is ingaged by an additional obligation of Love and Care, *that ſhe ſhould not have compaſſion*, when her natural Love is heightned by a pitiful accurance, *of the Son of her Womb*, the perfection of her conception? *Yea ſhe may forget, yet I will not forget thee ſaith the Lord*, Hoſ. 11. 8. *How ſhall I give thee up Ephraim? how ſhall I deliver thee Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? my Heart is turned within me, my repentings are kindled together. I will not execute the fierceneſs of mine anger: for I am God and not Man*, Hoſ. 11. 3. *I taught* Ephraim *to go, leading him by the hand*; *Ephraim* like a weak Child was ready to ſtumble & fall upon every occaſion, and like a froward Child apt to ſnatch away his hand from him that led him, yet the affection of a Father is not loſt by the weakneſs or frowardneſs of a Child, *Deut.* 32.6, 11. *Do you thus requite the Lord, O fooliſh People and unwiſe? Is not he thy Father that bought thee? As an Eagle ſtirreth up her neſt and fluttereth over her Young, ſpreadeth abroad her wings, taketh them and beareth them on her wings, ſo the Lord alone did lead him.* And all theſe, and a world of the like Expreſſions in the Book of God, to unvail the love of God to his Creatures, and thereby to draw out an aweful love to him, and an humble boldneſs to make an approach unto him, Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace*; and to bleſs our Redeemer, who by the price of his Blood hath purchaſed this free liberty of acceſs unto God as our Father. Epheſ. 3. 12. *In whom we have boldneſs and acceſs with confidence.* Who as he hath purchaſed acceſs for us, ſo when, notwithſtanding that we are fearful, and backward, and aſhamed to come, is pleaſed in the virtue of his own Mediation to ſtand between the Glory and Brightneſs of the Father and us poor Creatures, and to ſhew us more of his Goodneſs and Mercy than of his Glory; and to receive our deſires, and to bring both them and us into the preſence of his Father, and our Father.

2. As this Expreſſion leads us unto God, and gives us acceſs, ſo it gives us *aſſurance of*

ſucceſs

ſameſs in our Petitions. This Prayer as is ſaid, is a comprehenſive Prayer; we thereby in an Abridgment aſk whatſoever is neceſſary for this life or that to come; but the Name of a Father is a comprehenſive Name; the Petitions that thou art asking are large Petitions, and the Promiſe is yet more large, *John* 16. 23. *Whatſoever ye ſhall aſk the Father in my Name he will give it you.* Matth. 7. 7. *Aſk, and it ſhall be given you:* But here is the Foundation, thy application is to thy Father: Matth. 7. 11. *If ye being evil know how to give good things to your Children, how much more ſhall your Father which is in Heaven, give good things to them that aſk him.* Whatſoever thou canſt find or expect from thy Natural Father, ſo much, and much more, may'ſt thou expect from thy Heavenly Father: Patience, to bear with thy infirmities and failings, *Pſalm.* 78. 18. Compaſſion, to pity thy ſuffering; *Pſal.* 103. 13. Goodneſs, to ſupply thy wants; Juſtice, to avenge thy injuries; *Pſal.* 105. 14. Protection, to defend thee from dangers, Vigilancy and care, to ſupport thee againſt Temptations; Mercy, to pardon thy back-ſlidings; *Jer.* 3. 14. Skill, to interpret, and Tenderneſs to accept thy weak and ſtammering Petitions; Providence and Bounty, abundantly to reward all thy ſincere performances. Luk. 12. 32. *Fear not little flock, it is* *my Fathers good will to give you a Kingdome*.

And this Conſideration of God, as our Father, when we come before him in Prayer, as it teacheth us our duty, ſo it doth moſt naturally teach us the three firſt Petitions to deſire the Glory of his Name, the Increaſe of the manifeſtation of his Kingdom and Power, the full ſubmiſſion unto, and deſire of the fulfilling of his Will. And as that relation looks downward upon us, ſo it concludes the three laſt Petitions. From whom ſhouldeſt thou deſire or expect Mercy to forgive thee, Conveniencies to ſupply thee, Care and Protection to preſerve and deliver thee from Evil, if not from a Father? and as from this appellation of a Father we gather *Confidence in his love*, ſo in the next qualification or deſcription of this Father we gather *Confidence in his Power*.

Which art in Heaven, or Heavenly Father, *Matt*. 6. 26. To denote, 1. The eminence of his Glory and Power. The Heavens are the moſt Eminent and Glorious Creatures that our Eyes behold, and ſpeak much of the Glory and Majeſty of God, *Pſal*. 19. 1 and in this adjunct of *Heavenly*, we give him the acknowledgment and attribution of the Greatneſs of his Power and Glory, *Pſal*. 1. 5. *For our God is in the Heavens, and he hath done whatſoever he pleaſeth*.

2. Heaven the Throne of his Majeſty, *Pſal.* 11.4. *Iſa.* 66.1. *The Heaven is my Throne, and the Earth is my Foot-ſtool.* Pſal. 68.4. *Extol him that rideth upon the Heavens.* Deut. 33. 26. *who rideth upon the Heavens for thy help, and in his excellency upon the sky.* 1 Kings 8. 43. *Heaven thy dwelling place.* Which though it be the Seat of his glory, yet it is not the circumſcription of his Preſence. 1 *Kings* 8. 27. *The Heaven, and the Heaven of Heavens cannot contain thee.* Pſal. 113. 4. *his Glory is above the Heavens.* Iſa. 57. 15. *The high and lofty One that inhabiteth eternity, an incomprehenſible infinitude.* Pſal. 139. 8. *If I aſcend into Heaven, thou art there; and if I make my bed in Hell, thou art there.* Iſa. 40. 22. *It is he that ſitteth on the Circle of the Earth.* So that his Preſence is in all places; and though, in reſpect of his Creatures, the greateſt manifeſtation of his Preſence is above the Heaven, yet his Infinite and Eſſential Glory is equally in all places. Now from this attribution *we learn,*

1. *Our Duty in Prayer.* As a Chriſtian ſhould always have his Converſation in Heaven, from whence he expects his Saviour, *Phil.* 3. 20. ſo in a ſpecial manner when he comes to God in Prayer. Hence Prayer is called a drawing near to God, *Heb.* 10. 22. lifting up the Heart unto God. Know therefore thou do'ſt, or at

leaſt, ſhouldeſt, in Prayer bring thy Heart up into Heaven before the Throne of the Infinite Majeſty; which imports or inforceth theſe *Conſequents.*

1. *Let thy Spirit be mingled with thy Prayers,* for there is no other way to draw near to God, but by bringing thy ſpirit into his preſence. He is a Spirit, and will be worſhipped in Spirit; thy Body is here upon the Earth, and thy words vaniſh before they are gone far from thee. Thou canſt not get before the preſence of the Lord of Heaven, but with thy Spirit and Soul, and unleſs thy Prayer be the drawing near of thy Spirit to him, thy Prayer is a Provocation, and not a Service, unprofitable and uſeleſs for thee, and unaccepted and not regarded by God, it dyes, and is rotten in the Earth, and it cannot come up to thy Father, which is in Heaven.

2. *Let thy Spirit* be a pure Spirit, and thy *Prayers* be pure Prayers; for what hath any thing that is impure to do with Heaven, a place of Purity and Holineſs! None, but the *pure in ſpirit can ſee God,* Matth. 5. 8. and none but *pure hands are fit to be lifted up to him,* 1 Tim. 2. 8. Pſal. 24. 4. And that thy Spirit may be pure, and fit to come up into this High and Holy Place, and to have Communion with the Holy and Glorious

God, get thy Spirit, and Soul, and Conſcience waſhed by the Blood of Chriſt, and thy Prayers mingled with the Incenſe of Chriſt, *Rev.* 8. 3. and labour to get an Inherent Holineſs, a pure and a ſanctified Heart, and from that will thy Words, and thy Converſation, and thy Services, and thy Sacrifices (all which are but the Emanations and Fruit of thy Heart) be Holy, and bear ſome, though a weak proportion to that place, and to that Perſon, whither thou art ſending thy Prayers. And more eſpecially and particularly labour to cleanſe thy Heart when thou art about to pray; becauſe thy Prayers are a drawing near unto God. *Pſal.* 73. 28. The Prieſts under the Law, when they were to come near unto God in their Adminiſtrations, were to be waſhed and clean from their natural and external Impurities; and a Leper was not ſuffered to come into the Tabernacle; but what is that to the Leproſie and Impurity of thy Spirit, that very part of thee that only can have an immediate acceſs to God? and what Communion can there be between an holy God and an unholy Soul? Pſal. 66. 18. *If I regard Iniquity in my Heart, God will not hear me.* Conſider therefore that thy approach is unto Heaven, the dwelling place of his Majeſty, and of his Glory, and Holineſs becomes ſuch an Habitation.

Pſal. 93. 5. But who then is fit for ſuch a communion? *What is Man that he ſhould be clean? and he which is born of a Woman that he ſhould be righteous? Behold he putteth no truſt in his Saints, yea the Heavens are not clean in his ſight, how much more abominable and filthy is Man, which drinketh iniquity like water?* Job 15. 14, 15, 16. But for this, thy Saviour hath given thee an Expedient, he taketh away the iniquity of thy Holy things, and mingles thy Sacrifices with his own incenſe, and covers thy impurities with his own righteouſneſs, and if for all this the ſenſe of thy own vileneſs cover thy Heart with ſhame, and the burden of thy Sins and Corruptions keeps thy Soul under, that it cannot with that clearneſs and confidence look up unto Heaven, but, with the Publican in the Goſpel, ſtand afar off, and ſcarce dareſt ask for any thing, but what the ſenſe of Guilt inforceth, *viz.* Mercy to pardon thee; yet ſuch is the Goodneſs of God in *Chriſt* to thy low and humbled Soul, that though thou haſt ſcarce confidence enough to draw nigh unto God, yet he hath compaſſion enough to draw nigh unto thee. *Pſal.* 34. 18. *The Lord is nigh to them that are of a broken Heart.* And though thy laden Soul can ſcarce get up into Heaven, into the preſence of thy Creator, yet he will bring down

Heaven into thy Soul. Iſa. 57. 15. *Thus ſaith the High and Lofty One that inhabiteth Eternity, whoſe Name is Holy, I dwell in the High and Holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.*

5. *Let thy Prayer be full of Reverence with the whole Man;* for as thou comeſt to a Father, and in that relation thou oweſt him Reverence, ſo thou comeſt to a Heavenly Father, the great Lord and Judge of all things; 1 Pet. 1. 17. *And if ye call on the Father, who without reſpect of perſons judgeth according to every man's works, paſs the time of your ſojourning here in fear.* And as a Father, and ſuch a Father calls for thy Reverence, ſo eſpecially when thou conſidereſt that thou comeſt to this great King in his Throne, in the place of his Majeſty and Glory. And therefore this Expreſſion is added, to take up the whole Latitude of thy thoughts, with the higheſt apprehenſions of the Glory and Majeſty of the Lord, before whom thou comeſt; and that thou maiſt conſider the Infinite Diſtance that is between thee and the Lord of Heaven; Iſa. 55. 9. *For as the Heaven is higher than the Earth, ſo are my thoughts than your thoughts, and my ways than your ways.* And upon this conſideration to admire and

magnifie the Goodneſs and Mercy of this great King, that is pleaſed to admit poor ſinful Worms to come into his preſence, and beg for our Lives, and for our Souls, with a Promiſe of Mercy and Acceptation.

4. *Let thy Prayers be full of Intention*: Thou doſt, or ſhouldeſt, bring up thy Soul into Heaven, into the Preſence of the Great and Glorious God; and what ſhould thy wandring thoughts, thy Earthly buſineſs do there? leave them at the foot of the Hill, when thou aſcendeſt into the Mount of God. Conſider, the perſon, to whom thou comeſt, exactly views and obſerves the frame, and condition, and workings, and motions of thy thoughts and deſires, and whether they go along with thy words, or with thy External deportment: and if they do not, ſo much of thy Prayer is not only loſt, but a mockery and abuſe of thy Maker. And as the conſideration of the Perſon to whom thou makeſt thy addreſs, ſo the Place where thou comeſt doth not ſute with thoſe impertinent and vain diverſions. Therefore when thou prayeſt do it conſiderately, adviſedly, and with the whole Intention of thy Soul. Eccleſ. 5. 2. *Be not raſh with thy mouth, and let not thy heart utter any thing haſtily before God, for God is in Heaven and thou upon Earth.*

As this Expreſſion teacheth us our duty towards God in Prayer, ſo it teacheth us *what to Expect* from him.

1. Hence learn *the All-ſeeing Eye of God*, that is acquainted with all thy wants, and with all thy deſires. It was a miſtaken uſe that was made of his being in Heaven. *Job* 22. 14. *Thick Clouds are a covering to him that he ſeeth not, and he walketh in the circuit of Heaven.* No, but Pſalm 23. 13. *The Lord looketh from Heaven, he beholdeth all the Sons of Men. Pſal.* 11. 4. The diſtance of the place is no diſadvantage to his ſight or hearing. Again, Though Heaven be the Seat of his Glory, yet all places are filled with his Preſence; but eſpecially *he is nigh to them that call upon him, to all that call upon him in truth*, Pſal. 145. 18. *is nigh to ſuch as be of a broken Heart*, Pſalm 34. 18. *is round about his people*, Pſal. 125. 2. *is nigh unto them in all they call upon him for*, Deut. 4. 7. *will bow down his Ear to hear*, Pſal. 31. 2. *will bow the Heavens and come down* for their good, *Pſal.* 18. 9. So that thy Prayers have no great diſtance to go, for all places are Heaven where God is, and he is in all places, eſpecially where two or three are gathered together in his Name to call upon him.

2. Hence learn the *All-ſufficient and Almighty Power of God*, Pſal. 115. 3. *Our God is in Heaven, he hath done whatſoever he pleaſed.*

As the relation of a Father carrieth with it a fulneſs of love, to be willing to grant thy largeſt requeſts, ſo the Conſideration that he is a Heavenly Father carrieth with it a fulneſs of Power to grant them. Theſe conſiderations of the Love and Power of God bear up the Heart in Prayer, as once *Aaron* & *Hur* did *Moſes* hands, *Exodus* 17. 12. And therefore they are both placed in the Porch of this Prayer, like the pillars of *Jachin* and *Boaz*, in *Solomon*'s Temple, 1 *Kings* 7. 21. To ſtabliſh and ſtrengthen thy Heart in thy Prayer to God.

3. As the conſideration of Heavenly, or *which art in Heaven*, carries thy heart to confidence in his Power and All-ſufficiency to grant thy Petitions, ſo it improves thy Faith in *his Infinite Tenderneſs and Goodneſs*. When thou comeſt to the Father of thy fleſh, thy Earthly Father, that relation imports and carries with it, much love and compaſſion, as hath been obſerved; but though he be thy Father, yet he is an Earthly Father; and as his Power and Sufficiencies are narrow and weak, and not adequate to the Extent of thy wants and deſires, ſo his Affections are limited, and mingled with the paſſions and frowardneſs of his Temper or Age. A Woman may forget the Son of her Womb, *Iſa.* 49. 15. And the hands of the pitiful Woman may ſeeth her own Children, *Lam.* 4. 10.

And Fathers are apt to provoke their own Children. *Epheſ.* 6. 4. But were there not mixtures of Diſtempers in the affections of Parents, yet their affections are finite, & ſuch is our condition, that in one day we ſhould out-ſin all that ſtock of Patience to bear, and mercy to forgive, that the moſt tender earthly Father ever had or could be capable of. We ſtand in need every day of the infinite bowels of a Heavenly Father, to bear and pardon and receive us, as of infinite Power to ſupply and ſupport us. Iſay. 55. 7. *Let the wicked forſake his wayes, and the unrighteous Man his thoughts, and let him return unto the Lord, and he will have Mercy, and to our God, for he will abundantly pardon, for my thoughts are not your thoughts, nor your wayes my wayes, ſaith the Lord; for as the Heavens are higher than the Earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts.* Hoſ. 13. 9. *Oh Iſrael, thou haſt deſtroyed thy ſelf, but in me is thy help. I will not return to deſtroy* Ephraim, *for I am God and not Man, Hoſ.* 11. 9. As if he ſhould have ſaid; Were all the Compaſſions, and Bowels, and Patience, and Tenderneſs in the World combined in one Man, yet thy Sins are grown to that height, and thy provocation to that perfection, that all that Patience were too weak to bear, and all that compaſſion too ſmall to pardon thee; thou haſt out-ſinned all the Compaſs and extent of a created Patience, but I am God, and not Man, I have Patience enough for all this to bear with thee; and Mercy enough abundantly to Pardon thee. Jer. 3. 12. *Return thou back-ſliding* Iſrael, *ſaith the Lord, and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and I will not keep anger for ever; Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God.* The Omnipotence of God runneth through all his Attributes, and is no leſs ſeen in his Mercy to pardon, than in his Power to create. *Numb.* 14. 17, 18. *And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, the Lord is long-ſuffering and of great Mercy.*

Now I come to *the Requeſts* themſelves.

1 *Hallowed be thy Name.* Wherein ſhall be conſidered,

1. What we are to underſtand by the *Name* of God,

2. What we are to underſtand by *Hallowing* or Sanctifying his Name.

As to the Firſt. The Ways of God and his Judgments are unſearchable, and paſt finding out, *Rom.* 11. 33. and if his ways are ſuch, how infinitely unſearchable is his Eſſence and Nature? the Angels that are by God endued with an underſtanding more receptive of this light than ours is, do behold his face, *Matt.* 18. 10. But yet that light is too bright for their pure Eyes, and too wide for thoſe perfect Intelligences to comprehend: but mortal Man cannot behold his Face. Exod. 33. 20. *Thou canſt not ſee my face: for no man can ſee me, and live.* But yet ſuch is his Mercy and Condeſcention to his creature, that he communicates ſo much of the knowledg of himſelf unto us, as is convenient for us, and ſufficient to bring us to a more perfect Viſion of him, when our Souls ſhall be endued with an Angelical capacity to ſee him. Matt. 5. 8. *Bleſſed are the pure in Heart: for they ſhall ſee God.* And the means whereby we know him, is the Manifeſtation of his Name unto us. John 17. 6. *I have manifeſted thy Name unto the Men which thou gaveſt me.* The Name of the Lord therefore *imports* theſe *two things*.

V. Iſa. 6. 2.

1. That which he hath been pleaſed to manifeſt unto us in his Word concerning himſelf, his Eſſence, and Attributes.

2. That Glory and Honour, which, as a beam from the Sun, doth ariſe from that manifeſtation.

1. Touching the Firſt; God hath been

pleaſed to reveal himſelf unto us by Names or Expreſſions, whereby we may have ſome conceptions concerning him; and though every Attribute given to God in the Scripture, is a part of his Name; yet he hath choſen ſome expreſſion which he hath in a ſpecial manner called his Name, as being of a more ſpecial uſe to us, and therefore are to have a greater impreſſion upon us; ſometime to ſignifie his Abſolute and Independent being. Exodus 3. 13. *And Moſes ſaid unto God, when I come to the Children of Iſrael, and ſhall ſay unto them, the God of your Fathers hath ſent me unto you, and they ſhall ſay to me, what is his Name? what ſhall I ſay unto them? And God ſaid to Moſes, I AM THAT I AM. Thus ſhalt thou ſay unto them, I AM hath ſent me.* Sometimes to ſignifie the greatneſs of his Authority, Eſa. 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another.* Sometimes to ſignifie his Power, Jer. 10. 16. *The Lord of Hoſts is his Name.* Sometimes to ſignifie the Immenſity of his Majeſty, Exod. 6. 3. *I appeared unto Abraham, Iſaac, and Jacob, by the Name of God Almighty, but by my Name Jehovah was I not known unto them.* Pſal. 83. 18. *Thou whoſe Name is Jehovah.* Deut. 28. 58. *That thou mayeſt fear this Glorious and Fearful Name, the Lord thy God.* Sometimes to ſignifie his

Purity, Exod. 34. 14. *whoſe name is Jealous,* Pſal. 93. 3. *whoſe Name is Holy.* But above all, when God himſelf was pleaſed, at the requeſts of his Creature, to make his Goodneſs to paſs before him, and to proclaim his Name, conſiſting of all the ingredients neceſſary for our knowledg and uſe. Exod. 34. 6, 7. *The Lord, the Lord God, Merciful and Gracious, Long ſuffering and Abundant in Goodneſs and Truth, Keeping mercy for thouſands, Forgiving iniquity, tranſgreſſion and ſin, and that will by no means clear the guilty,* &c. And this was the Name that our Saviour came to comment upon, ſhewing his Mercy in pardoning us, and his Juſtice in puniſhing our Sins, in his Son; his Truth in fulfilling that firſt Goſpel preached in Paradiſe, *The ſeed of the Woman ſhall break the Serpents head.* And this Name of God he manifeſted to his Diſciples and to us.

2. The Name of the Lord is taken for that *Glory and Honour* that is due unto his Eſſence, Attributes and Works, the reflection of his own Perfection. He hath proclaimed himſelf Merciful and Gracious, and his works of Mercy reflect Glory upon this part of his Name; Iſa. 48. 9, 11. *For my Names ſake I will defer mine anger: for how ſhould my Name be polluted? and I will not give my Glory to another:* He proclaimeth his ſtrength and

Power; and the works of his Power reflect Glory upon that part of his Name: *Jer.* 10. 6. *his name is great in Power.* Jer. 32. 20. *which haſt ſet ſigns in Egypt, &c. And haſt made thee a name as at this day*: He hath proclaimed that he is long-ſuffering; and the works of his Patience towards our back-ſlidings and rebellions reflect Glory upon that part of his name: Pſal. 106. 8. *Nevertheleſs he ſaved them for his Name ſake, that he might make his mighty power known*: the power of his Patience to forbear them, as well as of his ſtrength to deliver them. And thus Pſal. 48. 10. *According to thy Name, ſo is thy praiſe in all the Earth*: that is, all the works of God, and his diſpenſations carry an impreſſion of the Glory and Truth of ſome Attribute of his Name. Pſalm 134. 2. *I will praiſe thy Name for thy loving kindneſs and thy Truth, for thou haſt magnified thy word above all thy Name*: that is, thy word hath proclaimed thy name to be Merciful, Bountiful, *&c.* And all the courſe of thy Government in the World doth Juſtifie the truth of that word of thine, and doth atteſt it, every part of it bringing back to ſome Attribute of that Name of thine, Glory, and a juſt ſuffrage unto the truth of thy Word.

Hallowed, or Sanctiſied, be thy Name.

This *Imparts theſe things:*

1 That *all the Works of God*, and the actions and occurrencies of the World, may bear upon them, and in them, an impreſſion of the Glory of God, of his Power, Majeſty, Wiſdom, Goodneſs, Juſtice. That they may have upon them that Beauty, Comlineſs and Uſefulneſs, that he originally did put upon them. God made all things for his Glory, and in conformity thereunto they were in their original full of Beauty and Order, and the Excellence of the Work did ſpeak the Perfection of the Workman; but the Sin of Men and Angels brought upon ſome parts of his works a deformity and diſorder. *Gen.* 3. 17. *I have curſed the ground for thy ſake.* And though in that curſe, and in all other the conſequents of Sin, there is ſtill a Glory of the Juſtice of God in puniſhing, and of his Wiſdom in managing of them; yet much of the beauty of the works themſelves is taken from them by that diſorder that ſin hath brought upon them. When we pray therefore that the Name of God may be hallowed, we deſire that, as much as may ſtand with his will, all things may bear in them the

impreſſion of his Glory; that they may have a conformity, not only to his Will, but to his good pleaſure; that in all things the Wiſdom, and Goodneſs, and Power of God may be conſpicuous; that he would in Chriſt take out that diſorder and curſe, that hath by Sin defaced the Creature; that all things may in the higheſt meaſure be reſtored to their primitive perfection; that all the occurrences of the World, and all the actions of Men and Angels, may carry in them the moſt eminent inſcription of his Preſence, Wiſdom and Goodneſs, and may be directed with the beſt advantage to his Glory. Our love to God makes that, which he wills, to be our wills; and as he wills his own Glory, ſo it makes us to deſire his Glory; And though we are to leave the particular manifeſtation thereof to his Wiſdom, yet it muſt be our chief deſire that all things may, in the higheſt meaſure, move to his Honour, and bear the inſcription of it. And this is that praiſe that *David* calls for from all creatures, *Pſal.* 148. 150.

2. In as much as God hath indued *Reaſonable Creatures* with underſtanding and Capacity, to diſcover the Wiſdom and Goodneſs of God in his Creatures and Works, we are to deſire that the Works of God may not only carry in them a Native or ſecret im-

preſſion of his Power, Wiſdom and other Attributes, but that it may be made evident, and diſcovered and manifeſted to the underſtandings of Men and Angels, and that they may diſcern it, and be convinced of it, *Pſal.* 9. 16. that the Lord may be known by the Judgment that he Executes Pſ. 64. 9. *And all Men ſhall fear, and declare the works of God, for they ſhall wiſely conſider his doings.* Pſal. 58. 11. *So that a Man ſhall ſay, verily he is a God that Judgeth in the Earth.* Pſal. 111. 2. That as his works are great, ſo they may be ſought out; that as all the works of God contain an objective glory of God in them, ſo that the ſame may be ſeen and obſerved by thoſe parts of his Creation, Men and Angels, that have a capacity to receive it, and for that purpoſe that objective Glory of God is put into all creatures, and this capacity or receptivity is placed in Intellectual Creatures, that they may obſerve and diſcern the Glory of his Wiſdom, Goodneſs, and Truth, and all other his Attributes, in the Creatures.

3. And in as much as he hath magnified *his Word* above all his Name, *Pſal.* 138. 2. That is, he hath evinced the truth of his Word, and every part thereof in all the courſe of his Providence and Works, that Men and Angels may diſcern and underſtand the fulfilling and making good of his Word. The

Sun ſhining upon a Glaſs doth cauſe a reflection of his beams, but many may not ſee it, either becauſe they are blind and cannot ſee it, or they look another way, or ſtand in ſuch a poſition that they do not ſee it; and ſo it is with the Works of God. When I pray that his Name be hallowed, I pray that God would be pleaſed to open the Eyes of Men by his Spirit; to put them in ſuch a frame and poſition, that they may diſcern the Power, and Wiſdom, and Goodneſs, and Juſtice, and Truth of God, that reflects from his Works, that theſe impreſſions of his may not be loſt unto us, nor the Glory of them loſt unto him.

3. That the obſervations and diſcovery of the Truth and Goodneſs, *&c.* of God, may not only work a conviction thereof in our Underſtandings and Judgments (for thus it doth even to the devils themſelves) but that that conviction may raiſe up *in the minds and affections* thoſe *ſutable conſequences*, that ſhould ariſe from ſuch a conviction, ſuch as are theſe: 1 A *ſubſcription and ſetting to our ſeal* that God is True, and Juſt, and Merciful. In the work of Conviction we are in a manner paſſive, but herein we are active; when in our hearts we do cheerfully and willingly ſubſcribe and atteſt to all that Goodneſs and Truth, whereof we are thus convinced. 2 An *Inward Admiration* of the Power, Truth and

Glory of God, that is thus diſcovered unto us. The natural effect of great diſcoveries is Admiration. 2 Theſ. 1. 10. *To be admired in all them that believe.* 3 *Bleſſing* of that goodneſs of his, not only that is diſcovered unto us, but that ſo far condeſcends to his creature, as to ſhew us ſo much of his Glory, Truth and Greatneſs. 4 An *Attribution of Infinitely more* Glory, Majeſty, Mercy, Goodneſs, and all Perfection unto him, than poſſibily I can diſcover by any of theſe Manifeſtations, conſidering that all his Works put together cannot ſpeak his Fulneſs. If I could ſee all the Glory of God, that all the Works of God in the whole World do bear upon them, yet I muſt needs conclude in reaſon, that they are infinitely ſhort of that Perfection which he hath in him: for he muſt needs have a reſidue of Power and Wiſdom, infinitely more than commenſurate to all his Works put together: but alas! I ſee but a part of his Works, and ſo narrow is my capacity, that I find plainly I cannot reach to the bottom of any Work, nor ſearch it out, nor his Power, Wiſdom & Glory that lyes in a fly or worm, to the uttermoſt, and yet I ſee ſo much as doth aſtoniſh me, and confound me, even in the leaſt of all his Workings; what meaſure then muſt his own Fulneſs amount unto? and this made *David*, and the other Saints of God, whoſe Eyes he had opened, even to loſe themſelves in the Contemplations and Expreſſions of the Goodneſs and Greatneſs of God. 5. *A return of infinite Fear and Reverence, Love, Dependance, Submiſſion, and Obedience*, and of all the choiceſt and ſweeteſt motions of our Souls to him, as the juſt deſert of his Goodneſs and Truth, and the juſt Tribute due to his Majeſty and Glory. And this is the Sanctifying of the Lord of Hoſts, *Iſa.* 8. 17. And thus he will be ſanctified by all them that draw near unto him, *Levit.* 10.3. The Sanctifying of the Lord in the heart, 1 *Pet.* 3. 15.

4. And as theſe affections and motions are made in the heart; ſo by all *External Expreſſions* of the tongue, to evidence that inward conviction and affection of the Soul, and, as much as in us lyes, to propagate and proclaim to all the World the Glory due to God, by acknowledging openly his Truth, 1 *Kings* 18.39. When the people ſaw the miracle of the fire devouring the water, they fell on their faces, and ſaid, *The Lord he is God, the Lord he is God.* By aſcribing Greatneſs, *Deut.* 32. Strength, *Pſalm* 68. 34. Glory, *Pſal.* 96. 8. unto his Name; by publiſhing his Name, *Deut.* 32. 3. Singing forth his Honour, *Pſalm* 66. 2. Exalting his Name, *Pſalm* 34. 3. cauſing it to be had in remembrance,

brance, *Pſal.* 45. 27. Magnifying his works, *Job* 36. 24. by inviting and exciting all the Creatures in the World, according to their uttermoſt activity, to praiſe his Name, *Pſal.* 148. 5. Out of the abundance of the Heart, thus poſſeſſed with the ſenſe of the Perfection of God, the mouth will ſpeak.

5. That from the ſame Principle in the heart, *the lives of Men and Angels* may bring Glory and Honour to God; that is, by Conformity of their Natures and lives to the will of God concerning them. Other Creatures, by a paſſive Conformity unto the Will of God, bring Glory unto him, *viz.* by moving as they are moved by thoſe natural Inſtincts that are put in them; but to Men and Angels God hath given that Honour to have in them an active Principle, not only to be conformed, but to conform to the Will of God, and to bring Glory to his Name: and when by our ſin and contracted Corruption Mankind hath diſabled himſelf to exerciſe that power, which God once gave him to glorifie his Creator, Chriſt came to reſtore him again to ſuch a condition, that he might actively bring Glory to God by an active Conformity to the Mind and Will of God, 2 *Cor.* 5. 15. For this Cauſe *he died, that they which live ſhould not live to themſelves, but unto him that died for them.* Tit. 2. 14. *ad idem.*

And this was a principal part of that *Reconciliation* that he wrought, *viz.* as for the things that were paſt, reconciling God to Man by Forgiveneſs and Pardon, ſo for the time to come reconciling Man to God by Conformity to Him and his Will. Sin made an unlikeneſs of Man to God, and thereby deſtroyed the Image of God in Man; for an Image conſiſts in the likeneſs of another thing. Chriſt came to reſtore that Image again; *Coloſ.* 3. 10. And that not to reſt meerly in the internal Diſpoſitions of the Soul, but that, as he that hath called us is holy, we ſhould be holy in all manner of converſation, 1 *Pet.* 1. 13. Which is impoſſible to be ſevered, ſo that the former ſhould be without the Latter; for, as *out of the abundance of the Heart the Mouth ſpeaks*, ſo out of the ſame abundance the hand worketh, and the ſanctification of the Mind can as ill be contained within the Heart without ſome Expreſſion in the Life, as any other temper or diſpoſition of the Mind can be reſtrained from diſcovering it ſelf. That Communion that *Moſes* had with God in the Mount, imprinted a Glory on his Face, and that Image of God, the conformity of the Heart unto him, will ſhine through into the Life; and that out of a double Principle: 1. As a connatural Conſequence of the inward diſpoſition.

2. Out

as Out of the Love and Obedience to God, Matth. 5. 16. *That men may ſee your good works, and glorifie your Father which is in Heaven.* So that when I pray that the Name of God may be Sanctified, I do deſire that God would in Chriſt re-imprint his Image upon Man, that he would renew him in the Spirit of his Mind, and reſtore him to a Conformity to his Divine Will, which is our Sanctification; 1 *Theſ.* 4. 3. And that the outward Converſation of Men may be ſutable to this inward Conformity, in all Obedience to the good pleaſure of God; that as they profeſs his Name, ſo they may appear to be his Workmanſhip, *created in Chriſt Jeſus unto good works*, Epheſ. 2. 10. *And walk worthy of God*, 2 Theſ. 2. 12. *That others beholding their good works may glorifie God*, 1 Pet. 2. 12.

Now the *Oppoſites to this Petition*, is, Blaſphemy, Curſing the Name of God (for to that heighth of villany the corruption of Nature hath riſen) That that fearful and terrible Name, *Pſal.* 99. 3. *Deut.* 28. 58. hath not eſcaped the blaſphemous Tongues of Men, deſpiſing his Majeſty. Job 21. 15. *What is the Almighty, that we ſhould ſerve him?* Exod. 5. 2. *Who is the Lord that I ſhould obey his voice?* Taking his Name in vain, uſing of it lightly or irreverently; It is a terrible Name, and not to be uſed without ſummoning up of all the awe and reverence of our hearts: or falſly, either in ſolemn oaths, ſwearing falſly by his Name; or pretending meſſages from him that he never ſent. *Jer.* 14. 14. Propheſying Lyes in his Name, whereby a diſhonour is brought upon his Truth: Pride, Arrogancie and Self-admiration, theſe intercept the Glory due unto God, and uſurp that which is only due unto him; and moſt dear to him. Iſa. 48. 11. *My Glory will not I give to another.* Therefore God doth in a ſpecial manner hate, *Pro.* 6. 17. *Pro.* 9. 13. and reſiſt it, and them, *Jam.* 4. 6. when *Herod* intercepted the Glory of the People, and entertained it, and gave not God the Glory, the Angel of the Lord ſmote him, *Acts* 12. 23. and when the great King was puffed up with the greatneſs of his Glory and Power, then the Meſſage comes that the Kingdom is departed from him, *Dan.* 4. 13. And commonly God takes that ſeaſon to puniſh the wholeſtock of Sins, that a man hath committed, when his heart is moſt lifted up: *Pro.* 16. 18. *Pride goeth before deſtruction.* Again, Preſumptuous Sins, theſe bid defiance to the Name of God, to his Truth, his Juſtice, his Power, his Preſence, *Deut.* 29. 20. The jealouſie of God will ſmoke againſt ſuch a Man: Scandalous Sins in thoſe that bear or profeſs the

Name of God. 2 *Sam.* 12. 14. by this occaſion is given to the Enemies of God to blaſpheme; Inadvertence and want of Conſideration of the Works of God; *Becauſe they regard not the works of the Lord, nor the operations of his hands, therefore ſhall he deſtroy them, and not build them up*, Pſal. 28. 5. God therefore doth diſpenſe many of his works of Providence, that Men ſhould wiſely conſider of his doings, and declare his work, *Pſal.* 64. 9. This Inadvertence partly diſappointeth God of his End, and robbeth him of his Glory: Miſapplication of events either to falſe cauſes, Idols, Fate, Fortune, or only to Second cauſes, without the due attribution of all to the moſt Wiſe and Powerful Counſel of the Mighty Lord, Deut. 8. 17, 18. *And thou ſay in thy Heart, my power, and the might of my hand hath gotten me this wealth; but thou ſhalt remember the Lord thy God; for it is he that giveth thee power to get Wealth*; So for promotion, *Pſal.* 75. 6. Victory, *Iſai.* 10. 5. *O Aſſyrian the Rod of mine anger.* 13. but, *he ſaith, by the ſtrength of mine hand have I done this, and by my Wiſdom.* And as in things concerning others this Obſervation is to be uſed, ſo principally in the Occurrences and Providences concerning thy ſelf: to labour to know that all things that befal thee, come from the moſt Wiſe and Juſt hand of God; in all thy

Bleſſings acknowledge his Mercy, and labour to find him in them; in all thy Afflictions acknowledge his Juſtice and his Wiſdom; Labour to find out the Cauſe, and give him the Glory.

Now concerning *the Order of this Petition,* it fell not *in the firſt place* by Chance; but he that was the Wiſdom of the Father placed it there upon moſt juſt *Reaſons:*

1. *The Glory of God* is that which is firſt to be ſought for; becauſe it is the chief End of God in all things, and that which he principally intended. He made all things for his Glory. The firſt and higheſt Duty of Man is to Love God, and Love to God will carry the Heart to deſire that firſt, which God firſt wills; in ſomuch as if the Glory of God muſt be loſt, or the Soul that loves him, the perfection of Love will chooſe the preſervation of his Glory, rather than of it ſelf, if it were poſſible. *Vide Exod.* 32. 33. *Rom.* 9. 3.

Vide Iſa. 43. 7, 21.

2. It is the Juſteſt, and only Tribute that all Creatures can return to God for their Being and Bleſſing. Such is his infinite Self-ſufficiency, that it is impoſſible he can receive any good from them, that receive their Being from him. Job 35. 7. *If thou be righteous what giveſt thou him?* Pſal. 16. 2. *My*

Goodneſs extendeth not to thee. But the return of the Honour or Glory, and acknowledging of his Goodneſs is all that the Creature can give, and that he is pleaſed to accept. *Pſal.* 50. 15. *I will deliver thee, and thou ſhalt glorifie me.* Pſal. 116. 12. *What ſhall I return unto the Lord for all his benefits to me? I will take the cup of Salvation, and call upon the Name of the Lord.* Revel. 4. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy pleaſure they are and were created.* And according to this Debt of Duty, which the Creatures owe to God for their being, ſo we find them, according to their ſeveral capacities and conditions, bringing in their Tribute, Revel. 5. *And every Creature, which is in Heaven, and in the Earth, and in the Sea, heard I, ſaying, Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne, and unto the Lamb for Ever and Ever.*

3. It is the beſt preparation for the Heart that approacheth to God in Prayer to be firſt taken up withal: If in the ordinary Actions of our Nature the Glory of God ſhould affect our heart, and be the End, at which we ſhould aim, 1 Cor. 10. 31. *Whether ye Eat or Drink, or whatſoever ye do, do all to the Glory of God:* And if the Son of

God in this Pattern of Prayer begins his Petitions with the ſanctifying of his Name, it is certainly moſt neceſſary that the heart of him that ſets upon this Duty, be taken up with the conſideration of the Honour and Majeſty of him, who will be ſanctified by all that draw near unto him, and to carry that End through all our Prayers; leſt while we repeat the words of this Petition, we take the Name of God in vain, ſeemingly praying for the Glorifying of that Name, which we at the ſame time diſhonour, either for want of a due conſideration of his Majeſty, or for want of making his Glory the Rule and End of our Prayers. This firſt Petition therefore requires that the Heart be duly affected with the Glory of that Name which it invokes, and duly acted and directed to that Glory; and that this Petition be drawn through all the reſt of our Requeſts.

Theſe enſuing *Conſiderations* therefore ariſe from the placing of this Petition firſt in this Prayer:

1. As thou prayeſt that his Name be *hallowed*, ſo in all thy Requeſt labour to Sanctifie the Lord in thy Heart; Sanctifie him in his Greatneſs and Majeſty with honourable and reverent thoughts of him in thy Heart, with an aweful and humble carriage both of thy

inward and outward man, as in the preſence of the Great and Glorious King of Heaven and Earth: Sanctifie him in his Authority and Sovereignty, by calling upon him in Obedience to his Command and Will, who hath Commanded it; by acknowledgment of thy dependance upon him: Sanctifie him in his Power and All-ſufficiency, by caſting thy ſelf upon him, who is Mighty to Save, and to fulfil thy moſt Extenſive and Large Requeſts: Sanctifie him in his Goodneſs and Mercy, which is infinite more large to pardon thy Sins, to ſupply thy Wants, and to fill thee with all good Things, than thy Neceſſities or the wideſt compaſs of thy Soul can be to ask: Sanctifie him in his Truth and Faithfulneſs, by a recumbence and reſting upon his Promiſes, that no one thing ſhall fail of all the good things that he hath ſpoken, that no man ſhall ſeek his Face in vain: that he that hath ſaid, Whatſoever thou ſhalt ask in his Son's Name, he will give it; that hath granted us acceſs unto him upon the purchaſe of his Son's Blood, will in no ſort reject thoſe Requeſts which he himſelf hath Commanded thee to make.

2. As thou prayeſt in the firſt place, that his Name may be ſanctified, ſo let that be the End of all thy Requeſts. Be ſure thou ask not any thing which may not be ſutable

to that End, much leſs contrary to it. And in what thou askeſt agreeable to that End, let it be likewiſe for that End. Ask not thy daily Bread for thy Luſts, but that thou mayeſt Glorifie him by it, and for it. Ask not Pardon for thy Sin barely for thy eaſe from Puniſhment, much leſs to make room for new Offences, but that thereby his Mercy and Truth may be magnified, and his Creature reſtored to a condition actively to ſerve him and glorifie him. The End is firſt in intention, and is it that draws out all the Actions, and orders and directs them to that End; and every Action taſts and reliſheth of that End: Since therefore the Sanctifying of the Name of God is, or ſhould be thy chief End, and therefore is firſt in thy Requeſts, Let all thy Requeſts and Prayers be primarily and chiefly directed to this; that is, of ſhould be thy chiefeſt End.

3. As the Glory of God ſhould be the chief of thy deſires, ſo conſequently muſt it be the Meaſure of them. That which is the chiefeſt End muſt control and over-rule all other ſubordinate Ends, if they come in competition with it. For as it is of greateſt value, ſo it is of greateſt force. Whatſoever therefore thou askeſt, let it be ſtill with ſubordination to the Glory of God; and be rather

contented to be diſappointed in thy other inferiour Ends, than that this ſhould in the leaſt degree be diſappointed. Only know, and reſt aſſured of this truth, that ſuch is the great Goodneſs and Wiſdom of God, that he hath placed all thoſe Requeſts, which are of abſolute neceſſity, to be granted thee, in ſuch an order, and path, that the granting of them always conſiſts with his Glory, and whilſt thou ſeekeſt them, thou canſt not miſs of glorifying him; and therefore thou mayeſt be ſure the making of his Glory the meaſure of thy Requeſt, ſhall never diſappoint thee in them: ſuch as are the pardoning thy ſins, the delivering thee from being finally overcome with ſpiritual Evil: but thy other requeſts for temporal Benefits or Deliverances, or the particular Circumſtances of thoſe other, as the manifeſtation or aſſurance of Pardon, the degrees of ſpiritual Bleſſings, or the ſeaſons of granting them, theſe may not always lie in the Road-way of his Glory. Be content in theſe to wait upon him, and let them ſtill be asked with ſubordination to this great End; but be aſſured that by preferring his Glory as thy chief End, and ſubjecting the fulfilling of thy Requeſt to the Glory of God, thou ſhalt be no loſer in the end. Never any man was a loſer, nor ever ſhall be, that principally intends the Glory of God, though to the diſappointment of his own particular Ends. Thou haſt done thy duty in asking, and in asking with this reſtriction, if it tend moſt for the Glory of God. And thou haſt done thy Duty in being contented and rejoycing that thy very requeſt is diſappointed, if God receive Glory thereby: for thou haſt that which thou diddeſt in the firſt place deſire; and had thy particular Requeſt been granted, and the Glory of thy Maker ſuffered thereby, thou had'ſt been diſappointed in this firſt and great Petition, *Sanctified be thy Name*; which thou haſt carried along with thee as the qualification of all the reſt of thy Requeſts, and as that which thou haſt as it were prayed over again in every other Petition thou haſt made. Aſſure thy ſelf, if thou canſt take delight in the Glory of God, though to thy own particular damage, God will more abundantly recompence thy ſeeking of his Glory, than that very Petition which is denied could have done, if granted. Thou ſerveſt a Bountiful Maſter, that will ſurely recompence thy Love of his Glory above thy own particular advantage. And thou ſerveſt a Wiſe Maſter, that will recompence thee in ſuch a kind, or at ſuch a ſeaſon, as ſhall be more ſutable, and more comfortable, than if thou had'ſt been thy own carver.

ver. And this thou ſhalt clearly and ſenſibly find, that which thou did'ſt in the firſt place ask, is granted in kind, *viz.* the Honour of God; and that which thou did'ſt ask for thy ſelf, though denied in kind, is the more granted in value, thy own particular benefit. Our Saviour prayed that that bitter Cup of death might paſs from him, yet with ſubmiſſion to the Will and Glory of God, *Matth.* 26. 39. yet his Soul muſt be made an offering for ſin, and it was ſo. The Glory and the Truth of God required it: yet *he was heard in that he feared,* Heb. 5. 7. he ſuffers him to dye, but raiſeth him from death; and *he ſaw of the travail of his Soul, and was ſatisfied,* Iſa. 53. 11. Thou prayeſt for deliverance from any affliction, from a Diſeaſe, from Poverty, for knowledg, or Aſſurance in ſuch a degree. It may be it will not be ſo much for the Glory of God to grant it, or to grant it yet, as for the preſent to deny it. Firſt therefore pray, *Thy Name be hallowed,* and though I am for the preſent denied, it is enough; I am abundantly anſwered, if God be glorified, though I be denied. Thou ſhalt find that none that waits upon him ſhall be aſhamed, if he grant thee not deliverance, he will give thee ſufficient Grace; if he deny thy recovery, he will give thee patience; if he deny thee Riches, he will give thee Contentedneſs: If he deny thee that meaſure of Grace he will grant thee Humility; If he deny thee that degree of Aſſurance, he will give thee Dependance. So that though thou walk in darkneſs for a while, and haſt no light, yet thou ſhalt truſt in the Name of the Lord, and ſtay upon thy God, *Iſa.* 50. 10. ſuch is the Goodneſs of God, that while we ſeek his Glory in the firſt place, and other things with ſubordination to it, our other requeſt ſhall be granted either in kind, or compenſation.

Thy Kingdom Come.

The Kingdom of God hath *ſeveral acceptations*.

1. His Univerſal Kingdom. The Kingdom *of his Providence*, which extendeth to all the Actions and Events of *all his Creatures*, even to the falling of a Sparrow. Pſal. 103. 19. *The Lord hath prepared his Throne in Heaven; his Kingdom ruleth over all.* Pſal. 66. 7. *He ruleth by his Power for ever, his Eyes behold the Nations.* And this he doth by planting originally in his Creatures their ſeveral Laws or Rules, by which they move; by a derivation of a continual Influence whereby they are ſupported and preſerved in their ſeveral Motions, Operations,

Mat. 10. 29.
Luke 12. 6.

rations, and Beings, which if he ſhould withdraw but one Moment, all things would return unto their Nothing; by correcting and over-ruling of all things, ſometimes contrary to their Nature, to ſhew his freedom and Sovereignty; but always by the mingling and interweaving of the Actions and Motions of one Creature with another, by which conjunctures, though to us accidental, he brings about moſt Wiſe and various Events according to his own Counſel: So that while Natural Agents move neceſſarily according to their Natures, Voluntary Agents move freely according to their liberty, Contingent Agents move and are moved contingently; yet every one of them apart, and all of them together, are guided and managed to the moſt infallible fulfilling of his moſt wiſe and free Counſel. And by this Kingdom all things in the World, though to us ſeemingly caſual and confuſed, are led to Ends, and by Means, which they themſelves neither ſee nor intend. But the ſame is moſt admirably Evinced and Diſcovered in the Sacred Hiſtory; wherein we ſee how his determinate and poſitive Counſels are moſt infallibly, and yet moſt ſtrangely brought about, through divers varieties of Actions and Events, ſeemingly moſt caſual, ſometimes expreſly contrary, but always beſides the Minds, Intentions, or Deſigns of the Inſtruments and Means, as is evident among divers others, ſo eſpecially in theſe, *viz.* that Counſel of God, *Gen.* 15. 13. and the ſtrange conjunctures that were uſed to effect it, that hapned from the diſlike that grew between *Joſeph* and his Brethren, till the going of *Jacob* into *Egypt*, and the Prophecy of *Gen.* 15. 16. And the ſtrange varieties that were uſed to fulfil it, from the time that the *Egyptian* King grew jealous of them till their coming into *Canaan*: That ever to be admired Counſel and Promiſe of God of ſending Chriſt, and his ſuffering for Mankind, firſt manifeſted in Paradiſe, *Gen.* 3. 15. And all the ſeveral particular Predictions of him and concerning him, and the moſt wonderful Connexion of Millions of Events, many of them ſeemingly inconſiderable, all of them ſeemingly caſual through the whole ſeries of 4000 years led on to the fulfilling of it, even from the ſin of *Adam* till the death of *Chriſt*, and the Revelation of that Mercy, for the ſake of which the World was created. To theſe may be added the Counſels and Propheceyes of the Rejection of the Jews, the Deſolation of the Temple, the Converſion of the Gentiles, for the moſt certain fulfilling whereof, it is moſt conſpicuous, that all the Conjunctures of Natural, Voluntary ; caſual Agents and Events were moſt infallibly and certainly managed by the moſt powerful hand of God. And this Kingdom is not that which is principally intended in this Petition ; for this Kingdom hath been, and is come, Ever ſince the Creation ; only it ſhould be our deſire, that the true and wiſe knowledg and obſervation of this Kingdom may enter into the hearts of all men ; that thereby we may admire and adore his Wiſdom and Power in the governing and diſpoſing of all things ; that we may depend upon his All-ſufficiency, ſubmit unto the Diſpenſations of this Government, attribute all the Succeſſes, Events and Occurrences in the World to his Juſtice, Power and Providence.

2. His Kingdom *over his Reaſonable Creatures*, Men and Angels, which though they are under the general Kingdom of his Providence in the conſideration above mentioned, yet they are under a more eſpecial Kingdom than other Creatures. To theſe he hath given Underſtanding and Will, and ſo they are capable not only of a ſubjection to the Will of his Counſel, as they are Creatures ; but of an Active Obedience to the Will of his Command, [as they are reaſonable Creatures] and ſo are ſubjects of his Juſtice in Rewards and Puniſhments, as well

as of his Power. And in reference to this Kingdom it is ſaid, *Pſal.* 89. 14. *Juſtice and Judgment are the habitation of his Throne.* And *Pſal.* 45. 6. *The Scepter of thy Kingdom is a right Scepter.* Now *the Adminiſtration* of this Kingdom conſiſteth eſpecially in theſe things: 1. In giving the Children of Men a Law to be their Rule. 2. In diſpenſing Rewards and Puniſhments according to the obedience or diſobedience of this Law. 3. In Protection.

1. As touching *the Law given to Man.* In the firſt Creation of Man he did acquaint Man with his Will and Mind, and ſurely by ſome ſpecial Manifeſtation of it, did reveal that Law unto him which ſhould be a Rule of Righteouſneſs to him and all his poſterity. And as he gave to all things propenſions, inclinations, and motions ſuitable to the ſeveral degrees of their beings, ſo to Man he gave a Law or Rule ſuitable to his Nature, and by a Manifeſtation convenient for the condition of his Nature. And though Man by his Fall introduced that diſorder and diſconformity to that Law, whereby he became unable to keep it, yet many of thoſe Principles of Righteouſneſs, which God had manifeſted unto him, he retained in his knowledge, and traduced to his poſterity. And theſe as they grew corrupted by the

corruption of our Nature, and forgotten, ſo he did re-imprint them upon men by the ſeveral Acts of his Providence: Sometimes by new publication of his Law unto ſome perſons, which was by that means traduced over to divers others: thus the Law given to *Noah*, the Law given to the Jews, was queſtionleſs propagated and derived over to others by tradition and relation: Sometimes by inlightning and exciting men of Eminence, as divers of the Heathen Lawgivers, who were Eminent in their generations: but moſt ordinarily and univerſally ſending down into the Conſciences of men ſome diſcoveries of his Will, and inclinations to acknowledg them, and to obey them. *Rom.* 2. 15. a Law written in their Hearts, their Conſciences alſo bearing witneſs. So that there can ſcarcely be found any time or perſon wherein God's Providence did not by ſome of theſe ways convey, at leaſt ſome Directions of Righteouſneſs, which ſhould be the Rule, by which they ſhould live, and by which they ſhould be judged. So *that they that have ſinned without the Law ſhould periſh without the Law, and they that have ſinned in the Law ſhould be judged by the Law*, Rom. 2. 12. that is, Somewhat of the Will of God touching Righteouſneſs is derived to all men, though to ſome more, to ſome leſs; to ſome by a more clear Diſpenſation, to ſome by a more obſcure Diſpenſation: yet ſuch is the Exact Juſtice of God, that though he might Judge all Mankind according to the Exacteſt Rule of his Law given to Man even in his Innocency, yet, that Every Mouth may be ſtopped, he will Judge them according to ſo much of his Law, as he hath communicated to them. He will not Judge the Heathen that never heard of the Law of God ſo clearly publiſhed to the Jews, by that Law; but by that manifeſtation or conviction of Righteouſneſs that he hath. Thus if he ſin he ſhall be condemned without the Law, that is, without calling in any other Law to Judge him by, than that Law which hath been in ſome meaſure declared unto him.

2. As the Adminiſtration of this Kingdom over men is by giving them a Law, ſo there is likewiſe an *Execution of that Law by Rewards* of Obedience, *and by Puniſhments* of Diſobedience. And this God publiſhed in the infancy of the World; *Gen.* 4. 7. *If thou doſt well, ſhalt thou not be accepted? and if thou doſt not well, ſin lyes at the door.* Pſal. 62. 12. *Thou rendreſt to every man according to his works.* Diſobedience to this Law of God obligeth to Puniſhment upon a double ground: 1. As a natural and a Juſt conſequence of an unjuſt violation of a Juſt Duty, in as much as every

Creature owes an infinite ſubjection and obedience to the Soveraign Commands of him that gives it Being. 2. As a conſequence of that Sanction, that is expreſly annexed to the Law ſo given: *In the day that thou eateſt thereof thou ſhalt die the death.* Obedience on the other ſide is followed with a Reward, not out of a natural conſequent, or a proportion between the Obedience and the Reward; for every Creature owes obedience to God, though there were no reward at all; we have therein done but our Duty, and God cannot be a debtor to the beſt of his Creatures, for their beſt works. *Job* 35. 7. *If thou be righteous what giveſt thou him?* but out of the Free Goodneſs and Bounty of our Lawgiver, who is pleaſed to make himſelf a debtor to his Creatures obedience, by his Free Promiſe of a Reward, and annexing of it to the Obedience of this Law, *Pſal.* 62. 12. Alſo *to thee, O Lord, belongeth Mercy, for thou rendereſt to every man according to his works*; ‘As if he ſhould have ſaid, O Lord, all thy Creatures owe an univerſal Subjection and Obedience to thy Command, and when they have done what thou commandeſt, they pay but the juſt tribute unto Thee for their Being; and therefore when they have done all that thou requireſt, they muſt ſit down and ſay, We are unprofitable ſervants, we have done but what was our duty, and cannot challenge any reward at thy hands. They owe thee more for their Being, that thou haſt already given them, than all their ſervice and obedience can amount unto. It is thy Mercy, not thy Juſtice, that hath annexed any further Reward to that Duty, which we owe unto thee. All the challenge that thy Creature can make to any Reward of his choiceſt Obedience, is ſtill founded upon thy Mercy, who (though we are in all this but unprofitable Servants) art pleaſed to be to us a Bountiful Maſter, in giving that Reward to the obedience of thy Creature, which only thine Own Free Goodneſs did at firſt freely promiſe. Even ſo Lord, becauſe Mercy pleaſeth thee.

3. In his moſt Wiſe and Special *Providing* for them, *Diſpoſing* of them, and *Protecting* of them. The General Providence of God reacheth every Creature; but, if that Infinite Wiſdom and Power can admit of any degrees in the way of its execution, it is more eminently, at leaſt acted, in his Kingdom over his reaſonable Creatures; *Luke* 12. 7. *Fear not, ye are of more value than many Sparrows.* Matth. 6. 30. *Shall he not much more cloath you?* And this Special Diſpenſation of this Kingdom is ſeen in more eſpecial-

ly diſpoſing and ordering of the ways and events of Particular men; 2 *Pet.* 1. 11. *Prov.* 20.24. *Man's goings are of the Lord: How can a man then underſtand his own way?* of Societies or Companies of Men. *Acts* 17:26. *hath determined the times before appointed, and the bounds of their habitations;* in protecting them againſt the power and malice of Evil Angels, reſtraining them from thoſe Evils, that their malice and natural power is able and willing to Effect, *Job* 1, 12.

3. His Kingdom *over his Church*; and this in a more ſpecial manner is the Kingdom of God. And herein we conſider:

1. *The King* of this Kingdom: God by an Eternal Decree hath appointed his Son, our Lord Jeſus Chriſt, the King of this Kingdom, *Pſalm* 26. 7. *I have ſet my King upon my holy Hill.* Pſalm 110. 2. *Rule thou in the middeſt of thine Enemies.* And hence it is called frequently the Kingdom of Chriſt: *Coloſ.* 1. 13. *the Kingdom of his dear Son,* 1 Pet. 1. 11. the *Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*; and ſometime *the Kingdom of Chriſt, and of God,* Epheſ. 5. 5. *The Kingdom of Chriſt* in the immediate adminiſtration of it, and the Kingdom of God, who hath delegated and ſubſtituted him unto this adminiſtration, Angels, and Authorities, and Powers, being made ſubject unto him,

1 *Pet.* 3. 22 firſt the Kingdom of Chriſt, till he ſhall have Judged all men; and then the Kingdom of the Father: when he ſhall deliver up the Kingdom to his Father, that God may be all in all, 1 *Cor.* 15. 24, 28. And *the Regal Office of Chriſt* over his Church principally reſpecteth theſe two things: 1. In conquering to himſelf a people. The whole World was by Sin reduced under a ſubjection to an Uſurper, the Prince of the power of the air, the ſpirit that worketh in the children of diſobedience. And this Kingdom of his was a Kingdom of darkneſs, *Coloſ.* 1. 13. *Who hath delivered us from the power of darkneſs.* And the Subjects of this Kingdom were a People of darkneſs: *Epheſ.* 5. 8. *Ye were ſometimes darkneſs.* And by the advantage of this darkneſs, this Prince of darkneſs governed the World as he pleaſed; for they knew not whither they went: and by and from this darkneſs, this Prince led them into another Continent, or rather condition of his Kingdom, a Kingdom of Sin; and Sin, as the Vice-Roy of this Prince of darkneſs, did reign in the World, and had dominion over it, *Rom.* 6. 12, 14. and by Sin he led his Subjects into another Region of his Kingdom, into the Kingdom of death: Sin reigned unto death, *Rom.* 5. 21. and then death reigned, *Rom.* 5. 14. Now as God was pleaſed,

by a Mighty hand, to go and take him a Nation from the midſt of another Nation, *Deut.* 4. 34. So Chriſt redeems him a People out of every Tongue and Kindred, and People and Nation, *Revel.* 6. 9. out of the midſt of his Enemies. He came to deſtroy the works of the Devil, 1 *Joh.* 3. 8. binds this ſtrong man that kept the houſe, and reſcues his priſoners from him.

1. He came *a Light* into the World, and diſpelled and ſcattered that darkneſs, which was the principal Engine whereby the Prince of this world did rule. *John* 1. 5. *The Light ſhined into darkneſs, and the darkneſs comprehended it not.* And at the very dawning of this Light into the World, the Prince of darkneſs falls from Heaven like Lightning, *Luke* 10. 18. And this was that, whereby the Prince of this world was Judged; that is, all his deceits and methods, and wiles, and abuſes of Mankind, were diſcovered and detected, *John* 18. 11. And by this Light we are tranſlated from the power of darkneſs into the Kingdom of his Son, *Coloſ.* 1. 13. are become partakers of the inheritance of the Saints in light, *Col.* 1. 12. are become light, and children of the light, *Epheſ.* 5. 8.

And as he came with Light to take away that *Egyptian* darkneſs, which overſpread the World, *Iſa.* 9. 1. So 2. he came with a Treaſury of *Merit* to expiate the guilt, and a Treaſury of *Righteouſneſs* to cover the Stain, and take away the power of ſin; to re-imprint the Image of God, that was defaced by ſin; to reſcue the heart from the love of ſin, and conſequently from the power of ſin; to tranſmit into the Soul new Principles, new Affections, new Wills. *Pſalm* 110. 3. *Thy people ſhall be willing in the day of thy power.* As he came with Light to rectifie the Underſtanding, ſo he came with *Righteouſneſs* to rectifie the Will: The ſtrength of a King reſts in the Love and Will of his People; when Chriſt conquers the Will from the Love and Submiſſion to ſin, he conquers Man from the Dominion and Kingdom of Sin.

3. And as thus by Light he conquered the Kingdom of Darkneſs, and by Righteouſneſs the Kingdom of Sin, ſo he comes with *Life* alſo, and conquers us from the Kingdom of Death. When our Saviour died, he entred into the Chambers of Death, and conquered this King of Terrors, took away the malignity and ſting of it by taking away Sin, the ſting of Death; healed theſe bitter waters by his own paſſing through them, and by his Reſurrection triumphed over the power of death for us, by the vertue of that Reſurrection, delivering our Souls from the

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cond death, and our Bodies from the firſt death, and giving us a moſt infallible aſſurance of a final victory over death, by an aſſured and bleſſed Reſurrection. Thus Death is ſwallowed up in Victory, 1 Cor. 15.54.

2. And as Chriſt hath purchaſed him a People by Victory, ſo his Regal Office is conſiderable *in the Government* of this people, that he hath ſo acquired. He hath given them a Law to Live by, the Law of the Spirit of Life in Chriſt Jeſus, which makes them free from the Law of ſin and of death, *Rom.* 8. 2. The Law of God vindicated from the falſe gloſſes, which the corruption of men had in ſucceſſion of time put upon it; a Law ſweetned and ſtrengthned and actuated by the Love of God wrought in the Soul; a Law, though of the higheſt Perfection and Purity, yet, accompanied with the Grace and Aſſiſtance of Chriſt, to Enable us to perform it in ſome meaſure; & accompanied with the Merits of Chriſt to pardon, and the Righteouſneſs of Chriſt to cover our defects in our performance of it. He hath given them a new heart, and this Law of his written in this heart: He hath given them of his own Spirit, a Spirit of Life to Quicken them, and of Power to Enable them to Obey. And becauſe, notwithſtanding this conqueſt of Chriſt of a People to himſelf, they are ſtill

beſet with Enemies, that would reduce them to their former bondage, he watcheth over them, and in them, by his Grace, waſting and weakning and reſiſting their corruptions by new ſupplies and influences from him; quickning their hearts by renewed derivations of Life and Spirit from him, which otherwiſe would ſink and die under the weight of their own Earth, encountering Temptations, that, like Foggs and Vapours, ariſe out of our own fleſh; or, like ſtorms or ſnares, are raiſed or placed by the Devil againſt us, either by diverting them, or by giving ſufficient Grace to oppoſe them. Theſe and the like adminiſtrations doth our Saviour uſe; which though they are ſecr and not eaſily diſcerned by us, and thoug they are ordered without any noiſe or a pearance, yet they are works of greater Power, and of greater Concernment, and of equ reality, with all the viſible adminiſtrations of things in this world, which are more obvious to our ſenſe, and are the effects o that inviſible Government of Chriſt, and o that Promiſe of his, *Behold I am with you a way, even unto the end of the World*, Matth. 28. 20. This is that Kingdom of God withi them, *Luk.* 17. 21. conſiſting in Righteouſneſs, Peace, and Joy in the Holy Ghoſt, *Rom.* 14. 17. caſting down Imaginations, and every high thing, that Exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt, 2 *Cor.* 10. 5.

3. As in his Government, ſo his Regal Office is Evidenced in *his Judgment*. And this Judgment of his, being one of the Acts or Adminiſtrations of this Kingdom, is oftentimes called the Kingdom of God. His Judgment of Abſolution and Reward to his Subjects, and his Judgment of Condemnation and Deſtruction to the Rebels and Enemies of his Kingdom.

2. And as we have the conſideration of the King of this Kingdom, and conſequently of his Subjects, *Revel.* 15. 3. *Juſt and true are thy ways, thou King of Saints*: So the various Adminiſtrations of this Kingdom are frequently called the Kingdom of God, and the Myſteries of the Kingdom, *Matth.* 13. 11, 24. 31. 44, 45, 47. *Matth.* 25. 1, 14, *&c.* And as the Adminiſtrations of this Kingdom are often called the Kingdom, ſo are *the Inſtruments* of this adminiſtration.

1. *The Word, or Goſpel of the Kingdom*, which muſt be preached through the whole World, *Matt.* 24. 14. and is therefore committed to the miniſtration of an Angel to diſpenſe it to all Nations, *Revel.* 14. 6. That great Engin which though ſeemingly

weak, and diſpenſed by weak and deſpicable Men, God hath choſen to confound the things that are mighty. 1 *Cor.* 1. 27. to pull down ſtrong holds. 2 *Cor.* 10. 4. to gather his Elect, for the perfecting of the body of Chriſt, the fulneſs of him that filleth all in all, and therefore this publication of the Goſpel is oftentimes called the Kingdom of Heaven, *Mat.* 3. 2. *The Kingdom of Heaven is at hand.* Luk. 10. 9. *The Kingdom of God is come nigh unto you,* and if a Man conſider the Mighty and Strange Effects that this everlaſting Goſpel hath had in the World for thoſe many Hundred Years, notwithſtanding the many diſadvantages upon which it entred and hath continued in the World, we may well ſay that it is the Power of God, and the Wiſdom of God, 1 *Cor.* 1. 24. the Rod of his ſtrength ſent out of Sion, *Pſal.* 110. 2. that the Meſſage of a Crucified Chriſt, publiſhed by poor deſpiſed men, unto a World that never ſaw him, or if they did, ſaw no beauty or comlineſs in him; to a World full of prejudicies againſt him, prepoſſeſſed with an opinion of their own Wiſdom, with Religions extremely oppoſite, traduced to them from their Anceſtors, to which Men are naturally tenacious: that this Meſſage of Chriſt, not with a promiſe of Glory or Riches in this World, but with

a plain

plain prediction of poverty, ſcorns, perſecutions and Death to thoſe that entertain it, and with a promiſe of future Life that they never ſaw, nor can till they ſee this no more, ſhould conquer Millions of Souls to the profeſſion and Love of Chriſt, and to an auſtere, ſelf-denying, deſpiſed Life here, doth evidence and convince that there is the ſtrength and Wiſdom of God that is ingaged in this wonderful, yet moſt poſitively predicted conqueſt of the World.

2. *The work of the Spirit* of God, preparing and pre-diſpoſing the Heart to the receiving of the Goſpel of the Kingdom, convincing the Heart of that Sin and that Death, which hath overſpread the whole race of Mankind, and of the Truth and Efficacy and ſufficiency of that Redemption which came by Chriſt, and is publiſhed in that Word; ſtriving and contending with, and maſtering and over-ruling the oppoſition of the will againſt it; Calming and quieting and rectifying the diſtempers and diſorders and miſplacings of our affections; oppoſing and ſubduing the luſts of our ſenſual appetite; enlightning and quickning and cleanſing the conſcience, and bringing it about to take part with God and the actings of this Spirit upon our Souls; mingling the word of the Goſpel, conveyed into the Heart, with a ſe-

cret and powerful Energy, whereby it becomes a *Seed of Life* in the Heart growing unto Eternal Life. And thus, as at firſt the Motion of the Spirit of God upon the face of the waters, and the powerful word o Command produced the ſeveral Creatures; ſo by the like Motion of the Spirit upon the Heart, and the powerful call of the Word o Chriſt by the publication of the Goſpel, i wrought this *Second Creation* of the new Creature, Epheſ. 5. 14. *Awake thou tha ſleepeſt, ſtand up from the Dead, and Chriſt ſhal give thee life.*

And theſe two great Inſtruments produ in the Heart two active or operative Prin ciples, which after they are produced ar not only an Effect of the work of God, bu alſo become inſtrumental for the increaſe o it, *viz.* Faith and Love: *Faith*, where we receive this Meſſage of Salvation, an entertain it, and reſt upon it, and *Love* whereby, out of the apprehenſion of thi great Love of God to us, we love him again we love him becauſe he loved us Firſt. An this Love of God ingageth the Soul to a Sin cere Obedience to the Will of God. The Miſery, from which we are redeemed, is great; the Price, by which we are redeem ed, ſo invaluable; the Glory and Bleſſed neſs, to which we are redeemed, ſo full; and all theſe appearing ſo to the Soul by Faith; that the Soul can think nothing too much to return to that God, that hath ſo freely done ſo much for it. Thus Faith worketh by Love. And this is that *Kingdom of God*, that is *within us*, Luk. 17. 20. the ſubjection of the whole Soul to the Scepter and Rule of Chriſt. If he command Purity of Life, forſaking of all things, denying our ſelves, crucifying our Luſts, laying down our Lives, the Soul is tutored to that ſubjection unto the Will of Chriſt, that it chearfully obeys him in this, and whatever he commands. This is that Kingdom of God, *Rom.* 14. 17. conſiſting in Righteouſneſs, a full Conformity of the Soul to the Will of God, the only and abſolute Rule of Righteouſneſs; Peace, upon the ſenſe and belief of reconciliation with God, through him that is our Peace; and Joy in the Holy Ghoſt, upon the apprehenſion of the Protection and Love of Chriſt, our King, and that Glory which he hath moſt aſſuredly prepared for all his Subjects.

3. We have *the Degrees of the Manifeſtation of this Kingdom*, Here and Hereafter: the Kingdom of Grace, and the Kingdom of Glory; both making but one Kingdom of God under different degrees of manifeſtation. God by his Word and Spirit caſts into

the Soul *a Seed of Life*, like that grain of Muſtard-ſeed, whereunto the Kingdom of Heaven is reſembled, *Matt.* 13. And this ſeed of Life abideth in the Heart, 1 *John* 3. 9. And there it quickens, and faſhions, and moulds the Heart to the Image of God; it oppoſeth and ſtruggleth againſt Luſts and Temptations, which labour to ſtifle and to kill this Seed of Life; and, like the leaven that was hid in the 3 meaſures of Meal, *Mat.* 13. 33. It doth by degrees, aſſimulate the whole inward Man to this living principle, and conforms the Life unto it. Now though this principle of Life is thus operative, yet in reſpect of the outward view it is a hidden Life. The External appearance of this Life, is reſerved till Chriſt, who is our Life, ſhall appear; and then ſhall that hidden Life be revealed, Coloſ. 3. 4. *Behold, now we are the Sons of God.* 1 John 3. 2. *But it doth not ye appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him.* By this ſeed of Grace, ſown in our Hearts, we become the Sons of God; and of this Sonſhip we have a ſecret Evidence in our own Souls; but there ſhall be a fuller Manifeſtation of it when Chriſt, who is our Life, ſhall appear. So then, the Kingdom of Grace and of Glory are the ſame Kingdom, but under a different manifeſtation: that, a concealed ingdom, a ſeed in the ground; this, the anifeſtation of that Kingdom, a ſeed in the Tree.

To conclude; When thou prayeſt, *Thy Kingdom come*, let thy Soul enlarge it ſelf in theſe, or the like deſires.

‘O Lord, I know thou art King of Heaven ‘and Earth; and the leaſt of all thy Crea‘tures, in their moſt ſeemingly Caſual and ‘inconſiderable events and motions, are un‘der thy moſt certain and powerful Provi‘dence. Yet ſuch is our blindneſs, and ſo ‘myſterious are the ways of thy Providence, ‘that ſometimes we are at a loſs, and deſire ‘with thy Prophet *Jer.* 12. 1. to expoſtulate ‘with thee touching thy Judgments: If it ‘ſtand with thy Glory and Will, I beſeech ‘thee, let all the events and occurrences of ‘the World appear to be under thy Admini‘ſtration and Government; that all may ſee ‘thy Wiſdom, and thy Power, and thy Ju‘ſtice, and thy Goodneſs in all the paſſages ‘of it; and that all men may be convinced, ‘that thou, the moſt High, ruleſt in the ‘Kingdoms of Men, and that all thy Works ‘are Truth, and thy ways are Judgment, and ‘thoſe that walk in pride thou art able to ‘abaſe, *Dan.* 4. 32, 37. That they may all ‘acknowledge he is a God that Judgeth in ‘the Earth, *Pſal.* 58. 11. And becauſe thou haſt a more peculiar Kingdom, even thoſe that thou haſt given unto thy Son, let that Kingdom of thine come; do thou ſend out thy Spirit and thy Word into the World, and ſubdue the Hearts of all People to the Belief and Obedience of the Goſpel of Chriſt, that all the Kingdoms of the World may be the Kingdoms of God and of Chriſt. Bring in the Jews, and the fulneſs of the Gentiles, that there may be one Fold and one Shepherd; and let thy Son ride on victoriouſly, conquering and to conquer, and preſerve thy Flock from the miſchiefs that are from without, Oppreſſion and Perſecution; and from thoſe that are from within, Diviſions and Hereſies. Let them walk as becomes the Subjects of the Prince of Peace, Purity and Truth, in Unity, Holineſs and Truth, that they may appear to be the People of thy Holineſs. Rule every Member thereof by thy Grace; preſerve them from their Enemies within them, luſts and Defections, from their Enemies without them, the Incurſions of *Satan*. Make haſt to fulfil the number of thine Elect; and when thy Kingdom of Grace is conſummate, then let thy Kingdom of Glory come, the day of the manifeſtation of thy Righteous Judgment, when the Subjects of thy Kingdom ſhall be delivered from all death and ſor-

'row, and ſhall inherit that Kingdom, which 'thou haſt prepared for and from all Eter'nity. And keep all our hearts looking for 'and haſting unto thy coming, paſſing our 'time here in all Holy Converſation and 'Godlineſs, 2 *Pet.* 3. 11. that ſo, when our 'Lord cometh, he may find us ſo doing; and 'then come Lord Jeſus, come quickly.

Thy Will be done in Earth, as it is in Heaven.

Though *the Will of God* be one indiviſible Act, yet in regard of the Manifeſtation of it to us, it comes under *a double apprehenſion*: 1. The Will of his Counſel. 2. The Will of his Commands. This is that which he wills to be done by his Creature: The other is that he wills ſhall be done upon his Creature.

1. *The Will of his Counſel*; whereby he hath from all Eternity appointed and ordered moſt Wiſely, and Infallibly, and Irreſiſtibly all the Acts and Events of all his Creatures; ſo that thoſe things that ſeem to us moſt naturally or moſt freely to move, are ſubſervient in all their actings to this moſt free and eternal Counſel of his; and all thoſe Occurrences which ſeem to us moſt inconſiderable or contingent, are preordained by the ſame moſt Infallible Coun-

ſel, and make the Inſtruments of bringing about the greateſt Concernments in the world. *Iſa.* 43. 14. *I will work, and who ſhall let it?* Iſa. 14. 24. *The Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, it ſhall ſtand.* Iſa. 14. 27. *For the Lord of hoſts hath purpoſed, and who ſhall diſannul it? and his hand is ſtretched out, and who ſhall turn it back?* Iſa: 46. 9, 10. *I am God, and there is none like me; declaring the End from the Beginning, and from ancient times the things that are not yet done, ſaying, My Counſel ſhall ſtand, and I will do all my pleaſure.* Inſomuch that thoſe various, and inſtable, and free motions of the Will and Mind of Man, which ſeem to come under no Rule nor Government but of himſelf, are moſt Exactly ordered to the bringing to paſs the Purpoſes of God. Prov. 19. 21. *There are many devices in the heart of man, nevertheleſs the Counſel of the Lord that ſhall ſtand.* Prov. 20. 24. *Man's goings are of the Lord, how can a man then underſtand his own way?* Jer. 10. 23. *O Lord, I know that the way of man is not in himſelf; it is not in a man that walketh to direct his ſteps.* And herein we may obſerve the moſt deep and unſearchable Wiſdom, Power, and Purity of God, that whiles Man worketh freely, yet therein God worketh thereby powerfully; and while Man worketh Sinfully, yet God worketh thereby Purely and Juſtly. The freedom of the Will of Man is not controled by the infallibility of the Counſel of God, nor can interrupt or diſappoint it: and the ſinfulneſs of the will and ways of man is not juſtified by the Infallibility and Purity of the Counſel of God, nor doth it pollute it. This is admirably ſet forth in the actings of thoſe two moſt Powerful Monarchs; the *Aſſyrian*, Iſa. 10. 5, 6, 7. *O Aſſyrian, the Rod of mine anger, and the Staff in their hand is my indignation. I will ſend him againſt an hypocritical Nation*, &c. *Howbeit he meaneth not ſo.* The *Aſſyrian* King did what he did moſt freely, moſt preſumptuouſly and proudly, and arrogantly, attributing his Succeſſes to his own Power, had no thought of Juſtice to puniſh the defections of *Judah*, or vindicating the breach of their Covenant with God but to ſatisfie his own Covetouſneſs and Ambition, Verſ. 13. *For he ſaith, By the ſtrength of mine hand have I done this, and by my Wiſdom, &c.* Little thinking that the Wrath and Juſtice of God was the Staff in his Hand, the Strength of his Power. But in all this God doth moſt wiſely and juſtly manage the Diſtempers of a proud, ambitious, injurious and covetous King, to the fulfilling of the moſt Wiſe and Juſt Counſels of his own

Will, without ſtaining any part thereof with the Vices of that perſon, by which they were acted; but puniſhing thoſe Vices in the Inſtrument which were inſtrumental in the fulfilling of his Counſel. Verſ. 12. *Wherefore when I have performed my whole Will upon Sion and upon Jeruſalem, I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high looks.* And as thus in the *Aſſyrian*, ſo after in the *Perſian* Monarch, Iſa. 45. 1. *Thus ſaith the Lord to his Anointed, to Cyrus, whoſe right hand I have holden to ſubdue Nations before him.* Now this Will of Gods Counſel is for the moſt part a ſecret Will till it be fulfilling. Pſal. 77. 19. *Thy way, O Lord, is in the Sea, and thy foot-ſteps are not known.* Though ſometimes, for the vindicating of his own Power, and convincing men that he governeth all things according to the Counſel of his Will, he is pleaſed to proclaim it in Prophecies and Predictions, the great and undeniable Evidences of his Eternal Counſel and Government. Iſa. 41. 23. *Shew the things that are to come, that we may know ye are gods.* Iſa. 48. 3, 5. Iſa. 42. 9. Iſa. 45. 21. *Who hath declared this from ancient time? Who hath told it from that time, have not I the Lord?*

2. The *Will of his Commands.* This is the Rule of our Actions, Iſa. 59. 21. *My words,*

which I have put into thy mouth; ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, &c. Deut. 30. 14. *The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.* Micha. 6. 9. *He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?* The Will of Gods Counſel is Secret, but the Will of his Command is Revealed unto us in theſe three *great* [illegible] *of our Lives*;

1. The *Word of Conſcience*, the Law written in the heart, or natural Conſcience, *Rom.* 2. 14. 15. So much of his Will is by ſome means of Providence diſcovered even to a Natural Conſcience, as leaves a man unexcuſable.

2. The *Word of the Spirit* of God ſpeaking either ſecretly in the heart, or by ſome occurrence or diſpenſation of Providence, thou ſhalt hear a voice behind thee, ſaying, *This is the way, walk in it*, Iſa. 30. 21.

3. The *Word of both Teſtaments*. The Natural Conſcience is corrupted, and many times doth not his duty; the word of the Spirit of God is not ſo eaſily diſcerned by our fleſhly Nature, and many times we miſtake the voice of our own ſpirit for the Spirit of God: he hath therefore in his infinite Wiſdom and Mercy given us a ſtanding Rule,

the Rule of his written Word, obvious to our ſence, and whatever other dictates there ſhall be, we are ſure not to Err in following it: Iſa. 8. 20. *To the Law, and to the Teſtimony: for if they walk not according to that Rule, it is becauſe there is no Light in them.* This is to be Light to our Steps, and the Lanthorn to our Feet, Pſal. 119. 105. 2 Pet. 1. 19. *a more ſure Word of Prophecy, whereunto* we are to *take heed as to a light that ſhineth in a dark place.*

In this Petition [illegible]efore *we deſire two things,* 1. That his Will may be done. 2. That it may be done here as it is done in Heaven. 1. In reſpect of the *Will of his Counſel*: What thou haſt willed in Heaven, Let it be done on Earth.

‘1. Let the Will of thy Counſel be done. ‘It is true, thy Counſels are ſecret and unknown to me, but they are the Counſels ‘of the moſt Wiſe and Juſt God, and therefore certainly they are moſt Wiſe and Juſt ‘Counſels, and therefore I will be content ‘therein to pray with an Implicite Faith; ‘for *Righteous art thou, O Lord, in all thy ways, ‘and Holy in all thy works.* It is true, thy ‘Counſels ſhall ſtand, yet are not my Pray‘ers impertinent; it is the Duty of thy ‘Creature to will what thou willeſt, and to ‘pray thee to do what thou intendeſt to do; ‘that my will may not only Paſſively ſubmit 'unto thy Will, but Actively to run along with it.

'2. Let me, with all contentedneſs and cheerfulneſs, *reſign* up my will, and my ſelf, and my deſires, unto thy Will, and bear a ſpirit conformable to my Saviour, who, when he deprecated the worſt of Evils, a bitter and a curſed Death, yet he ſubſcribed to thy will contrary to his own, Matt. 26. 39. *If it be poſſible let this Cup paſs from me, yet not as I will, but as thou wilt.* I am compaſſed about with dangers, with diſeaſes, with wants, with reproaches, with perſecutions, and I come to thee, from whoſe hand they come, and to beg the removal of them, and I am ſure I am taking the fitteſt courſe to have them removed, by ſuing to him, from whoſe hand they came; yet thy will be done; I have done my duty in calling upon thy Name, but I will not offend thy Sovereignty in preſcribing unto thy Will: Thou art the God that haſt made me, and therefore I owe a Univerſal Subjection unto thy Will; thou art a God of Infinite Wiſdom, and knoweſt beſt what is fitteſt to be done, and when thou art a God of Infinite Mercy and Tenderneſs and Love unto all thy Creatures, eſpecially to thoſe that ſeek unto thee in Chriſt, and doſt with as much Love deny ſome of my requeſts

‘quests, as thou granteſt others, I will with all Patience and Chearfulneſs wait upon thee, and ſubmit unto thy Will, both in what thou inflicteſt, and in what thou denyeſt. 1 Sam. 3. 18. *It is the Lord, Let him do what ſeemeth him good.* Job 1. 21. *The Lord gave, and the Lord taketh away; Bleſſed be the Name of the Lord.* Thus I will hope, and quietly wait for the Salvation of the Lord, putting my Mouth in the duſt if ſo be there may be hope. *Lam.* 3. 26.

3. ‘Let me, with all expectation and longing deſire, wait for *the fulfilling of thy Prophecies* and Predictions: This part of thy Secret Counſel thou haſt revealed, that thy Truth and Wiſdom may receive the Glory in its accompliſhment; and that we thy Creatures look after it, and expect it. Thou haſt declared that thy everlaſting Goſpel ſhall be preached to all Nations; that the Kingdoms of the World ſhall be the Kingdoms of thy Son; that thou wilt bring in the *Jews* and the fulneſs of the *Gentiles*; that thou wilt diſcover and confound the Man of Sin; that thou wilt ſend thy Son in the Clouds to Judge the World. Theſe and the like parts of thy Counſels thou haſt publiſhed to the World, be thou Glorified in the fulfilling of them. Thy Secret Counſels are deep and myſterious, and when we

'ſee them in their fulfillings, yet they make 'us to wonder and ſtagger, ſo that, though 'our duty teach us to acknowledge, that 'thou art righteous when we plead with 'thee, yet we are apt with the Prophet to 'Expoſtulate with thee touching thy Judg'ments, *Jer.* 12. 1. As if things fell out be'ſides thy will, and in diſappointment of thy 'Counſel. But in theſe Manifeſtations of thy 'Counſels before they are fulfilled, we ſee 'and muſt conclude, Dan. 4. 17. *That the 'moſt High ruleth in the Kingdom of Men, and 'giveth it to whomſoever he will, and ſetteth up 'over it the baſeſt of Men.* Let therefore this 'Will of thy Counſels revealed in the Pro'phecies and Predictions of thy Word be 'fulfilled, that thou may'ſt receive the Glory 'of thy Power, and of thy Wiſdom, and of thy 'Truth in the fulfilling of them, and that 'every Man may ſee and conclude that thou, 'whoſe Name is *Jehovah*, art the Moſt High 'over all the Earth, *Pſal.* 83. 18. And while 'I thus pray, my Prayers are not idle, God 'having often appointed that Prayers ſhall 'be the means to fulfil that, which he hath 'certainly promiſed, Ezekel, 36. 37. *Yet 'I will for this be inquired of by the Houſe of 'Iſrael.*

4. 'Thou haſt another part of thy Coun'ſel more precious and of greater concern'ment

'ment to me than the former, which thou
'haſt alſo revealed, the Counſel of *thy Pro-*
'*miſes.* When thou ſenteſt thy Son out of
'thine own Boſom into the World, thou
'did'ſt impart unto him this great and con-
'cerning part of thy Counſel, and this he
'hath imparted unto us; the promiſe of
'Pardon of our Sins through his Blood; of
'Juſtification through his Righteouſneſs; of
'thy Spirit that ſhould lead us into all truth;
'of his abiding with us unto the End of the
'World; of conquering and ſubduing our
'Luſts and Temptations; of raiſing us up at
'the laſt day, and giving us an Everlaſting
'Kingdom that cannot be ſhaken. Theſe
'Promiſes, as thou haſt given to be the ob-
'jects of our Faith, Hope, and certain Ex-
'pectation, *Tit.* 2. 13. 2 *Pet.* 3. 12. ſo are
'they the objects of our deſires, and conſe-
'quently the ſubject of our Prayers, and
'therefore I will pray with *David,* 1 Chron.
'17. 23. *Therefore now Lord, Let the thing*
'*that thou haſt ſpoken concerning thy Servants*
'*be eſtabliſhed for Ever, and do as thou haſt*
'*ſaid.*

And as thus the Will of God's Counſel is the Subject of this Petition, ſo is likewiſe the *Will of his Command.* And this falls under theſe *Conſiderations :*

'1. As thou Willeſt in Heaven, ſo let

‘it be done by us on Earth; and to that pur‑
‘poſe:

‘1. Let thy Will be diſcovered and made
‘known unto us, and ~~to all Crea~~tures: and
‘in as much as none teacheth like God, Let
‘us be all taught of thee: Let thy revealed
‘Will in thy Word come unto us as light
‘into darkneſs; and becauſe our Under‑
‘ſtandings are blind and ſealed up, that they
‘cannot receive this Light, and our Hearts
‘are perverſe and will reſiſt it, ſend down
‘thy Spirit of Life and Power to open our
‘Underſtandings to receive it, to diſcern the
‘Truth, and Purity, and Perfection of it;
‘open our Hearts to receive it in the Love of
‘it, and conquer that Cell of corruption and
‘oppoſitions that lye there ready to ſtifle it;
‘mingle thy Word in our Hearts with Faith,
‘that may purifie our Hearts, and make thy
‘Word powerful to the ſubduing of all thoſe
‘ſtrong holds and oppoſitions, that ſtand out
‘againſt it: thy Will in Heaven is a Perfect,
‘Pure, and Holy Will, ſend out ſuch diſco‑
‘veries of thy Will, that we may know it
‘in the Spiritualneſs and Truth of it, vindi‑
‘cated from the falſe Gloſſes, that the Cor‑
‘ruptions and degenerations of the times or
‘our own deceitful and falſe Hearts are apt
‘to put upon it: and that thy Will may be
‘done on Earth as it is in Heaven, let it be

'known on Earth as it is in Heaven.

2. 'Becauſe the only true principle of 'Obedience is Love, ſhed abroad thy Love in 'our Hearts: and becauſe the ſenſe of thy 'Love to us is the cauſe and ground of our 'Love to thee, ſhew us the greatneſs and fullneſs of thy Love to us in Chriſt, and that 'will reflect acts of Love to thee again, and 'make us ready and willing to obey thy 'Will, and exceeding thankful to thee that 'thou art pleaſed to accept the ſincere, 'though imperfect obedience of thy Creature.

3. 'And becauſe the end of the manifeſtation of thy Love to Mankind in Chriſt was 'to redeem us from all Iniquity, and to purifie unto thy ſelf a peculiar People, zealous 'of good Works, *Tit.* 2. 14. And in as much 'as our conformity to thy Will, as it is our 'Perfection, ſo it is the Great and Juſt Tribute that we owe unto thee for our Being, 'as Creatures, and much more for our Redemption as redeemed, and purchaſed Creatures; Let all our Thoughts, Words and 'Works be univerſally ſubject and obedient 'to thy Will revealed in thy Son, that we 'may be Holy as thou art Holy in all manner 'of Converſation: purge our Hearts from 'vain and unprofitable *Thoughts*, from ſinful and polluted thoughts, from Deviliſh

'and Atheiſtical thoughts; and let our 'thoughts be ſuch as becomes the preſence 'of God, before whom they are all naked 'and legible, ſuch as becomes that Heart 'where Chriſt is pleaſed to make his reſi'dence, Pious, Charitable, Pure, Chaſt, Clean, 'Sober, Humble Thoughts; fit to be atten'dants upon ſo Heavenly a Gueſt: waſh my '*Tongue* from that fire of Hell that is natu'rally in it: *James* 3. 6. deliver it from blaſ'phemous, Atheiſtical, Calumniating, un'charitable, falſe, vain, and unprofitable '*words*; and let me uſe my Tongue as one, 'whoſe words are all Regiſtred, and that 'muſt give an account for every Idle word: 'Let my *Speeches* be ſeaſoned with ſalt, glo'rifying thy Name, Edifying others, true, 'profitable, ſeaſonable, ſerious, charitable, 'diſcreet; for by *my words* I ſhall be juſtified, 'and by my words I ſhall be condemned. 'Deliver me from all ſinful, impure, un'ſeemly, unjuſt *Actions*: in the firſt life of 'any action or intention let me bring them 'to the Rule of thy Word, to the Rule of my 'Conſcience, to the Rule of thy Preſence, 'and impartially meaſure them thereby; 'and if they will not abide that Examinati'on, or upon that Examination want their 'due conformity; let me reject them with'out any more reaſonings or diſputings. In 'all my actions *relating immediately to thy* '*Majeſty*, Let them be warrantable, pious, 'ſincere, reverent, humble: in all my acti-'ons *relating to others*, let them be full of 'Juſtice, Charity, free from Revenge, diſ-'dain, ſullenneſs, meaſuring out impartially, 'as in the preſence of God, the ſame meaſure 'which I would deſire to be done unto my 'ſelf: in all my actions *relating to my ſelf*, 'let there be ſobriety, temperance, modera-'tion, ſeaſonableneſs. And let all this be 'done out of that only true principle of obe-'dience, Love to God, preſented unto him 'upon that only ground of acceptation, Je-'ſus Chriſt; and ſeaſoned with that accep-'table grace of Humility. If when I have 'done all that is injoyned, I am but an unpro-'fitable Servant, how unprofitable am I 'when I infinitely fail of what I am Com-'manded.

'And as I pray that the things that thou 'willeſt to be done in Heaven may be done 'by us on Earth, ſo I deſire that that Hea-'venly Will of thine may be done on Earth '*as thy Will is done in Heaven by thoſe Glo-'rious and Pure Creatures*, that always be-'hold thy Face, Perfectly, Univerſally, Spee-'dily, Cheerfully, Humbly.

1. *Perfectly*. The *Angels* do clearly diſcern and *know the Will of God by a double act*:

1. On God's part, a Clear Emanation or Beam of the Mind of God ſhining into their clear intellectual Nature, and conveying into them a perfect diſcovery of the Mind and Will of God concerning them. 2. On their part, by a clear Intuition of God, and beholding his Mind and Will in him concerning them; the Wiſe God having fitted their Natures with ſuch a meaſure of intuition of him, whereby, though they cannot ſee all his Perfections, yet they are fitted and inabled to ſee ſo much as is ſutable to their Nature, conducible to the fulneſs of that Perfection which they are capable of, and to the performance of that active ſervice which he requires of them. And as thus they perfectly know His Will, ſo *Their Wills* are moſt purely inclined and moved to the obedience of it; there is no mixture of impurity or reſiſtance in their will againſt the Will of God; no mixture of hypocriſie or baſe ſelf-Ends: for their Pure Natures are taken up with a fulneſs of Love of God, as large and comprehenſive as their Natures, and upon that principle they move in all their acts of obedience, and they clearly ſee that their higheſt Perfection conſiſts in the moſt Even and Unbyaſſed Conformity to the Command of God, ſo the more perfect their Obedience is, the more abſolute is their Perfection;

they need no other motive to obey him but this,that it is the moſt Perfect Command of the moſt Perfect, and Wiſe, and Holy God. And as thus their Minds and Wills are faſhioned and fitted to a moſt perfect obedience,ſo they are indued with *a Power* from God exactly commenſurate to an exact performance of his Will ; whether it be in their reflected actions unto God,or whether it be in their inſtrumental actions unto others. If God Command an Angel to deſtroy an Hoſt of the *Aſſyrians*, he can diſpatch 185000 of them in one night: if he Command an Angel to deliver *Daniel* out of the Lions Denn,he can ſhut the Lions Mouth that they ſhall be rather his Guard, than his Executioners: *Dan.* 6. 22. If he Command an Angel to deliver *Peter* out of the Priſon, he can make his Chains fall off from him,like the towe when it feeleth the fire. *Acts* 12. 7. When he Commands an Angel to Comfort his Son, though under a preſſure and weight more heavy to his Soul than the Weight of the whole Earth,he can dart into the tender and vital parts of the Soul ſuch Comforts and Cordials, that can inable his humanity to bear that burden, *Luke* 22. 43. when he Commands an Angel to attend the Reſurrection of his Son, he can at the ſame inſtant ſhake terror and amazement and diſſolution into the ſpirits of the Souldiers, and Comfort and Satisfaction, into the Souls of thoſe that Expected his Reſurrection, and cauſe that ſtone which the Phariſees laid upon the Sepulchre, as a ſeat unto his Mortality, to ſtart aſide and give way to our Saviour's Reſurrection, *Luke* 28.34. And little do we know thoſe wonderful ſervices, that theſe inviſible Powers do in the World, even for poor and weak Men, at the command of their great Lord and Sovereign every hour in the day. 'And now, O Lord, 'it is true, that thy Will is done in Heaven 'by thoſe thy glorious creatures perfectly 'and exactly; but I and all thy creatures up'on Earth have in us a mixture of darkneſs 'that we cannot know thy Will; and a mix'ture of corruption, that reſiſts the obedience 'of thy Will; and a mixture of impotence, 'that we cannot perform that part of thy 'Will, that we know and deſire to obey; ſo 'that when we can at any time ſay with the 'Apoſtle, To will is preſent with me, yet we 'muſt, with the ſame Apoſtle ſay, that how 'to perform that good, we find not, *Rom.* 7. '18. Therefore I cannot in this Houſe of 'clay, hope to aſpire to the full perfection 'of an Angelical Obedience, nor to do thy 'Will on Earth, as it is done in Heaven; 'yet there is an Imperfect Perfection, which 'in Chriſt thou art pleaſed to accept of, an

'Evangelical, though not an Angelical Per'fection in our Obedience; a Perfection of 'Integrity and Sincerity, free from Guile, 'baſe ends, or Hypocriſie, a heart truly endea'vouring to obey the voice of God in his 'Word; and truly ſorrowful for his defects 'and failings in that obedience; thus the 'heart of *David*, 1 *King.* 15. 3. of *Heze'kiah*, 2 *King.* 20. 3. were perfect hearts, the 'obedience injoyned by *David* to *Solomon*, '1 Chron. 28. 9. *Serve him with a perfect 'heart and willing mind:* and this perfection 'of Obedience give unto thy ſervants, that 'thy will may be done on Earth, as it is in 'Heaven, ſincerely, and ſingly.

2. Which is a conſequent of the former, Angelical Obedience is an *Univerſal* Obedience: there is not any Command of God, not the meaneſt, but they perform it, Pſal. 103. 20. *Bleſs the Lord ye his Angels, that excel in ſtrength, that do his Commandments, hearkning unto the voice of his word.* For the ſame principle of perfect Love to God moves them to a willing obedience to every command, as well as any; and they find as much beauty in their obedience unto the Command of God, when ſent out to Miniſter for the poor Members of the Son of God, *Heb.* 1. 14. As when ſent upon an imployment, for the matter, more glorious. 'And, O Lord,

'Let thy Will be thus done on Earth as it is 'in Heaven: let me have reſpect to all thy 'Commandments, and let no ſin be ſo much 'mine, ſo dear, ſo natural, ſo ſutable to my 'Nature or Condition, but that I may forſake it at thy Command, and keep my ſelf 'from my tranſgreſſion; Since it is the ſame 'God that Equally commands and forbids in 'all, and the ſame Love to God which is, or 'ſhould be, the Principle and Ground of all 'my Obedience, *Jam.* 2. 10. *Whoſoever ſhall 'keep the whole Law, and yet offend in one point, 'is guilty of all.* A heart that can obſerve ſome 'commands and yet diſpenſe with it ſelf in 'the violation of others, obeys not for love 'of God, but of himſelf.

3. Angelical Obedience is a *Willing and Cheerful* Obedience. Which ſtill runs upon the former reaſon; the principle of their obedience is perfect Love of God; and Love is an active affection, as ſtrong as death; ſo that they are glad of any opportunity to return the expreſſions of that love in a moſt hearty and willing obedience. Chriſt ſpeaking of the Angels, ſaith, they always behold the face of my Father, they Watch and are attentive, and with cheerfulneſs expect every command of God. 'And thus alſo let 'thy Will be done on Earth as it is in Heaven, that we may willingly and cheerfully

‘perform thy Will; glad that we thy poor ‘creatures have any opportunity to do any ‘ſervice to thee, though thou needeſt it not, ‘and thankful that thou art pleaſed to accept of the Obedience of thy creature.

4. Conſequently an Angelical Obedience is *Speedy, Swift, Ready.* They diſpute not the reaſon of the command, nor delay not the performance of it: Like the Centurions ſervant he ſaith to one go and he goeth, *Luke* 7. 8. ‘And Lord, as thus thy Will is done in ‘Heaven, ſo let it be done on Earth: when ‘thou commandeſt things that our fleſh and ‘blood have much adoe to diſgeſt, would ‘fain be reaſoning againſt, or at leaſt angry ‘in the obſervance, give us this grace not to ‘confer with fleſh and blood, *Gal.* 1. 16. ‘But reſolvedly and ſpeedily to obey thy ‘Will. When *Abraham* was called to leave his own Country, he obeyed, and went out not knowing whither he went, *Heb.* 11. 8. when commanded to ſacrifice his Son, he roſe early in the morning, and goes about this hard imploy. *Gen.* 12. 3. *Lingrings and Reaſonings upon the Commands of God*, as they carry in them a want of Duty, ſo they always bring with them much diſadvantage, either wholly intercepting our obedience, or mingling with it much unwillingneſs and averſneſs to it.

5. A Heavenly and Angelical Obedience though it be full of Perfection, yet it is *full of Humility*. They know that they owe an infinite Obedience to him, from whom they receive their Being; and that their Obedience to God is but the payment of that debt they owe to him, and cannot make him a debtor to them: They know that infinite diſtance between the infinite God and themſelves, though glorious yet finite Creatures; and therefore they do not only pay their Obedience, as a juſt Tribute to God, without arrogance of merit, but they do it with all the Reverence and Acknowledgment that is imaginable. Both theſe we find in the Adoration of the 24 Elders, *Revel.* 4. 10, 11. they fall down before him and caſt their Crowns before the Throne, ſaying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power.* The diſtance between God and Man is infinite; and though the Angels are nearer unto God in perfection of Nature than Men, yet ſtill the diſtance between them is infinite: here is the Odds, the Angels ſee their diſtance, and ſee more of the Perfection of God; and the more they ſee of him, the more they Adore and Reverence him, and the Humbler they are in their Services, becauſe they ſee the greatneſs of their diſtance. And if Angelical Obedience,

that is ſo perfect, ſhall be mingled with ſo much Reverence, with how much Humility ſhould our Services, that are ſo imperfect, be allayed? ‘O Lord, Let thy Will be thus alſo done in Earth, as it is in Heaven: Give us a ſenſe of thy infinite Glory and Majeſty, of that infinite diſtance between Thee and thy Creature; that with all Reverence to thy Majeſty, and all Lowlineſs in our ſelves, we may appear before thee in all we do for Thee: Give us a ſenſe of that infinite debt of Obedience, that we owe unto Thee, for our Being, that product of an infinite Power, and an infinite Motion; for our well-beings, our reſtitution in Chriſt, without whom our very Being would have been our burden: Give us a ſenſe of the great imperfections of all our beſt performances, that need no leſs a Sacrifice than the Blood and Interceſſion of Chriſt to waſh them from that guilt that would damn us, if we had nothing elſe to anſwer for: Give us a ſenſe of thy Great Condeſcention to thy weak and ſinful Creatures, that art pleaſed to deliver unto us the knowledge of thy Will; and when we by Nature are unable to conceive it, or to believe it, doſt give us Light to underſtand it, and Faith to aſſent unto it, that thy Law is Holy, Juſt, and Good; and when for all theſe convictions ‘of thy Truth, our hearts, the ſeats of Rebellion, do oppoſe it in the Love and practice of it, thou art pleaſed to ſend down a powerful working of thy Spirit to chaſe out of us thoſe oppoſitions of our corrupted Nature, and to make us willing in the day of thy power, and to ſtrive with and ſubdue our hearts to any meaſure of the Love of thy Will; and when notwithſtanding all this, our poor and lean performances are mingled with much of our own deadneſs, contrary motions, and pollutions, yet thou art pleaſed to ſprinkle our Obedience with his perfect Righteouſneſs; to forgive the defects; to cover the imperfections; to rectifie the deformities of all our Obedience; to pardon what is ours, our ſins and defects, and to accept and reward what is thine own, as if it were ours, when Thou workeſt all our works in us, and yet rewardeſt Us, as if We had wrought them.

And as in the diſtinct conſiderations of the Will of the Counſels and Commands of God we are to deſire that his Will may be done on Earth as it is in Heaven, ſo in the *conjunct conſideration of both theſe Wills*. There is not an Action or Event in the world but it falls out by the determinate Counſel and Fore-appointment of God; and yet to the production of theſe Events we find a mixture of actions, that Expreſly thwart the Command of God. The greateſt Event, and of the greateſt concernment that the World ever knew, or ſhall know, was the death of Jeſus Chriſt; and though he was thus delivered by the determinate Counſel and foreknowledge of God, yet the *Jews* took and by wicked hands Crucified and ſlew him, *Acts* 2.23. The Counſel of God was a moſt Wiſe and Merciful Counſel; the action of the *Jews* that fulfilled this Counſel was a moſt cruel and unjuſt action; yet the injuſtice of the inſtrument did no way affect the Counſel of God, nor the Counſel of God no way Juſtifie the action of the *Jews*; witneſs that heavy Curſe that upon their own imprecation lyes upon the actors and their poſterity unto this day, *his Blood be upon us, and upon our Children*, Matth. 27.25. The man ſins moſt willingly, and though the Wiſe God intermingle occurrences, that make the ſinful actions of men inſtrumental to his Counſels, yet their Guilt is no leſs, and no leſs their own, by being ſubſervient to his Counſel. God hath given thee a word of Command, he hath ſhewed thee, O man, what is good, and what doth the Lord require at thy hands? *Micah* 6. 8. Thou needeſt not, nor mayeſt ſeek out for a Rule of thy actions in the Secret Counſel of God; nor endeavour to juſtifie thy Actions, becauſe in order to the fulfilling of thoſe Counſels; but keep to that Rule which he hath given, *To the Law, and to the Teſtimony.* Deut. 29. 29. *The ſecret things belong unto the Lord our God, but thoſe things that are revealed belong to us and to our Children for ever.*

'Therefore, O Lord, teach me to wait up-'on the Will of thy Counſels, and to be in-'ſtrumental in them, that I may neverthe-'leſs ever obey the Will of thy Command; 'that while I act thy Will, as a Creature, I 'may never neglect it as a Man or a Chri-'ſtian. Thy Wiſdome, it is true, can bring 'about thy Counſels by the ſinful actions of 'men; and as thou turneſt the hearts of 'men as Rivers of waters, ſo thou turneſt 'the ſinful motions of the heart, as a ſkilful 'workman can turn the ſtreams of water, ſo 'that whileſt it moves naturally, it ſhall 'bring about Ends that are of a higher con-'ſtitution: But ſurely if thou canſt make 'thoſe works of diſobedience ſerve thy Pro-'vidence, much more canſt thou uſe ſuch 'actions to the fulfilling of thy Counſels; 'that are ſuitable to thy Commands; there-'fore as the Will of thy Counſels is done in 'Heaven by the Angels and Bleſſed Spirits, 'in ſuch a way as is ſuitable to thy Com-'mands; So let thy Will be done on Earth,

'that while we ſerve thy Providence, we
'may nevertheleſs Obey thy Will; and
'whiles we cloſely obſerve what thou re-
'quireſt, that we may Contentedly, Patient-
'ly, Cheerfully, and Thankfully ſubmit un-
'to, and receive what thou in thy moſt Wiſe
'Counſel diſpenſeſt.

Give us this day our daily Bread.

Our Saviour directs us, *Matth.* 6. 33. to ſeek firſt the Kingdom of God and his righteouſneſs, and then promiſeth that the things of this life ſhall be added to us. And according to the Method of this Doctrine and Promiſe, ſo is the Method of this Prayer; firſt to ſeek the Glory, Kingdom and Will of God, and then for thoſe things that are neceſſary for our ſelves. And though he hath promiſed that they ſhall be added to us, yet he directs to pray for what he hath thus promiſed to add. And this is the courſe of God's Will and our Duty, that we ſhould begg of God what he hath certainly promiſed to give. The Promiſes of God, as they are the warrants of our Prayers, ſo our Prayers are required, though not as cauſes, yet as means of fulfilling his Promiſes. And then a Promiſe is moſt ſuitable and fitly performed, when it is ſued out by our Prayers. When

God had promiſed to build the ruined places, and plant that which was deſolate, and had engaged his own Name and Truth to perform it, *I the Lord have ſpoken it, and I will do it*, Ezech. 36. 36. yet requires their Prayers to precede the performance of it; *I will yet for this be inquired of by the houſe of Iſrael to do it for them*; and that amongſt other, upon theſe *Conſiderations*.

1. To ſhew our *Dependance* upon him: All Creatures, as they are eſſentially depending upon God in their being and preſervation, ſo according to the meaſure of their power they teſtifie that Dependance, *Pſal.* 104. 21. *The young Lyons ſeek their meat from God.* Pſal. 147. 9. *He giveth the Beaſts their food, and to the young Ravens which cry.* Pſal. 145. 15. *The Eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.* There is a ſecret and unknown teſtification, even in the ſenſible Creatures, of their dependance upon God for their livelihood, and much more is required, and that moſt juſtly from Man: It is an act of Mercy and Bounty for God to promiſe and to give; and an act of Duty and Recognition for Man to ſeek.

2. It brings the Soul more to ſee and to acknowledge and magnifie that *Mercy* that is given, when it is firſt ſued out from God by Prayer. A Bleſſing obtained upon

Prayer carries a more immediate impreſſion of the Liberality of God, than when it is given unſought for.

3. It makes a Bleſſing the more acceptable, when obtained; and the more comfortable and contenting in the enjoyment; when a man, together with the Mercy he receives, receives alſo a ſenſe of the Mercy and Goodneſs of God coming with it: and as in reſpect of this concomitance, ſo it moſt times falls out, that ſuch bleſſings ſo obtained are more ſuitable, and ſeaſonable, and ample, and uſeful, than ſuch as come in an ordinary way of Providence.

4. It fits a man with a better mind to uſe them with Thankfulneſs unto God; with Sobriety, and yet with Cheerfulneſs; when a man ſhall conſider that this bleſſing I have from the hands of the Almighty God, derived to me by that means that he hath enjoyned, Prayer bottomed upon his Promiſe. The diſturbance that growes to any man in any condition is either out of a diſproportion of his condition to a right mind or deſire, or a diſproportion of his mind to a right fruition. A Bleſſing obtained by Prayer avoids both; it brings a proportionable good to his mind and deſire; and it ſuits the Mind with a proportionable temper to the bleſſing. *Eccl.* 6. 2. *Solomon* tells us of a man

to whom God had given Riches and Wealth and Honour, ſo that he wanted nothing that his heart could deſire, yet God gave him not power to eat thereof: the diſcompoſure of his Mind robbed him of fruition as equally, as if he had not had the poſſeſſion. But the bleſſing of Wealth gotten by Prayer, is accompanied with a Mind to uſe it comfortably and chearfully, yet ſoberly and humbly. Sin hath put a curſe in the Creatures, that they prove unuſeful; and it hath put a Curſe in the Soul, that it corrupts the Creature, as an ill ſtomach doth good nouriſhment, ſo that oftentimes they are occaſions of Exceſs and Intemperance, of Pride and Haughtineſs, of Carnal Confidence and forgetting of God. *Prov.* 30. 9. *Leſt I be full and deny thee, and ſay, Who is the Lord?* Prayer is by the free Goodneſs of God made a means to take out the Curſe from both; it ſanctifies the Creature. 1 *Tim.* 4. 5. *Every Creature of God is ſanctified by the Word and Prayer*: by the Word of Command given to the creature to make it ſerviceable; and by the Word of Promiſe given to the uſer; and by Prayer laying hold upon that Promiſe, and ſuing out that Bleſſing that is contained in it; and it ſanctifies the heart, keeps it in dependance upon God, in confidence in him, in Sobriety before him; it teacheth him that the bleſſings of this Life come from him, are his bleſſings; my Corn, and my Wine, and my Oyl. And accordingly the Heart is tutored to uſe them with all Moderation, Thankfulneſs and Contentedneſs.

1. *Give us*, &c. *Give* us our Bread, not Pay it us as a Duty. The beſt Title we have to all our Bleſſings is Free Gift. God did not, nor could at firſt owe to any thing its Being; and having given a Being to any thing, he owes it not Preſervation, nor the means of it; but the gift of the latter is as free as of the former. When God ſaid to man, *In the ſweat of thy brows thou ſhalt eat thy bread*, Gen. 3. 19. he gave him not his Bread as the wages of his Labour, but annexed his Toil and Labour as the Curſe of his Life; and yet ſuch is his Mercy that he gives us our Bread for asking it. Matt. 7. 11. *How much more ſhall your Father which is in Heaven, give good things to them that ask him?* 'O Lord, I have 'no title to the neceſſaries of my Life, but thy 'free gift and bounty; and had I any, yet my 'continual Sins do every moment forfeit 'that title. The Beggar, that begs bread at 'my door, hath a better right to the bread he 'begs, as againſt me, than I have to the bread 'I eat, as from thee. I come therefore be'fore thee for the neceſſaries of my life with

'all abhorrence and deteſtation of any Merit 'in my ſelf to deſerve them: they are thine 'before thou giveſt them; and they are not 'mine unleſs thou giveſt them; and when 'thou haſt given them they are ſtill thine, 'and bleſſed be thy Name that thou art 'pleaſed to give them me for the asking. 'Nor doth my asking of my Bread at thy 'hands deſerve the Gift of it to me, but it 'is the means which thou haſt ſanctified 'by thy free promiſe to procure them for 'me.

2. *Give us our Bread.* We cannot give it our ſelves, our Good is not in our own hands nor power; it is he that giveth thee power to get Wealth, *Deut.* 8. 16. 19. without his Bleſſings my Labours and Projections will prove fruitleſs; it is vain to riſe early, and to go to bed late, *Pſal.* 127. 2. or if they arrive to acquire the Bread I want, yet he can blow upon it and makes holes in my Bag, *Hagg.* 1. 6, 9. Can ſend Worms into my Manna, *Exod.* 16. 20. or if my Store become not unſerviceable for me, yet it muſt be his Bleſſing that muſt enable me to eat of it, *Eccleſ.* 5. 19. and 6. 2. I will therefore be honeſtly induſtrious to get my Bread; for it is my Duty. Gen. 3. 19. *In the ſweat of thy brows thou ſhalt eat thy bread.* But I will not be ſolicitous touching the Event; for

he hath ſaid I will not leave thee nor forſake thee, Heb. 23. 5. And if the Providence of God ſecond my Endeavours, yet I will not ſacrifice to my Net. *Hab.* 1. 16. But with acknowledgment bleſs the hand of God that gives me the Bread, and labour and pray to make it bread to me, for man cannot live by bread alone, *Matt.* 4. 4. But by that Word of Bleſſing whereby he makes it my dayly bread.

3. 'Give us our bread, yet if thou giv
'it not, give us Contentedneſs; for wha
'cauſe have we to murmur at the denial o
'that which thou art not bound to give
'or if thou turn our dayly bread to bread o
'Carefulneſs, or of Affliction, yet gives us Pa-
'tience, and we ſhall be able to live upon thi
'bread. Our dayly bread is thy free gift, and
'therefore if thou give it not, it is no injur
'nor cauſe of repining.

This Day, or Day by Day:

And why not bread for to morrow, a well as for to day? the reaſon of the Praye is contained in our Saviours Command, Matt. 6. 32. *Take no thought for to mor row.* And the Reaſons of that Command a theſe:

1. To keep us in a continual *Dependan*

upon God. And this our Saviour enforceth upon the conſideration of the very Fowls, Matt. 6. 26. *They ſow not, neither do they reap, nor gather into Barns, yet your Heavenly Father feedeth them*; and that, *in due ſeaſon*, Pſal. 145. *And are ye not much better than they?* When *Elias* was at God's immediate finding the Ravens brought him Meat in the Wilderneſs at ſeaſonable times. Supplies beyond neceſſity of the preſent are apt to make us either vainly profuſe, or vainly confident. An Example of the firſt we have in the Prodigal, *Luke* 15. 12, that would have all his Portion at once that belonged to him; he waſted it in riotous living, which he did not before, when his Fathers care meaſured out his Supplies according to his Exigencies and Occaſions. An inſtance of the latter we have in the Rich Man, *Luke* 12. When his Store out-grew his Receipt, ſo that he projecteth the building of greater Barns, he then ſets up his reſt; *thou haſt much laid up for many years, eat, drink, and be merry.* *Iſrael* was in leſs danger when fed as it were from hand to mouth in the Wilderneſs, than when he had eaten and was full; when his Herds, and Flocks, and Silver, and Gold were multiplied, then his heart was in danger to be lifted up and to forget God, *Deut.* 8. 3. 13, 14. And accordingly it proved when *Jeſurun* waxed Fat, he kicked, and forſook the Lord which made him, and lightly eſteemed the Rock of his Salvation, *Deut.* 32. 15. And ſuch is the baſenes and falſeneſs and pride of our hearts, that could we have our turns ſerved by any other means, than from the hands of God, we would never ſeek unto him: and when we have any thing beyond the exigence of our preſent condition, we preſently make that our confidence. We had rather be beholden to any thing than to him, and rather truſt in any thing than in him. Therefore in great condeſcenſion to the waywardneſs of our Natures, he is often pleaſed to keep the Treaſury of outward Bleſſings in his own hands, deliver them out by little and little according to our preſent Exigencies, that ſo though the baſeneſs of our Natures will not, yet the neceſſities of our Nature and his wiſe Diſpenſation enforceth us to make our often Addreſſes to him to beg our Bread of him, as often as we have neceſſity to Eat, that thereby we may learn to depend upon him.

2. Though our fooliſh hearts cannot think ſo, yet certain it is, that God is the beſt Treaſurer of his own Bleſſings for us. He husbands them better for us than we can our ſelves; diſpenceth them with more Prudence, Seaſonableneſs, Convenience, than if

they were at our own taking. He knows what proportion is fitteſt, what time ſeaſonableſt: and therefore we are taught by this part of this Petition to truſt God with his own Bleſſings, and with the diſpencing of them. Our Father is a Wiſe and Merciful Father, and we are fooliſh and inconſiderate Children. Let us truſt him with our Portion, it ſhall certainly be better managed in his hands than in ours. Though he gives not out to day what is fit for to morrow, yet he hath the ſame Store and Mercy and Wiſdom to morrow that he hath to day, or had yeſterday. And if he gives me enough for this day upon my Petition, what need I trouble my ſelf about to morrow? when to morrow comes I will beg it, as I did to day; and I doubt not but he will deal as bountifully to morrow, as he hath done this day. Therefore I will beg to day for the Bread of this day, and beg to morrow Bread for to morrow, and not anticipate my Duty by begging to day Bread, for to morrow.

3. To put us in mind of our Mortality. Why ſhall I be ſolicitous for to morrow, when I know not how God will diſpoſe of me before to morrow comes? Who can tell what a day may bring forth? I will wait therefore all my appointed time till my change cometh, *Job* 14. 14. and if God ſpare

me my life till to morrow, it will be then ſeaſonable to beg Bread for that Life, as I have done for this day.

Our daily Bread.

Bread. We have herein theſe two Conſiderations:

1. *The Extent* of it: Bread is the Staff of Life, the ſtrength of Life, Pſal. 104. 15. *Bread which ſtrengtheneth mans heart.* If this be wanting, it makes a famine, though there be a ſupply of other things; and if this be had, the want of other things may be born: and therefore it comprehends all the conveniencies for the ſupport of our Natures. Iſa. 55. 2. *Wherefore do ye ſpend your mony for that which is not bread?* Pſal. 132. 15. *I will abundantly bleſs her provision, and ſatisfie her poor with bread.* So that when I beg my daily Bread, I beg for all the conveniencies for the ſupport of my life.

2. *The Reſtriction* of it: Our Saviour teacheth us to pray for Food for our neceſſity and conveniency, not for our curioſity or ſuperfluity, and with *Agur* to deſire food convenient for us, *Prov.* 38. 8. The *Iſraelites* had their daily ſupply of Bread from Heaven, and they were not contented, but tempted God and asked Meat for their Luſts,

Pſal. 78. 18. *And they were not eſtranged from their Luſts, but while the meat was yet in their mouths, the wrath of God fell upon them.* A Petition for Supplyes to be conſumed upon our Luſts, is with more mercy denyed than granted, *James* 4. 3. When we are to ask for Temporal Supplies, our Saviour teacheth us in this Petition, Modeſty, Moderation, and Contentation; if we have Food and Rayment, therewith to be content: not but that Abundance is a Bleſſing, and ſuch as wherein God not only allows, but requires a cheerful and thankful uſe, Deut. 28. 47. *Becauſe thou ſerveſt not the Lord thy God with joyfulneſs and gladneſs of heart for the abundance of all things, therefore ſhalt thou ſerve thine Enemies,* &c. Wealth and Abundance are Bleſſings of God, ſuch as we muſt receive with Thankfulneſs, and uſe with Cheerfulneſs, Sobriety, and Liberality: But we have no promiſe to be Rich or to have Abundance; if God gives it, he is better than his Promiſe, and we have great cauſe therein to bleſs his Name; but we have a Promiſe of ſupply of our neceſſities of Nature, and the Promiſe of God is the foundation of our Prayer. We have commiſſion to pray for Bread, not for Delicacies or Superfluities. Theſe, if given, may be lawfully, and muſt be thankfully uſed; but if not given, we muſt live contentedly and thankfully without them. God knowes what proportion beſt fitteth us, and if he gives us our daily Bread, he gives us as much as we have a commiſſion to ask; and yet by asking only for daily Bread, we are not bound to ask meerly for the neceſſity of the ſupport of Life, but for a comfortable and convenient ſupport according to that condition wherein God's Providence hath placed us. That may be Bread to ones Meal for his Convenience, which may be Quails to anothers Meal for his Luſts. And this variety may ariſe by the difference of ſtations or degrees (that may be but Bread for *Solomon*'s Table, which may be Quails for a meaner perſon) the difference of relations and dependencies, the difference of tempers and conſtitutions of body, the difference of ſeaſons and occurrences. There may be a Seaſon when our Lord gives us a commiſſion to eat whatſoever our Soul deſireth, ſo it be done before the Lord, and as in his preſence, *Deut.* 14. 26. And there is a Seaſon when ſlaying of Oxen, and killing Sheep, and eating Fleſh, is an iniquity not to be purged, *Iſa.* 22. 12, 13, 14. The Wiſe God, that ordereth and diſpoſeth all times, and perſons, and circumſtances, doth with the ſame Wiſdom fit them with ſuitable Concomitants and Adjuncts.

He hath made every thing beautiful in its time, *Eccleſ.* 3. 11.

But beſides this Bread for our Bodies, there is *Bread for our Souls*, which comes under this Petition. The *Bread of Life*, and the *Water of Life*, John 6. 33. this is the Life of our Souls. And as much as the Good and Support and Life of our Souls is of more concernment to us, than the Life of our Bodies, ſo is the Bread of our Souls of more concernment for us to ask, than the Bread of our Bodies: this is Chriſt, John 6. 34. *I am the Bread of Life; he that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt.* Bread like the Widows Barrel of Meal, that ſhall never diminiſh unto all Eternity. This Bread our Lord hath been pleaſed already to give us, Chriſt and his fulneſs; and nothing is wanting if we have but a hand to receive it. And this Bread we eat when we believe the Truth of God concerning him; when we often contemplate upon the Mercy of God in giving him; and upon that mighty Salvation which in him he hath given us; when we have often recourſe unto him for Grace and mercy; when we carry unto him all our ſtock of Love, and Admiration, and Dependence, and Recumbence, and Reſolution of Spirit. And here we find Bread for our Souls in the moſt comprehenſive latitude, accommodate to every condition of the Soul: Here is Bread to feed and to ſtrengthen it, the Grace and Spirit of Chriſt; Phyſick to cure and recover it, the Satisfaction and Merit of Chriſt; Varieties to feaſt and to refreſh it, the Promiſes of God, Joy in believing, unſpeakable and full of Glory; Bread that will ſatisfie, yet never ſatiate; but the more we feed upon him the greater is our plenty, and the better our ſtomach.

To conclude then the whole conſideration of this Petition; When I pray for my *daily Bread*, my Soul doth or ſhould run out into ſuch thoughts as theſe: 'O Lord, thou didſt at firſt freely give me my Being. I could not deſerve it when I was not: The ſame Title that I have to my Being, I have to my Preſervation, and Support of my Being; it is ſtill free gift, and therefore I come to thee for my Bread upon no other terms, than as a poor Beggar to a moſt bountiful Lord. And becauſe thou haſt commanded me to caſt my care upon thee, therefore I ſeek my Bread of thee for this day, which thou haſt hitherto lent me. I deſire to truſt thee with my Portion, and it is my happineſs that my Portion is not in my own hands, but in thine. Give therefore, I pray thee, Bread for this day, ‘and when to morrow comes, I will beg Bread of thee for to morrow; and if thou giveſt me this day ſupplies beyond the expence of this day, I will uſe it thankfully, and nevertheleſs dependingly; for I will renew my Petition for my daily Bread, ſtill. It is thy bleſſing that gives my Bread power to nouriſh me. And that which is Bread to day, and ſufficient for to morrow, may without the bleſſing upon it, like the *Iſraelites* Manna, kept beyond thy Command, be Worms to morrow: And becauſe thou haſt promiſed, that verily I ſhall be fed, *Pſal.* 37. 3. Upon that promiſe of thine I beg food and cloathing convenient for me. If thou giveſt me no more, or not ſo much, give me Contentedneſs, and Thankfulneſs; and if thou giveſt me more, give me Thankfulneſs for it, Sobriety in the uſe of it, and Liberality in the diſpencing of it. In giving me but enough, I am Steward for my ſelf; and in giving me more than Enough, I am but a Steward of that abundance for others. But above all, Ever give me of the Bread of Life, that whileſt my Body is fed, my Soul may not be ſtarved, either for want of that Everlaſting Bread, or for want of an appetite to it.

And forgive us our Debts, Matt. 6.
Our Sins, Luk. 11.

Sins. We are all under the guilt of Sin. No man lives and ſins not, Eccleſ. 7. 20. *If we ſay we have no ſin, we deceive our ſelves*, 1 John 1. 8. *God made Man Righteous* at firſt, and *gave him a Righteous Law*; and in as much as *Man owed an infinite ſubjection* to the Authour of his Being, he owed *an Exact Obedience* to the Law of his Maker: yet God was pleaſed to give him *this Law*, not only *as the Rule* of his Obedience, but *as a Covenant* of Life and of Death; *viz.* that ſo long as he and his Seed ſhould obſerve that Law, ſo long they ſhould enjoy Bleſſedneſs and Immortality, and if they ſhould break any part of that Law, they ſhould die the death. *The firſt man made a ſtipulation for himſelf and his Poſterity*, and this was but juſt; for he had in himſelf the Race of all Mankind: all ſucceeding Generations are but pieces of *Adam*, who had not, nor could have their Being but from him; and ſo it was but *Reaſonable and Juſt* for him to contract for all his Poſterity. And as it was juſt in reſpect of the Perſon contracting, ſo it was juſt in reſpect of the Manner of the *Contract*: the

Law that was his covenant was a juſt and righteous Law; a Law ſutable to the indowments and power of his Nature. Again, the Bleſſedneſs, which by his obedience he was to hold, was not of his own creating nor obtaining; it was the free gift of God, and it is but reaſonable that the Lord of this gift might give it in what manner he pleaſed; and it could not be unjuſt that the Lord, that gave him this Bleſſedneſs ſhould give it him under what Conditions he pleaſed: but he gave it him under moſt reaſonable and juſt Conditions, *viz.* an Obedience to a moſt juſt and reaſonable Law, which ſuited with the ability and perfection of his Nature, and therefore when, upon the breach of Covenant by Man, he withdrew that bleſſedneſs from him and his poſterity, he did no more than what was moſt juſt for him to do. And thus we ſtand Guilty of that Sin which our firſt Father committed, and are deprived of that Bleſſedneſs and Life which our firſt Father had; and the Privation of that Bleſſedneſs and Immortality is Death. Rom. 5. 12. *By one Man ſin entered into the World, and death by Sin*, and Verſ. 19. *By one Mans diſobedience many were made Sinners.* 1 Cor. 15. 22. *In Adam all die.* And by this Sin of Adam *all were made Sinners*, by theſe *two wayes*:

1. *By actual participation* of his diſobedience; for we were then in him: but that is not all, for upon that reaſon every Man ſhould ſtand guilty of all the Sins committed by any of his Progenitors ſince *Adam*, which ſeems not to agree with the profeſſion of Almighty God, *Ezek.* 18. 20. *The Son ſhall not bear the Iniquity of the Father.* But the caſe is not alike; for *Adam* was created in integrity and perfection, in an ability to perform the Law, and ſo was a fit perſon to ſtipulate for his poſterity. 2 And as he was a perſon ſo qualified, ſo the Covenant was made between God and him, both for him, and his poſterity; and 3 As we ſuffer in the penalty of his Diſobedience, ſo we had enjoyed the benefit of his Obedience; we had come into the World with the ſame Liberty of Will, and Integrity, and Perfection of Nature that he had: But all theſe are wanting in any other perſon in the World: 1. A defect of Nature is gone over all, that none is fit to ſtipulate for himſelf and his poſterity: 2. No ſuch contract hath been at any time made between God and any other Man.

2. *By a neceſſary Conſequence*; for God having juſtly withdrawn from Man his Bleſſedneſs and Perfection; and Sin having corrupted and imbaſed his Nature, we by

propagation from him derive a corrupted, depraved Nature, full of impotence, and rebellion, and diſorder. Job. 14. 4. *Who can bring a clean thing out of an unclean?* God was pleaſed to communicate to Man a being in the Eſſence of a Man; and to communicate unto him a degree of Purity, Immortality, Wiſdom, and Perfection beyond the compaſs of his Natural ſubſiſtence; but this latter was communicated to him under a covenant, which when he broke he loſt, and not only loſt that, but even ſtained, and corrupted, and imbaſed that very being, that after he had ſinned, he retained. And this is *the old Man* corrupt, according to the deceivable Luſts, *Epheſ.* 4. 22. A body of death, *Rom.* 7. 24. And this Depravation of our Nature was followed with the continual Corruption, and at laſt with the diſſolution of Nature: and that not only in thoſe who had ſinned after the ſimilitude of *Adams* tranſgreſſion, by an actual breach of an expreſs Law, *Rom.* 5. 14. But in all that were partakers of *Adams* corrupted Nature, even Infants; and ſo Death paſſed over all.

And as thus we partake of *Original Sin*, as well by being virtually actors in it, as alſo by derivation of a corrupted Nature, ſo this corruption of our Nature produceth in all our Lives continued and renewed *Actual Sins*, the conceptions of Luſt. *Jam.* 1. 15. And theſe *Actual Sins*, according to the difference of thoſe commands of God, which are violated, are either Sins of Omiſſion, or of Commiſſion; and both come under the extent of this Petition, by the name of Sins or Treſpaſſes, *Luk.* 11. by the Name of Debts, *Matt.* 6. For we owe unto God Duty and Obedience, and every Violation of that duty leaves us ſo much indebted unto God: the leaſt of which is impoſſible to be paid when once incurred; becauſe it is impoſſible for us to make that not to have been, which hath already been, and impoſſible for us by all our future Obedience, (were it as exact as the will of God requires) to expiate a Sin paſt; for ſtill that perfect obedience is no more then we owe; we have therein but done our duty and are but unprofitable Servants; but if it were poſſible to think that one act of perfect obedience to God would expiate for any Sin paſt, yet ſuch is the Corruption of our Nature, that not one ſuch act can be found; there is in our beſt actions a mixture and adherence of ſome defect or other, that makes it become the ſubject ſtill of this Petition, that which needs Mercy to Pardon, and therefore cannot contain Merit to Deſerve.

So then all are concluded under Sin, *Gal.* 3. 22. and conſequently under Guilt, the effect of Sin, and conſequently under death, and a curſe, the wages of Sin. And this Sin, guilt and curſe is ſo cloſely bound to every one of *Adams* poſterity, that there is no poſſibility in the beſt of them to deliver themſelves from it: therefore O Lord teach us to pray:

Forgive us.

Forgiveneſs is an act of Free Grace, whereby our offended God freely, and without any Merit of ours, remits the Sin, the Guilt and Puniſhment; the Perſon offended is he only that can forgive: the rule was true though miſapplyed, Mar. 2. 7. *Who can forgive Sins but God only?* and Forgiveneſs is an act of moſt free Mercy and nothing of Merit in the perſon forgiven. Iſa. 43. 25. *I even I am he, that blotteth out thy tranſgreſſions for my own ſake and will not remember thy Sins:* Miſery, which is the effect of Sin, is the Object of Mercy, but it is not the Deſert of it, eſpecially when that very Miſery, under which we are brought by Sin, is a Miſery wilfully contracted by our ſelves, and not only ſo, but is ſtill a ſinning Miſery, a Miſery accompanied with ſtupidity and ſenſleſsneſs, with averſion & oppoſition againſt that God, and that very Mercy, that ſhould deliver us. God commends the freeneſs and fulneſs of his Goodneſs to us, by taking that ſeaſon to be Merciful, when our condition is moſt Miſerable, not becauſe our miſery deſerves his pity. Ezek. 16. 6. *I ſaid unto thee, when thou waſt in thy blood, Live: Yea, I ſaid unto thee, when thou waſt in thy blood, Live.* This Forgiveneſs is *thus wrought*: Man, that was infinitely bound to love and obey the Author of his Being, moſt ungratefully and unneceſſarily ſinned againſt him, and thereby deſervedly incurred the everlaſting curſe of the moſt Juſt and True God, and forfeited his Being: yet, though Man had deſtroyed himſelf, Almighty God, of his own Free Will, and without any other Motive, and by his own Infinite Wiſdom, contrived a way, whereby his moſt exact Truth and Juſtice might be ſatisfied, and yet his creature ſaved, and his Mercy and Goodneſs might be infinitely evidenced unto Men and Angels: By an Everlaſting Covenant between the Father and the Son, the Son he muſt aſſume our Nature, and offer it up as One Sacrifice for Sin for ever, *Heb.* 10. 12. This was that Myſtery hid from Ages and Generations; the Myſtery that the Angels deſire to look into, 1 *Pet.* 1. 12. The Great Myſtery of Godlineſs, God manifeſted in the Fleſh, 1 *Tim.* 3. 16. The great End of the Creation of Man. And by this Sacrifice thus freely given by our offended Lord, we have Redemption, even the Remiſſion of our ſins, *Epheſ.* 1. 7. *Coloſ.* 1. 14. And Pardon thus freely given by the Father, and yet thus dearly bought by the Son, is with abundance of Love and Grace, proclaimed and tendred unto all, in all the World, that will but come in, and enter into Covenant with God in Chriſt. *Jer.* 31. 34. *I will forgive their iniquity, and will remember their ſin no more.* And although this one Sacrifice of Chriſt, offered up once for all, is a full ſatisfaction for all the ſins of his Elect, to the end of the World, yet the ſame eternal Contract, that made it ſo, did likewiſe appoint certain *Means actually to apply it*; And make it effectual to us, of Faith to lay hold upon it. And in as much as, notwithſtanding our giving up our Names to Chriſt, many renewed daily ſins are committed by us, our Lord teacheth us to reſort daily to this Sacrifice, this Magazine of Mercy, this Fountain opened to waſh for ſin and for uncleanneſs, thence to fetch new applications of this

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one Sacrifice for our renewed offence, and to beg our Pardon as often as we beg our Bread.

So then,

1. We have the true *Original of Forgiveneſs*, the Free Love of God, which gave Chriſt as the Sacrifice for Sin, and accepted that Sacrifice as the price of our Pardon: *So God loved the World, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting Life*, John 3.16.

2. We have the *Meritorious Cauſe* of it, that Sacrifice of Chriſt, whereby Pardon is impetrated for as many as lay hold upon it.

3. The Act, which that Eternal Counſel appointed to be the *Means of the actual Application* of it to the Soul, receiving of the Pardon thus offered. *To as many as received him to them*, &c. Joh. 1. 12. For as we live, and move, and have our Being by God, and his Will, and Providence; yet the ſame Will of his hath appointed the means, whereby that Will of his is accompliſhed, our daily Bread, and the uſe of it: So, although from God we have our Pardon, yet the ſame Will of his hath appointed Faith in Chriſt, to be the inſtrument of an Actual or Effectual Application of it; and the Efficacy of Faith, as

an inſtrument for that purpoſe, depends likewiſe upon the ſame Will of God, which hath ſo appointed. When the *Iſraelites* were bitten with fiery Serpents in the Wilderneſs, God commanded *Moſes* to erect a brazen Serpent for their cure, *Numb.* 21. 8. But, although the Divine Will had annexed a power of healing unto that Serpent inſtrumentally, yet the ſame Will appointed the actual application of that power, to the looking upon that Serpent: *Every one that is bitten, when he looketh upon it, ſhall live*: So though by the Eternal Will of God, a Pardon is obtained by the Death of Chriſt, yet the ſame Will of his hath appointed Faith in Chriſt, the means of the receiving of that Pardon; and yet this very means is not in our own power, but it is the Gift of God. John 6. 44. *No man can come unto me, except the Father draw him.*

4. The renewed *Exerciſe of that Act*, upon occaſions of ſin committed or renewed. Prayer for Pardon, which as it doth moſt naturally flow from the ſenſe of ſin, and of a Pardon impetrated by Chriſt, ſo by the Divine Inſtitution, it is required to apply that Pardon actually to the Soul: and it is a high Mercy of God to grant it for the asking; and an argument of a proud unbelieving heart, to think to have it without it: and

whenſoever the Spirit and the Word of God, hath wrought in a man a belief of, and in the Sacrifice of Chriſt, the ſame Spirit doth work in the heart a deſire of it, which is nothing elſe but the Prayer of the Mind; for it maketh interceſſion according to the Will of God, *Rom.* 8. 27. And herein we therefore ſee *two things*:

1. *Our Duty.* Our ſins are many, and daily, even after we have given up our Names to Chriſt. *If we ſay we have no ſin, we deceive our ſelves*, 1 Joh. 1. 8. And though meritoriouſly Chriſt hath ſatisfied for thoſe very ſins, yet we are to have often recourſe to this Sacrifice, to fetch our cure & our cleanſing, in the actual application of this Sacrifice unto us. Had a man been bitten by a fiery Serpent, he might look upon the brazen Serpent and live; and had he been bitten again, he muſt have looked again, or elſe he had died: it is ſo with us, only here is the odds; the man that had been once cured, if bitten again, might perchance not have looked again upon the Serpent, and ſo have died: but it is otherwiſe here; the ſame principle of Life, that abiding ſeed, 1 *John* 3. 8. that did at firſt make him to ſeed, and ſue to Chriſt for his firſt actual Pardon, will after a fall, a renewed ſin, ſend the Soul to this Fountain, for a new act of application,

of that cleanſing and pardoning: he cannot commit ſin, that is, lye in it, without recourſe to God for Pardon, becauſe his Seed abideth in him, 1 *Joh.* 2. 8.

2. *Our Priviledge.* If any man ſin, we have an Advocate, 1 *John* 2. 1. an Advocate that knows the mind of our Judge, and out of that knowledge, hath taught us as often as we beg our Bread, to beg our Pardon, and that with aſſurance that we ſhall be heard, if we do it in Faith and Sincerity. 1 *John* 1. 9. *He is faithful and juſt to forgive.* It is the Proclamation of his Name, *Exod.* 34. 7. *Forgiving iniquity, tranſgreſſion and ſin.* It is his promiſe, *Jer.* 31. 34. *Jer.* 33. 8. *I will forgive their iniquity, and remember their ſin no more:* Even to a revolting and backſliding creature, upon true repentance. *Iſa.* 56. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Jer. 3. 12. *Return thou backſliding* Iſrael, *and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and will not keep anger for ever; only acknowledge thine iniquity.* Chriſt came into the World to reſtore in Man the loſt Image of God. And when *Peter* asked him, *Matt.* 18. 21. *How*

oft ſhall my Brother ſin againſt me, and I forgive him, till ſeven times? Jeſus ſaid unto him, I ſay not unto thee till ſeven times, but till ſeventy times ſeven times. And ſurely that Mercy, that Chriſt required in a poor mortal Man, is infinitely fuller in the merciful God, who delights in Mercy and Forgiveneſs. Only, remember,

1. To take heed of Preſumptuous Sins, Premeditated Sins, Sins againſt knowledge, and againſt convictions, Sins with a preſuppoſition of Pardon. *Deut.* 29. 19. That *ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart. The Lord will not ſpare him.* Theſe, though they cannot exceed the Mercy of God to pardon them, they many times ſhut and ſeal up the Soul againſt Pardon, hardning the heart to a great difficulty, if not a final impoſſibility of Repentance; and by that means the Soul is diſabled, with any comfortable ground or aſſurance to beg Pardon, without the great Mercy of God to ſoften that heart again.

2. Make a frequent and ſerious *Examination* of thy paſt Actions; meaſure them by the Rule of the Word of God; and find out that accurſed thing, whatſoever it be, that is diſpleaſing to him: ſo that, as much as may be, thou maiſt diſtinctly, and with reference to particular ſins, or faults, or failings, pray over this Petition. There is not a

day, but by a wary obſervation, thou wilt not only find a general indiſtinct diſtemper, which is to be the ſubject of this requeſt; but particular, ſpecial, eminent Evils, that deſerve a particular reflection upon them, in the repetition of this Petition. *Let us ſearch and try our wayes, and turn to the Lord our God:* And to this end,

3. Endeavour to keep thy *Conſcience* always Wakeful, Vigilant, Tender; be content to liſten to her chidings; ſhe ſeldom quarrels without a cauſe: but ſuppreſſing, checking, and ſtifling the language of Conſcience, makes her at laſt either ſullen, or ſenſeleſs, or outragious. A vigilant Conſcience will prevent thee from many ſins: but if it do not, it will tell thee of them, and bring thee upon thy knees, and make this Petition ſeaſonable, and a Pardon gotten thereupon acceptable and comfortable: for how can that Man, with any ſenſe beg Pardon for a ſin, when he ſcarce finds himſelf ſenſibly guilty of any? This Petition is delivered up but careleſly, and coldly, and fruitleſly, by ſuch a perſon.

4. Give God the Honour of his Juſtice, even when thou ſueſt for the Benefit of his Mercy, in *aggravation of thy ſins* to the due height; in owning damnation and utter rejection, as the juſt reward of every ſin, hum-

ble thy Soul truely and deeply for it. This will make thy Prayer earneſt, and thy Pardon dear; it gives to God the Honour of his Juſtice, and the Glory of his Mercy, which is all the Tribute thou can'ſt pay unto him for his free Goodneſs, in giving thee that Pardon, without which thou wert eternally loſt.

5. Give thy Mediator the Honour and End of thy Redemption. Thy Saviour died, it is true, to obtain thy Pardon, but wilt thou continue in ſin, that Grace may abound? ſin, that thou maiſt be pardoned? and renew thy ſins, that God may renew his Pardon? God forbid. Thou doſt, as much as in thee lyeth, diſappoint the End of Chriſt's Death, who therefore died, that he might redeem unto himſelf a peculiar people, zealous of good works. Let the begging of thy Pardon, be ever accompanied with a reſolution not to offend again; otherwiſe God, that ſees thy heart, looks upon thy asking of Pardon, as a higher, and more impudent, and preſumptuous ſin, than that which thou ſeemeſt to beg the forgiveneſs of.

6. Upon the diſcovery of any particular ſin, which in a ſpecial manner concerns thee, *beware of* theſe things:

1. Sleeping in it, without recourſe to God for Pardon for it; or ſlipping over it in

thy Prayer without a particular animadverſion upon it. Be content to open this ſore; The longer it is kept covered, the worſe it is. Thou muſt know that every ſin is written before God with a point of a Diamond; and though thou art contented to forget it, or by incurſion of time to wear out the remembrance, or at leaſt the horror, of it; yet it is written, and thou ſhalt be ſure to hear of it; and the longer it continues, the harder thy heart grows; and the deeper doth the canker and ſtain of that Sin work and ſpread into thy Soul; and the more difficultly is thy Pardon obtained, and yet the leſs earneſtly ſought. It is a ſecret curſe in thy boſom, that makes all thy ſervices to God unacceptable and unſavory; and who can tell when the decree may come out? when this Sin will ripen into an eminent Judgment? Therefore clear thy account with God betimes; let not the guilt of a Sin lye long upon thy conſcience, but make thy peace betimes, ſue out thy Pardon ſpeedily. Thou knoweſt not what a day may bring forth.

2. Yet after a Sin freſhly committed, fall not preſently to beg thy Pardon, till thou haſt humbled thy Heart, and put it into a fit frame to come into the preſence of God; till thou haſt got a ſenſe that it is an evil thing and a bitter to depart from him; till

thou haſt crept to thy Saviours Feet for his Blood to waſh thee, and for his Righteouſneſs to cover thee, and for his Mediation to bring thee, otherwiſe a defiled polluted Creature, into his Fathers preſence, under his Patronage; till thou haſt mourned over him, whom thou haſt pierced; and been aſhamed before him of thy miſcarriage, and acted thy Faith upon his All-ſufficient ſatisfaction; till thou haſt taken up Reſolutions of future amendment: and then in the name and Mediation of thy Saviour, fall upon thy knees, and beg thy Pardon.

As we forgive our Debtors, Luk. 11. For we forgive our Debtors.

Here we Learn,

1. That it is our Duty to forgive others, *Matt.* 18. 21, 22. Upon their repentance, *Luk.* 17. 4. *If he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn to thee, ſaying, I repent, thou ſhalt forgive him:* and that upon theſe *conſiderations*: 1. From that conformity that is, or ſhould be, in our Nature to the Nature of God: he is ſlow to anger, and of great Mercy, *Pſal.* 145. 8. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth*

retaineth not his anger for ever, becauſe he delighteth in Mercy, Mic. 7. 18. And Chriſt coming to renew the broken Image of God in Man, and to renew him after the Image of him that created him, doth enjoyn & imprint this part of the Dive Image, *Luk. 6. 36. Be ye merciful as your Heavenly Father is merciful.* And Mercy in the Heart is that excellent habit, from whence forgiveneſs proceeds. And hence it is, that where the Spirit of Chriſt comes, it aſſimilates the Nature to that diſpoſition, Gal. 5. 22. *The fruit of the Spirit is Long-ſuffering, Gentleneſs, Meekneſs.* 2. From that great Commandment enjoyned by God in the Moral Law, *Thou ſhalt love thy Neighbour as thy ſelf.* And much more inforced under the new Covenant, even to the Love of our very Enemies, Matt. 5. 44. *I ſay unto you, Love your Enemies*; and conſequently forgive your Enemies; for Love is that affection that produceth Pardon, and this injunction lyes upon us under the ſame obligation whereby we are bound to love our Brethren; for the Love we owe to God is that grand Obligation that binds to whatſoever he commands. Joh. 14. 15. *If ye love me, keep my Commandments*; Therefore if ye love me, love and pity, and pardon your Enemies. 3. From that great Equity and Reaſon, the proportion of Gods dealing with us. Matt. 18.32. *I forgave thee all that debt because thou desiredst me. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?* Coloſ. 3.13. *Forbearing one another, and forgiving one another, even as Christ forgave you.* If God ſhould require obedience to any command, though I ſaw no reaſon for it, yet the Love of God would conſtrain me to reaſon thus: Though I ſee no reaſon of this command, yet when I conſider who it is that commands it, even the Infinite and Merciful God, to whom I owe my ſelf and all I hope for, I ſee reaſon enough for me to obey, though I ſee not the reaſon why God ſhould command. But in this injunction of Forgiving my Enemy, I ſee a moſt juſt and proportionable reaſon of my Obedience: I owed unto God a moſt Infinite Love and Obedience to the uttermoſt poſſibility of my Being; for from him I had it; and when I broke that Allegiance, I owed unto him an Infinite Debt of Guilt and Puniſhment; and with this guilt I likewiſe contracted an innate enmity againſt that God, to whom I owed ſo vaſt a debt of Duty and of Guilt: this very God freely without my ſeeking, when I hated him, ſent me his Son with a free Pardon of all this Infinite Guilt, and commanded me to ſhew Mercy to my offending Brother: the offence that I committed was againſt an Infinite Obligation of the creature to his Creator, the offence that my Brother commits as againſt me, is only againſt ſome petty relation; we are otherwiſe both equals; God freely forgave me, when there was nothing to enjoyn, or inforce, or deſerve, or ſo much as to ſeek it, and is it not reaſonable that I ſhould forgive my Brother, that it may be ſeeks my Pardon? but if he doth not, our common Lord and Maſter enjoyns it.

2. Conſequently upon the former the not obſerving of this Duty, doth moſt Juſtly and Reaſonably deſerve that I ſhould not be heard in this Petition. If I can ſo boldly and unthankfully encounter a Command of God ſtanding upon ſuch juſt and reaſonable grounds, with what face can I expect a Pardon from him at my requeſt, when I refuſe to pardon my Brother at his command?

3. Conſequently alſo the Pardon of my Brother is no Meritorious cauſe for God to pardon me: the Breach of any command is a meritorious cauſe of Puniſhment; but the Obſervation of one duty cannot deſerve the Pardon of the violation of another; God requires me to forgive my Brother, and when I have done ſo, I have done but my

duty, and do not deſerve my Pardon; and therefore when I ſay, forgive me, for I forgave others, I make not the Pardon I ask, the wages for the Pardon I gave; for as my Brothers offence againſt me holds not proportion with my offence againſt God, ſo neither doth my Pardon of him hold proportion with Gods Pardon to me.

4. Nor conſequently is my Pardon of others the meaſure of that Pardon I beg of God: The offences committed by my Brother againſt me are not in truth ſo much offences committed againſt me, as againſt God; for it is therefore an injury to me, becauſe done againſt that law that he hath interpoſed between him and me; and ſo though I am concerned, yet in truth the foundation of my concernment is that Law that God hath ſet between him and me; and were it poſſible to ſuppoſe no ſuch Law, it were impoſſible to conceive any injury to be done from one man to another. So then my Pardon of him is but of ſlender concernment of my own, the chiefeſt intereſt is Gods. Again, my offence againſt God is againſt an Infinite Obligation, and againſt an Infinite Perſon; but my Brothers offence againſt me, as it relates to me, is but of finite relation or obligation, and againſt a finite Perſon; and therefore the meaſure of

the thing forgiven by me is too ſhort and too narrow to fit and ſute with that whereof I beg my *Pardon*. Again, my *Pardon* to my Brother is with a great deal of corruption, ſuperciliouſneſs, pride, grudging, averſneſs, expoſtulations, ſecret riſings of my Heart againſt him: O! But ſuch a *Pardon* will not ſerve my turn; I beg a *Pardon* at the hands of the God of Mercy and *Perfection*, a full, a perfect *Pardon*. ‘Meaſure not out, O Lord, thy *Pardon* to me according to my *Pardon* to my Brother, the thing I pardon holds not proportion with the offence which I have committed againſt thee: his is but a finite offence againſt me, a finite Creature; mine is an infinite Offence againſt an infinite Obligation, and againſt an infinite God: the *Pardon* that I give, is mingled with ruggedneſs, with revenge, with remembrance of the thing I forgive; but the *Pardon* I beg of thee is an abundant *Pardon*, *Iſa*. 55. 7. A blotting out, and an everlaſting forgetting of my Sins, *Iſa*. 43. 25. Such a *Pardon* as leaves not behind it the tincture of my former guilt; that though my Sins were as ſcarlet, they may be as white as ſnow, *Iſa*. 1. 18. But,

5. Forgive us, for we forgive. By our Union with Chriſt, we partake of his *Priviledge* of being the Sons of God; ſo that as

a Father hath tenderneſs towards his child, and is apt and ready upon his ſubmiſſion to pardon him, ſo there is the ſame, and a far greater readineſs in him to forgive, *I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.* As ſoon as he had but a reſolution to beg his Pardon, God prevents his Petition by granting that Pardon which he intended to ask. And as by this Union with Chriſt, we partake of his Priviledge, ſo we partake of his Spirit; and that Spirit is a Merciful Spirit, ready to pardon an Enemy even before he ask it. This was the Command he gave us, and this was the Pattern he left us, *who when he was reviled, reviled not again*, 1 Pet. 2. 21,23. but prayed for thoſe that ſought his Life, *Luk.*23.34. *Father, Forgive them, for they know not what they do.* And therefore this Conformity unto the Mind of Chriſt is an Evidence unto a Man of his Participation of him, and that God heareth him as a Father heareth his Child; and by this means Faith is ſtrengthened; and the Soul argues thus in this Petition; 'O Lord I am 'guilty in my ſelf of many Sins, but yet, if 'I am found in thy Son, thou wilt look upon 'me with the ſame tenderneſs that a Father 'looks upon his child, and wilt be more ready to forgive me than I can be to ask it: I ‘find thy Son was Merciful, and ready to forgive, even his Enemies; and I thank thy good Grace, I find in my ſelf the ſame mind that my Saviour bore, a mind ready to forgive the injuries that were offered him; and this diſpoſition I have not from my ſelf, nor my own ſpirit, for that ſpirit luſteth after envy; but ſurely it comes from that meek and gentle Spirit that is in thy Son: and upon this I do believe I am in ſome meaſure united to him: and as I do partake of his Spirit, ſo I doubt not but I partake of that relation of his, even the relation of a Son unto thee, and in that relation, I come before thee, and beg thee to pardon my Sins, aſſuredly truſting that thou, that haſt created in me a mind of Mercy and Forgiveneſs unto others, wilt ſhew thy ſelf a God of Mercy and Pardon unto me.

6. Forgive us, for we forgive: ‘It is true, our Pardon of others deſerves not thy Mercy, nor can it make thee a debtor unto us; but, Bountiful Lord, thou haſt been pleaſed in Chriſt, in whom all thy Promiſes are Yea and Amen, by thine own free Promiſe, to engage thy ſelf unto thy creature, *Pſal.* 18.25. That *with the merciful thou wilt ſhew thy ſelf merciful.* Matt. 5. 7. That the merciful ſhall obtain Mercy. *Mat.* 6. 14. That if we forgive men their Treſpaſſes, thou wilt forgive us: and theſe Promiſes of

‘thine, freely and undeſervedly made by ‘thee, I lay before thee, when I beg my Par‘don in *Jeſus Chriſt*, thereby to ſtrengthen ‘my Soul in thy Goodneſs, in the free remiſ‘ſion of all my Sins.

To conclude, In this Petition the Soul breathes out ſuch thoughts as theſe: ‘O ‘Lord, I confeſs before thee, I am a ſinful ‘creature; I have a ſinful and polluted Na‘ture, a Body of ſin and death; and this ‘ſinful Nature ſends forth through all my ‘Thoughts, Words and Actions, foul and fil‘thy ſtreams in every moment of my Life; ‘and if thou ſhouldeſt paſs by all the ſins of ‘my Nature and Life unto this day, and ‘ſhouldeſt call me to an account for my er‘rors ſince I laſt begged my Pardon, there ‘were guilt enough left to preſs me down ‘to the loweſt Hell; And this guilt of the ‘leaſt of any of my ſins, as it is more than I ‘am able to anſwer, ſo it is more than I am ‘able to expiate; there is no eſcaping but ‘by thy free Pardon, and that Pardon I beg ‘of thee in the Name and Righteouſneſs and ‘Promiſe of thy Son, who knew all thy ‘Mind, and taught me to ſeek my Pardon ‘as often as to ſeek my daily bread. And in ‘confidence only of that free Mercy of thine, ‘I beſeech thee, pardon me; and as I beg the ‘Pardon of my ſins in general, ſo in ſpecial

'I beg the Pardon of thoſe Sins, which I committed ſince thy laſt act of remiſſion granted, and manifeſted, and ratified unto me: this or that neglect of my Duty to thee, or my neighbour; this or that ſinful, proud, unclean, vain Thought, which hath ſtained my Soul, and grieved thy Spirit, and polluted or weakned my Conſcience; this or that uncharitable, or malicious, or unſeemly or vain Word; this or that unjuſt, or unbecoming, or unchriſtian, or ungodly Action; every one of theſe leaves a ſpot in my Soul, which nothing but the Blood of Chriſt, and thy Free Grace can take away; It leaves a Diſeaſe, a Weakneſs, a Wound in my Soul, which nothing but thy Free Spirit can heal and recover. And though I know that my greateſt mercy to others, cannot merit mercy from thee, becauſe that mercy is but my duty, and a duty mingled in the performance of it, with many of my own imperfections, which ſtand in need of thy mercy to pardon it, and that little good that is in it, is not my own, but the work of thy Grace, as free as thy Pardon; yet it is an evidence to me, that thou wilt be merciful unto me, in that thou haſt, contrary to my own nature, wrought a merciful temper in my heart to others, the ſame mind that was in ‘thy Son; and therefore I am humbly confident that thou haſt given me that Spirit of thy Son, and conſequently the relation and priviledge of a Son; that, in as much as thou haſt given me a heart to pardon others, thou wilt make good thy Promiſe of Mercy and Pardon unto me. I make mention of my remiſſion of others, not as the merit of thy forgiving of me, but thereby to ſtrengthen my Faith, and to lay hold of thy Promiſe made in and by thy Son; that if we forgive Men their offences, thou wilt alſo forgive us. And this I beg, not to make room for new offences, by pardoning the old, nor to continue in ſin that Grace may abound; but with a reſolution to forſake my ſins, as well as to confeſs them, and not turn again to folly; ſtrengthen me ſo with thy Grace, that as thou haſt now cleanſed my Soul from my paſt ſins and ſpots, ſo I may keep my ſelf from mine Iniquity; that I may live more to thy Honour; that I may walk with more Vigilance; that I may every day find my account leſs, and thy Spirit and Grace more and more effectual in me, to conform me to the Will and Example of thy Son, in all Holineſs and Blameleſsneſs of mind and life; and to that end,

Lead us not into Temptation, &c.

This Petition directs us to pray for (1) Preventing Mercy: *Lead us not into Temptation.* (2) Delivering Mercy: *but deliver us from Evil.* Keep us from falling into Evil; but if we fall into it, deliver us from it.

The Former part, wherein is conſiderable,

1. What is meant by Temptation.
2. What to lead into Temptation.

Temptation may be underſtood (1) for an *Active Solicitation* unto Evil of Sin: this is done either by the Devil: thus our Saviour was led by the Spirit into the Wilderneſs, to be tempted of the Devil, *Matt.* 4. 1. And therefore he is often called the Tempter; who being a Spirit, is, by the advantage of his Nature, and by the permiſſion of God, able to mingle himſelf ſo with our Souls and faculties, that he can immediately ſolicite unto Evil. Thus he mingled himſelf with the Spirits of the Prophets of *Ahab*, and became a lying Spirit in their Mouths, 1 *Kings* 22. 21. Thus he mingled himſelf with the Spirit of *Judas*, tempting him to betray Chriſt, *Luke* 22. 7. with the Spirit of

Ananias, Act. 5.3. *Why hath Satan filled thy Heart?* or it is done by Evil Men, either by their Counſels, Perſwaſions, or Examples: or by our own corrupt hearts, *James* 1.14. *Every Man is tempted when he is drawn away of his own Luſts and enticed.* Our corrupt and ſinful fleſh breathes and evaporates into our Souls thoſe ill and filthy vapors, which infect, and diſorder, and ſeduce it from God; the Law of our Members bringing us into captivity to the Law of ſin, *Rom.* 7.23.

2. For that Objective Temptation, or *the Object* from whence occaſionally Temptation ariſeth. And thus almoſt every Object of our ſenſe is a Temptation; not that there is any proper active motion or action of the Object to perſwade to ſin; but the corruption of our ſenſual Nature, meeting with ſuch an Object, acts amiſs upon it, and ſo it becomes a Temptation to ſin: and eſpecially if the Object be ſuch as bears a diſproportion to our enjoyment of it; The beauty of the Apple was a Temptation to *Eve*; the wedge of Gold and the *Babyloniſh* Garment to *Achan*; *Naboths* Vineyard to *Ahab*; *Bathſheba* to *David*: yet in theſe the Objects were innocent, and had in themſelves no active ſolicitation to Evil, but becauſe they were ſeemingly good, yet prohibited,

hibited, corrupted Nature laid hold upon that ſeeming good, and violated the Command. This taught the Wiſe man to pray againſt extreams either of Plenty or Poverty; becauſe his corrupted Nature was ready to turn either into Temptation: Riches into Arrogance and Preſumption; Poverty into Blaſphemy and Murmuring, *Prov.* 30. 9.

3. For that Act which is not ordered unto Sin, but to ſome Experiment or *Tryal* of the temper or diſpoſition that is in a Man; a Temptation of Tryal. Thus God tempted *Abraham*, when he commanded him to offer up his Son, to prove the ſincerity of his Love and Obedience to God; *Gen.* 22. 12. *By this I know that thou feareſt God.* To the like purpoſe were all thoſe difficult diſpenſations to the People of *Iſrael* at the Red Sea, and in the Wilderneſs, that he might *humble* them, and *prove* them, and to know what was in their heart, *Deut.* 8. 2. And for this end God often ſends ſeveral *Afflictions* upon thoſe he truely loves, that their Faith may be tryed. And theſe Tryals are called Temptations, 1 *Pet.* 1. 6, 7. *Ye are in Heavineſs through manifold Temptations, that the Tryal of your Faith may be found to praiſe*, &c. Jam. 1. 2. *Count it all Joy when ye fall into divers*

Temptations, knowing that the Tryal of your Faith worketh Patience.

2. What it is *to lead into Temptation*, and how God may be ſaid to lead us into them.

1. As to the latter of theſe ſorts of Temptations, they may, and do come from God; viz. *Tryals* of Grace, by the permitting and inflicting of afflictions. It is a work no way unbecoming his Purity and Juſtice; It is ordained to ſingular *Ends*.

1. To his own Glory.

2. To the good of thoſe that he thus tryes; thereby teaching them to deſpiſe the World; to adhere unto him; to reach out after a better Life; to live by Faith and not by Senſe; patiently to ſubmit to his hand, and to wait upon him for deliverance. By this Refiners fire he conſumes their droſs, their carnal confidence, building Tabernacles here, drives them to their true home, and gives them a proportion of Eternal Comfort and Hope, far more valuable than that Temporal comfort which they want.

2. As touching *Temptation unto Sin*.

1. That God tempteth no Man. He that is of purer eyes than to behold iniquity, will never ſolicite any Man to that which only he hates: It is the great work of God to withdraw Men from ſin, and ſurely he will never draw Men into it. *Jam.* 1. 13. *God*

cannot be tempted with Evil, neither tempteth he any Man.

2. As he doth not actively tempt any Man, or move him to Evil; ſo neither doth he infuſe into the Heart or Soul a Receptivity of Temptation; he doth not excite the Heart to cloſe with any Temptation, or create or ſtir up any corruption in the Heart to take fire from a Temptation.

And yet in ſome ſort he is ſaid to *lead into Temptation*:

1. By *withdrawing* that *Grace* of his, whereby we are prevented from, and defended againſt Temptation. We walk in the midſt of Enemies and ſnares: the Prince of the air hath his Inſtruments, that moſt vigilantly take all opportunities to draw us into ſin, evil Angels and evil Men; And were there not a Devil or his Inſtruments without us, to tempt us to Evil, we have an old Man within us, a fountain, a Sea of Corruption, a deceitful and wicked heart, a Body of ſin and death, that can with much advantage, and doth with much eaſe, draw us into Sin; and the merciful God that ſeeth theſe ſnares, which the evil one layes for us in our way, though we ſee them not, ſends out his own Grace and Spirit, and ſometimes removes the ſnare out of our way, ſometimes leads us another way that we miſs the ſnare:

he over-rules and reſtrains this raging Sea of our own corruptions; and, as our Saviour did to the Winds and Seas, commands them, *Peace and be ſtill*: he doth by the ſame Spirit ſtrengthen and enable our hearts to reſiſt, and oppoſe, and ſubdue thoſe Temptations that riſe from within, and comes from without. And this Grace of his he owes not to us; It is meerly of his free Mercy, *Gen.* 20. 6. *For I withheld thee from ſinning againſt me*; and yet ſuch is his Goodneſs that he ſeldom withdraws this Grace from us, unleſs we thruſt it away and reject it, and then he withdraws that Grace of his, and that being withdrawn, that cruel and ſubtil Enemy of our Souls falls in upon us, and ſubdues us; and that Sea of corruption within us, that hath now no banks to keep it in, breaks in and over-whelms us. And thus was the heart of *Pharaoh* hardned by himſelf, *Exod.* 8. 15. And yet ſaid to be hardned by God, *Exod.* 10. 1. By withdrawing from him that Grace that ſhould ſoften it. And this Subduction of the Grace of God principally reſpects Temptations from our ſelves.

2. By *Permiſſion*. The Devil and his Inſtruments are under the reſtraint of the Power of God, and without a commiſſion or at leaſt a permiſſion from him, cannot actu-

ally execute that evil that is in their Natures and Wills: he ſolicits *Job*, by himſelf and his inſtruments to let go his integrity, but this he cannot do without a Permiſſion. *Job* 1. 12. he ſeduceth *Ahab* to his deſtruction; but this he cannot do without a Permiſſion: 1 *Kings* 22. 21. he tempts *David* to preſumption and carnal confidence, 1 *Chro.* 21. 1. But this he cannot do without a permiſſion: 2 *Sam.* 24. 1. he watcheth the opportunity of Gods diſpleaſure againſt *Iſrael*, and gets leave thereupon to tempt *David* to number the people: and here we may ſee the Infinite Wiſdom of God in managing that evil, that was in the Devil to tempt, and in *David*'s heart to be overcome, to a moſt juſt and excellent end, the puniſhment of the ſin of *Iſrael* by *David*'s ſin. Here was in the ſame action, Malice in the Devil, corruption in *David*, yet nothing but Purity and Juſtice in God. He never gives the Devil a permiſſion to tempt, that Man may thereby ſin, but he turns that Temptation and that ſin into a work either of ſingular Mercy or Juſtice. The Devil could not have entered into *Judas* without a permiſſion, nor *Judas* have betrayed our Lord without a permiſſion; nor the Jews have delivered him up to Judgement without a permiſſion; nor *Pilate* have judged him without a Permiſſion, *John* 19.11. Here was Malice in the Devil, and Treachery in *Judas*, and envy in the Jews, and Injuſtice in *Pilate*, and Murder in the Souldiers; and yet in God the greateſt manifeſtations of his Truth, and Juſtice, and Wiſdom, and Purity, and Mercy, that ever the World did or ſhall ſee. While he permits the Inſtrument to ſin, he, nor his action, is in no ſort defiled by it, but manageth that ſin, which is none of his, to bring forth that Righteouſneſs that is only his.

3. He is ſaid to lead into Temptation, by the External *Diſpenſation of his Providence*, and that:

1. By *withdrawing* thoſe *External reſtraints* from ſin, ſuch are the taking away of good Men, good Governours, good Laws. So much Goodneſs as is in theſe is his own; and he may juſtly call home what is his. As the reſtraining Grace that he lends to a particular Man is not due to him, ſo theſe External Reſtraints, they are not due to us; but they are the free Mercy and Favour of God, and yet as in the former, ſo in this, the removal of them is ſeldom but upon ſome eminent ſin. When *Jeruſalem* had offended againſt God he takes from them the Prudent, and the Antient, and the Honourable Man, and the Counſellor, and gives

them Children to be their Princes. *Iſa.*3.12. when his Vineyard brings forth wild grapes, he takes away the hedge thereof: *Iſa.*5.5. the good Order, and Rule, and Laws among them. When God is angry with a Man, or a People, Governours of exemplary goodneſs are taken away, not only from the Evil to come; but by their being taken away, Evil ſucceeds, evil Manners, and then evil Events.

2. By *propoſing of Objects*, which, though they have no evil in them, nor are they propounded to the end to draw Men to Evil; yet the Evil heart of Man takes opportunity by them to act unto Evil. The *Egyptian* Inchanters could have no more made Blood by their Inchantments without a Permiſſion, than they could make Lice; yet by that act of theirs *Pharaoh* his heart was hardned, *Exod.* 7. 22. Again when, upon the importunity of *Pharaoh*, and the Prayer of *Moſes*, the Plague of Frogs was removed, it was an act of Mercy in God; yet when *Pharaoh* ſaw there was reſpite, he hardned his heart, *Exod.* 8. 15. And here appears that Sea of Poyſon that is in our heart by Nature, that will corrupt an innocent object, as was the wedg of gold; a Mercy, as was this to *Pharaoh*; nay the very Grace, and Goodneſs, and Patience, and Bounty of God into a Temptation to Covetouſneſs, Preſumption, Wantonneſs.

Exo. 8. 18.

Now from this Petition we learn *our Duty* in reference unto theſe Temptations:

1. In reference to ſuch Temptations, which God is pleaſed oftentimes to ſend for *Tryal*, ſuch as are Afflictions and Perſecutions.

1. That we are not to ſeek them. Our Saviour teacheth us to pray againſt all Temptations; they are not in themſelves good, but are turned to good by the Wiſe and Merciful hand of God.

2. That If we fall into them, to be quiet and contented, and to diſcern the hand that hath led us into them, and the end why he did, and to co-operate to that end: to learn by them Patience under the hand of God; Confidence in his Grace and Power to ſupport us; ſtill to hold our Integrity; not to be amazed and diſordered, as if ſome ſtrange thing had befallen us, but reſt upon that Promiſe of his, who is faithful and will not ſuffer us to be tempted above what we are able, but with the Temptation will make a way to eſcape. 1 *Cor.* 10. 13. Know that it is he, whoſe Will thou haſt before prayed may be done, that hath led thee into this Temptation. And by this means thy Temptation ſhall be only a Temptation of Tryal, and for thy Advantage; not a Temptation of Seduction.

3. To pray unto God:

1. To prevent us from them: for as they are not to be ſought, ſo all due means is to be uſed to avoid them.

2. To be delivered out of them.

3. To be ſupported in them; 1. with Patience to bear them. 2. with Grace to improve them to Gods End, and if God ſay unto thee, as once he did to Paul, *My Grace is ſufficient for thee*, it will become an act of Heavenly Chymiſtry to turn thy Iron into Gold, thy Temptation into Advantage.

2. In reference to *Temptations unto ſin*, we learn *two ſpecial Duties*, Watchfulneſs and Prayer, both joyned together by our Saviour for this purpoſe, Matt. 26. 41. *Watch and pray, that ye enter not into Temptation.*

1. Watch; (1) That thou be not a Tempter: and therein,

1. Beware of Tempting God: (for ſuch Tempters there have been:) (1) By Preſumption and preſumptuous caſting our ſelves upon unneceſſary dangers, *Matt.* 4. 6, 7. (2) by Murmuring and diſcontent, Exod. 17. 2. *Why tempt ye the Lord?* Deut. 6. 16. Pſal. 78. 18. *They tempted God in their Heart by asking meat for their Luſts.*

2. Beware of Tempting the *Devil*; for ſuch is the Villany of our Nature, that we are

ready even to ſolicite the Devil himſelf unto Temptation, by adventuring upon ſecret and unwarrantable Arts, unreaſonable practices, going to Witches, uſing Charms, Invocations, or willingly being in ſuch places where they are uſed; adventuring into unwarrantable places or companies without any juſt or reaſonable calling thereunto.

3. Beware of tempting *Others* unto any ſin, either by thy Perſwaſion, or by thy Practice. The former is more groſs, the latter well near as dangerous; 1. to the perſon offending, Matt. 18. 7. *Wo be unto the World becauſe of offences.* 2. unto others, eſpecially when the occaſion is given by a perſon in eminence of Place or Reputation. *Peters* diſſimulation proves a compulſion, *Gal.* 2. 14. and this extends not only to things ſimply evil, but alſo to the practice of things in themſelves indifferent: 1 *Cor.* 8. 11. Rom. 14. 15. *Deſtroy not him with thy meat for whom Chriſt dyed.* The thing that to thee is indifferent, and ſo eſteemed by thee, when it ſhall draw another into the like practice upon thy Example, but againſt his Conſcience becomes an occaſion to loſe his Soul.

4. Beware of tempting *Thy ſelf*; and this may be done divers ways:

1. By giving way to wandering and *vain Thoughts*. They miſlead the heart indiſpoſe for Good, corrupt the mind, poſſeſs it with vanity; as for Example. when a Man will raiſe an imagination to himſelf, that if he had ſuch a degree of Wealth, and then what Houſes he would build, what Retinue he would have, what Table he would keep, what Equipage he would have, or fancy to himſelf, that if he had ſuch a degree of Power, then how he would revenge ſuch an Enemy, how he would honour ſuch a Friend, and the like. Such is the vanity of our minds that it can, and often doth, frame ſuch ſimilitudes to it ſelf, and upon them beget ſuch follies and vain reſolutions as theſe. The temptation and ſin that ariſeth out of Wealth and Power really enjoyed, are thoſe very workings of the mind upon them: *viz.* Confidence, Oſtentation, Pride, Revenge, and the like. Now in theſe Imaginations and vain Thoughts, the Soul tempts it ſelf in a double way: Firſt, he tempts his underſtanding into a Lye and a falſhood, by putting himſelf into that imaginary condition in which he is not. 2. He tempts himſelf in his Will and Affections, drawing from thoſe very imaginations that he hath thus framed thoſe very ſame miſchiefs, and that very ſame poiſon, if not worſe,

which his corrupted Heart would have drawn from the real injoyment of that very Power or Wealth, which he hath imagined himſelf to have; and thereby improveth this very Imagination into a real Temptation, ſtaining, corrupting and poyſoning his mind, and commits, adultery with his own Imagination. *O Jeruſalem, cleanſe thy ſelf: how long ſhall vain thoughts, lodge within thee?* Jer. 4. 14.

2. *Idleneſs.* And from this Idleneſs and want of Imployment the Soul runs out either into theſe vain Imaginations, whereof before, or into unprofitable or ſinful reſolutions; and to theſe the Devil joyneth himſelf, and if he finds a Man not buſied in what he ſhould be, he will help him to buſie himſelf in what he ſhould not be: *David* was walking careleſsly upon his houſe, ſees and luſts, and ſins: he therefore that allows himſelf to Idleneſs, thereby tempts himſelf to be tempted by himſelf, or by the Devil.

3. Truſting a Mans ſelf too much unneceſſarily with, or in, Places, Companies, or Objects, that carry in them Temptations to ſin; ſuch as are rude, impious, or wanton company, or converſation, Stage-Plays; filthy or wanton ſongs, books, pictures; Places of Idolatrous worſhip, preſence at

Atheiſtical, irreligious diſputes or diſcourſes, reading books or diſcourſes againſt the Deity, the Scriptures, *&c.* *Joſeph* declined converſation with his adulterous Miſtreſs: *Gen.* 39. 10. He hearkned not to her to lye by her, or to be with her. And when the wiſe Man diſſwadeth from the practice of diſſolute perſons, he forbids to walk in the way with them, *Pro.* 1. 15. and not to come nigh the door of her houſe. *Pro.* 5. 8. not to look upon the Wine when it gives its colour in the Glaſs. And a Man, that thus truſts himſelf with objects or companies unneceſſarily, tempts himſelf; and it is a kind of preſumption to expect, and rare to find, that he comes off without ſome diſadvantage. He that hath taught us to pray that we be not led into Temptation, hath given no promiſe of Grace to deliver us from that Temptation, which contrary to our Prayer and duty we ſeek.

4. As we muſt watch over our ſelves that we tempt not our ſelves or others, ſo we muſt watch that we be not tempted; or if tempted, that we be not overtaken: and for that purpoſe,

1. *Watch over thy ways*, and ſee that the ways thou goeſt in be warrantable ways, ways that thou haſt a commiſſion of God to walk in, the ways of thy Chriſtian duty, the

ways that are commended or allowed by the Word of God, the ways of thy lawful profeſſion. If they be ſuch, thou mayſt be confident that he, that hath given his Angels charge over thee, to protect thee in all thy ways, will remove out of this way of thine thoſe Snares, that the Devil lays for thee, or at leaſt will lead thee beſides them. It is true, the Enemy hath his Traps hid as well in our ways, as out of our ways, but when we are out of our warrantable ways, the very way wherein we are is a ſnare, and is likewiſe all ſtrewed with ſnares and traps for us; and we have no promiſe of direction or protection from God in ſuch by-ways. Therefore conſider diligently, Am I in a lawful way? have I a calling or commiſſion from God or his Word to walk in this way, or to be about this buſineſs? if ſo, well then, I will truſt on him for protection, I am in the great King's High-way: but if not, then I am in an Enemy's Country, I have not the protection or promiſe of God, I am like to meet with Temptations, and to fall under them, I am out of my way, and I know not whither this wandring fire will lead me. And this is the meaning of the wiſe man, Pro. 4. 26. *Ponder the way of thy feet, and let all thy ways be eſtabliſhed*: That is, conſider what way thou art in, and be ſure it be a right, and ſound, and warrantable way.

2. Labour to have thy *converſation and walking* to be *with God*, in his Preſence, and keep a conſtant communion with him; for ſuch is his condeſcention to his poor Creatures, that he is pleaſed to allow us to walk with him if we will. *Enoch* walked with God, *Gen.* 5.24. *Noah* walked with God, *Gen.* 6.9. God ſaid to *Abraham*, *Walk before me and be perfect*, Gen. 17.1. *I have ſet the Lord always before me*, Pſal. 16.8. That is, to endeavour to have the whole frame of our converſation as before him, and to have continual communion with him in all the way of our Life; and not only at the ſelect and ſolemn times of Prayer, but in the general Frame of our converſation. And if thou haſt ſuch a Guide, he will be to thy Soul, even in the darkeſt and moſt difficult and dangerous times, what he was once to his own People, a Pillar of fire, that thou maiſt ſee thy way before thee, and he will ſhew thee where the ſnare lyes, and how to avoid it; nay, if thou ſlip into it, he that leads thee by the hand, will pull thee out of it, and will not ſuffer thy foot to ſlide.

3. When any *Action of any conſiderable or unuſual nature* is to be undertaken by thee, that is ſomewhat beyond or beſide the ordinary track of thy Life, let this have a *ſpecial and diſtinct examination*, and be not content with that general care of thy ordi-

nary way, but bring it to a more particular ſcrutiny.

1. Conſider how it becomes the Preſence of God, and whether it will abide to be brought before him without ſome regret and ſhame; how if this were the laſt action of thy Life, and preſently to be brought into his Judgment, whether it would abide that Tryal.

2. Conſider whether it be allowed or condemned by the Word of God, or what part or what circumſtance thereof will not abide that Examination.

3. Bid thy Conſcience plainly and truely tell thee what ſhe thinks of it, and of every part of it, and what ſhe likes, and what ſhe diſlikes of it.

4. See if there be any thing in it that thou wouldeſt be aſhamed to own it before Men, or any part of it.

And if upon theſe Examinations thou canſt clear the action to be agreeable to the Preſence and the Word of God, the Teſtimony of thy Conſcience, and dareſt to expoſe it to the Judgment of Men, do it: but if it fails in any (as when it fails in any, be ſure it fails in all, though happily in ſome particular, according to the different conſtitution of a Man, and the nature of the thing, the exorbitancy will be more apparent, it may be, in one than in another; for all ſin flyes the Preſence of God, croſſes the Word of God, hurts the Conſcience and brings ſhame) reject it or ſo much of it, as upon this Examination will not abide this teſt; there is a Temptation in it.

4. Upon ſuch a diſcovery of ſin in the action to be undertaken, *hold not diſpute with thy own corrupt Heart* long about it, but reject it without any more reaſonings; for if thou enter into debate with thy heart, ſhe is a Sophiſter and will deceive thee, ſhe will diſtinguiſh, and put differences, and inforce the neceſſity or convenience of the buſineſs, the poſſibility of a greater good which may outweigh the evil, the inconſiderableneſs of that crookedneſs that thou haſt diſcovered, and by degrees at laſt over-work thee and bring thee about. And the Devil is not wanting to be aſſiſtant in this diſpute and to interpoſe. When *Eve* entered into diſcourſe and diſpute with the Devil, and heard his reaſons, and argued the Caſe, he over-matched her in her Innocence, to offend againſt a moſt expreſs and a moſt penal Law: and how much eaſier will the conqueſt be over a corrupt and weak Soul, when the treacherous fleſh is won already without any perſwaſion?

5. If thy *Temptation* be *importunate*, lay

againſt it in the other ballance theſe two conſiderations,and if thou wilt be reaſoning with thy Temptation, reaſon thus: 'I am 'now perſwaded and ſolicited to this action, 'wherein upon Examination I find apparently a ſin againſt God and my own Life; 'and it is true,I have propounded to me the 'Neceſſity, or the Profit, or the Pleaſure of 'it, but I know I am now in the Preſence of 'the Glorious and Eternal God, that hath 'power to bring me out of this Neceſſity 'without the help of this ſinful action, and 'is able to blaſt this action, that it ſhall not 'ſerve to accommodate this Neceſſity; be'fore that God who is Lord of all the wealth 'in the world,and hath promiſed that he will 'not leave me nor forſake me; I am before 'that God that hath promiſed Eternal Plea'ſures for evermore to thoſe that fear him, 'and can mingle or follow this pleaſure that 'I expect from this temptation with a moſt 'bitter curſe, even unto all Eternity; And 'it is this God that hath forbidden me to 'commit this Sin,and doth ſtand to ſee whe'ther I will abide by his Command, or ſide 'with his Enemy; I am before my Lord *Je'ſus*, that laid down his life for me, became 'a curſe to redeem me, as well from my ſub'jection to ſin for the time to come, as from 'the guilt of ſin for the time paſt; and that

Jeſus ſtands and beholds whether I now value or deſpiſe that Blood of the Covenant, and is accordingly ready with Vengeance or Glory to reward me; I am before thoſe glorious and pure Spirits, the Elect Angels, whom God hath hitherto appointed as Miniſters for my preſervation, that ſee and obſerve whether I hold a Conformity with the Purity of their Natures, or whether I will foul my ſelf in this filth, and partake with their Enemy the Prince of this World. Could the Eyes of my ſenſe behold the leaſt of that Glory that beholds me, it would make me aſhamed of my pureſt actions; and though I ſee it not, I am certain it ſees me. With what face can I then commit this Villany in the Preſence of that God, to whom I, and all the World owe our being? before the face of that Saviour, who hath laid down his Life to reſcue and redeem mine? before thoſe Angels who at the command of God are pleaſed to be Miniſtring Spirits for my preſervation? how ſhall I grieve that Spirit, whom I hear at this very Inſtant whiſper unto me, Do not that abominable thing which I hate? and what will the end of this be? will it not be a ſtain to my Soul, and bitterneſs in the End? what can this temptation promiſe me that it can perform? or if

‘it can perform what it promiſeth; and
‘promiſe what it will, can it promiſe that
‘to me which can be equivalent to the loſs
‘of the favour and preſence of the Eternal
‘God? the loſs and ruine of my immortal
‘Soul? can it countervail the ſhame and da-
‘mage that will enſue upon a contempt
‘committed to the Majeſty and Mercy of
‘the Eternal God, before whoſe immediate
‘view I am now baſely and contemptuouſly,
‘at the ſolicitation of his and mine Enemy,
‘going about to commit this evil? *Again*,
3. Let me but conſider, that with the ſame measure of ſhame that I ſhall ſubmit to this Temptation, with the ſame meaſure of Comfort and Glory ſhall I reſiſt it. When I conſider that in the View and Preſence of the Glorious God, of my Merciful and Tender Saviour; of the Pure and Bleſſed Spirits, thoſe Glorious Courtiers of Heaven, I ſhall give a Teſtimony of my Love to God, I ſhall reſiſt and reject the Solicitation of the Enemy of Heaven, and hold faſt mine Integrity. Could *Job* have but heard that approbation which God gave of it after the Devil had practiſed his Experiments, Job. 2. 3. That *he ſtill holdeth faſt his Integrity, though thou moveſt me againſt him*, it would have abundantly ſatisfied him for all his Loſſes, and abundantly ſtrengthened his Heart againſt

all future Temptations. And what we read of him, we may be ſure is true concerning our ſelves, the ſame practices by the Devil to ſeduce us, and the ſame atteſtation given by the Eternal God, if we reſiſt his Temptations. But which is more than this, the Eternal God, as he ſtands by to ſee my behaviour, ſo he ſtands by me to ſupply me with ſtrength, if I ſeek to him for it, and with an Immortal Crown to reward me in that Victory over my Temptation, which his own ſtrength hath given me. I will therefore lay in the ballance againſt the Pleaſure of Profit of my Temptation, the Shame and the Puniſhment from that God that beholds me, and againſt my loſs in the reſiſting it, the Glory and Advantage in the Preſence of God, that I ſhall obtain in overcoming it.

6. Carry with thee a jealous and *Watchful Eye over thy ſelf in all Conditions and Actions.* For there is a Snare and a Temptation in every thing thou doſt, or that doth befall thee.

1. That heed to thy *Senſes* and their Objects: thou haſt an Evil *Eye*, a covetous Eye, a wanton and adulterous Eye, and envious Eye, and unſatiable Lye; thou haſt an itching *Ear*, or an Ear open to vanity, dull of hearing, when that thou heareſt is profitable;

able; thou haſt a ſawcy and a luxurious *Palate*; that if it find not a ſnare in thy Table, or a Serpent in thy Cup, will eaſily make it.

2. Take heed to thy *Underſtanding*, It is apt to ravel out it ſelf in impertinent and unprofitable, if not dangerous and preſumptuous Speculations, to miſpend it ſelf and thy precious Time in that which hurts thee, or at leaſt, doth thee no good; and of what uſe will the moſt of them be within one moment after thy death? Either they ſhall be known exactly without a minutes ſtudy, or they will be unuſeful, and utterly unſerviceable to thee; whereas every minutes time thou ſpendeſt here in improving thy Knowledge of God and his Word is ſowing of a Seed, that ſhall in thy Immortal Soul, yield a Harveſt ſuitable to her condition.

3. Take heed to thy *Memory*, it is apt to receive the Figures and Impreſſions of vain or ſinful Words or Actions, and the Devil is apt to turn that ſide of the Glaſs to thy Soul, that contains thoſe Characters, eſpecially at ſuch times, when it may divert thee from, or diſturb thee in better Thoughts, or Imployments.

4. Take heed to thy *Heart*, it is a deceitful Heart, a treacherous and a falſe Heart,

that will ſide with the Enemy of thy God, and of thy Soul, and of thy Peace; an Hypocritical and a falſe heart, that will turn into a thouſand ſhapes, ſo that thou canſt not know what it is; It is the fountain of all thoſe bitter waters that ſtream through the faculties and actions; a box full of the Spirits of poyſon which will infect all thou doſt, and over-ſpread the World with villany and furies; a foul, impure, impoſtumated principle, that nothing can cure or change, but the great Lord of the World, the God of the Spirits of all fleſh; and yet when God is pleaſed to ſet up his Rule and Scepter there, there is never a minute but this heart of thine is practiſing Rebellion or Treachery or Apoſtacy againſt it, therefore *Keep thy heart with all diligence, for out of it are the iſſues of thy life*, Prov. 4. 23. the Objects upon which thy Heart fixeth, though they are innocent and harmleſs for the moſt part, yet the ill conſtitution of thy heart turns them to the poyſon of thy Soul. Riches, and Power, and Honour, and Creatures are in themſelves good, but it is the heart that turns them into Temptations, and into ſins. In the *Purſuit* of them, it begets Covetouſneſs, Ambition, unlawful Means. In the *Fruition* of them, it begets Pride and Inſolence and carnal Confidence.

In the *Want* of them it begets Murmuring, and Diſcontent and Envy: In the *Uſe* of things lawful it begets exceſs and immoderation and unſeaſonableneſs: In the *Performance* of things commendable and commanded, it begets Arrogance, Self-attribution, Vain-Glory, Overprizing of them and of it ſelf for them, opinion of Merit, a ſuppoſition of Priviledge to offend in other things becauſe of the due performance of theſe. And thus we cannot want a Temptation, ſo long as we carry about us a heart ſo full of corruption; Therefore carry a ſtrict and diligent hand over thy heart; for it hath in it a fountain, a ſeed, a ſtock of Temptations.

5. Set a Watch over all *the Actions of thy Life* of what kind ſoever: 1. In matters *Indifferent*, or that are ſo repreſented to thee: ſuſpect thy Judgment in them, and know that thou art apt to judge partially, and to put a face of indifferency upon things that it may be are evil; and therefore rather be content to deny thy ſelf the uſe of things indifferent, than to hazard thy ſelf upon that which may prove a ſin. If thy carnal heart judge a thing indifferent, it is ten to one but that thing hath ſomewhat of ſin in it: if thy heart dare only ſay it is indifferent and may be done, thou mayſt certainly

ly conclude, that it may certainly be let alone: In matters preſented to thee as indifferent to be done or not to be done, be content to refuſe that part which thy ſinful heart moſt inclines thee to. When thou denyeſt thy ſelf in that which thou art ſure is ſinful, It is the duty of thy *Obedience*: when thou denyeſt thy ſelf in that which ſeems Indifferent, it is the duty of thy *Watchfulneſs*. 2. In matters that are certainly *Lawful*, yet take heed of any mixture of any unlawful circumſtance: for that makes thy very lawful action a ſnare to thee to draw thee into ſin. Any one defect is enough to make the whole action ſinful: as in the uſe of the creatures, if it be accompanied with the circumſtances of Immoderation, Unſeaſonableneſs or Unſuitableneſs: in the acquiring of Conveniences for life, if it be accompanied with any unlawful means, Anxiety, robbing God of the Heart, unſeaſonable robbing God of his Time: theſe make the things, that are in themſelves lawful, to become ſins. And not only is it ſo in caſe of things lawful, but in caſe of things *Neceſſary and Commendable*: to glorifie God is our moſt univerſal and indiſpenſable duty, yet to talk deceitfully for him, becomes a ſin: *Job*. 13. 7. to offer Sacrifice, was a duty enjoyned under the old law, yet to commit Robbery for burnt offerings, or to offer Sacrifice with hands full of blood, turns the Sacrifice into an Abomination, *Iſa.* 1.13. To Pray, to give Alms, to Faſt, are duties injoyned by God; but to do them for Pride, or Vain-Glory, turns them into a ſin, *Matt.* 6. 1. The mixing of an ill Means, or an ill End, ſpoils the whole Service.

6. Eſpecially have an Eye to that *Temptation* that is moſt *ſuitable* to thy Age, Complexion, Conſtitution, or Condition: for that is thy moſt dangerous Temptation, becauſe it hath the greateſt Power over thee. The temptations of *Youth* are commonly Lightneſs, Pride of Apparel, Raſhneſs, Luſt, Exceſs: the temptations of *Riper Age* are commonly Vain-glory, Ambition, Revenge, Violence: the temptations of *Old Age*, Covetouſneſs, Moroſity, *&c.* So the temptations incident to the *ſeveral Conſtitutions* or Complexions, Anger, Luſt, Immoderate eating, Sluggiſhneſs, Unquietneſs, Fearfulneſs, Vanity of Thoughts, *&c.* So the Temptations incident to the *ſeveral Conditions* of a Man, thoſe that border upon his Trade or Profeſſion, Lying, Coſening, *&c.* Upon his Eſtate in this World; *Poverty* is apt to incline to Murmuring, Repining, Envy at others that ſeem of leſs Merit yet more Wealth; uſe of unlawful means either to ſupply, or to co-

ver our wants: *Power and Greatneſs* are apt to tempt to Revenge of paſt injuries, or preſent neglects, to ſcorn and deſpiſe others, to Pride and Arrogance, to love to be Flattered, and to hunt for Applauſe, to Boaſting, Threatning, Superciliouſneſs, Forgetting of Relations, uſing undue Means to ſupport it, *&c.* *Wealth* is apt to tempt to Confidence in it, to ſet up our reſt here, to be loth to think of death or change, to forget God, to undervalue, or not to think upon our everlaſting future condition, vexing and tormenting cares, an imagination that we are out of the need or reach of the Divine Providence. 1 *Tim.* 6. 9. *Thoſe that will be rich fall into many Temptations*: *Pleaſures* expected or enjoyed, are apt to thruſt out of the heart the thought of the Preſence of God, and the thought of Death and Judgment, that ſo they may be the more freely and uncontrolably enjoyed; they are apt to eſtrange a man from acceſs to God or confidence in him, *&c.* Theſe and the like temptations, every man may find, by a ſmall obſervation of himſelf; and others, are apt to follow the ſeveral conditions of men, and prevail upon them: and therefore, eſpecially upon any great change of our condition foreſeen, we are to fence our ſelves ſtrongeſt againſt thoſe temptations, which are indeed nothing elſe but the Iſſues and Productions of the heart upon ſuch Conjunctions, and are as natural to it in that ſtate of corruption, wherein ſhe is, (as) vermine are to be produced from heat and putrefaction; and therefore expect ſuch temptations upon any great change of thy condition, and fortify thy ſelf againſt them with Reſolution, with Watchfulneſs, with often thoughts of thy Mortality, with Remembrance of the Preſence, Power, and All-ſufficiency of God; and laſtly, with Recourſe to God by Prayer againſt them; for *Except the Lord keep the City, the Watchmen wake but in vain*, Pſal. 127. 1.

2. The ſecond means is that which our Saviour teacheth us in this Petition, *Prayer* unto God the Father, who is faithful, and will not ſuffer us to be tempted above what we are able, 1 *Cor.* 10. 13. *Through our Lord Jeſus Chriſt*, who hath ſuffered himſelf being tempted, and therefore is able to ſuccour thoſe that are tempted, *Heb.* 2. 18. *By the Eternal Spirit*; who hath promiſed to guide us into all truth, *John* 16. 13. That the Almighty and Eternal God, who ſo far condeſcends unto us, as to offer us his Hand to lead us, and his Strength to ſupport us, that ſees all our ways, and our wandrings, and the ſnares that are ſpread for our feet,

would be pleaſed to guide us by his Hand and be his Eye, that we may keep the true and old way; and if any ſnares be laid there for us by the Enemy of our Peace, that he would either remove or break the ſnare, or lead us about by them, or lift us over them; That he would be pleaſed to cleanſe our Hearts from our corruptions, the nurſery of our Temptations; that he would prepare us, and inſtruct, and ſtrengthen us by his Mighty Spirit to diſcern, and to oppoſe, and to overcome the deceits and ſeductions of our own Hearts.

To conclude therefore this part of this Petition: 'O Lord God Almighty, that beholdeſt all my ways, I find that I walk in 'the midſt of Snares and Temptations; *the 'great Enemy* of my Salvation and his Re'tinue are continually about me, and watch 'for my halting, ſecretly and undiſcovera'bly ſoliciting my Soul to ſin againſt thee, 'almoſt in every occurrence of my life, and 'every motion of my mind; and having in 'any thing prevailed againſt me, either he 'quiets my Soul in my ſin, or diſorders my 'Soul for it, and by both prevents or di'verts me from coming to thee to ſeek my 'Pardon, as a thing not neceſſary to be ask'ed, or impoſſible to be gained: Again, the '*Men*, among whom I live, ſcatter their temptations for me, by Perſwaſions to ſin, by evil Examples, by ſucceſs in ſinful practices; And if there were no Devil or Man to tempt me, yet I find in *my ſelf* an everlaſting ſeed of Temptations, a ſtock of corruptions, that forms all I am, and all I have or do, even *thy very Mercies*, into Temptations; when I conſider *thy Patience and Goodneſs* to me, I am tempted to Preſumption, to Supineneſs, to an Opinion of my own worth; when I conſider or find *thy Juſtice*, I am tempted to Murmuring, to deſpair, to think the moſt Soveraign Lord a hard Maſter. In *my Underſtanding*, I am tempted to ſecret Argumentation, to Atheiſm, to Infidelity, to diſpute thy Truth, to curioſity, to impertinent or forbidden enquiries. If I have *Learning*, it makes me Proud, apt to deſpiſe the purity and ſimplicity of thy Truth, to contend for Maſtery, not for Truth, to uſe my Wit to reaſon my ſelf or others into Errors or Sins, to ſpend my time in thoſe diſcoveries, that do not countervail the expence, nor are of any value or uſe to my Soul after death. In my *Will* I find much averſeneſs to what is good, a ready motion to every thing that is evil, or at leaſt an incertain fluctuation between both: In all my *Thoughts* I find abundance of Vanity; when imployed ‘to any thoughts of moſt concernment to my Soul, full of inconſiſtency, unfixt, unſetled, eaſily interrupted, mingled with groſs apprehenſions. When I look into my *Conſcience*, I find her eaſily bribed, and brought over to the wrong party, allayed with ſelf-love, if not wholly ſilent, unprofitable, and dead. In my *Affections* I find continued diſorder, eaſily miſplaced, and more eaſily over-acted beyond the bounds of Moderation, Reaſon, and Wiſdom, much more of Chriſtianity and thy Fear. In my *ſenſual Appetite* I find a continual fog and vapour riſing from it, diſordering my Soul in all I am about with unſeaſonable, importunate, and foul exhalations, that darken and pollute it, that divert and diſturb it in all that is good, that continually ſolicit it to all ſenſual Evils, unto all immoderation and exceſs. In my *Senſes* I have an *Eye* full of Wantonneſs, full of Covetouſneſs, full of Haughtineſs, an *Ear* full of Itching after novelties, impertinencies, vanities, *a Palate* full of Intemperance, ſtudious for curioſities; a *Hand* full of violence, when it is in my power; a *Tongue* full of unneceſſary vain words, apt to ſlander, to whiſper, full of vain-glory and ſelf-flattery. If thou giveſt me a *healthy ſtrong Bo-*

‘dy, I am ready to be proud of it, apt to think my ſelf out of the reach of ſickneſs or death; It keeps me from thinking of my latter end, or providing for it; I am ready to uſe that ſtrength to the ſervice of ſin, with better advantage, more exceſs, and leſs remorſe. If thou viſiteſt me with *ſickneſs*, I am ſurprized with Peeviſhneſs, Impatience, with ſolicitous care touching my Eſtate and Poſterity, and Recovery; and my thoughts concerning thee leſs frequent, leſs profitable than before, though my neceſſity be greater. If thou giveſt me *Plenty*, I am apt to be Proud, Inſolent, Confident in my Wealth, reckoning upon it as my Treaſure, think every thought loſt that is not imployed upon it, or in order to increaſe it, loth to think of Death or Judgment. If thou viſiteſt me with *Poverty*, I am apt to murmur, to count the Rich happy, to caſt off thy ſervice as unprofitable, to look upon my everlaſting hopes as things at a diſtance, Imaginary Comforts under Real wants. If thou giveſt me *Reputation* and Eſteem in the World, I am apt to make uſe of it to bear me out at a pinch in ſome unlawful action, to uſe it to miſlead others, to uſe any baſe ſhift to ſupport it. If thou caſt me into *Reproach and Ignominy*, ‘*mies*, my heart is apt to ſwell againſt the means, to ſtudy Revenge, and to die with my Reputation, though it may cauſeleſly be loſt, and to have the thoughts and remembrance of it to interfere and grate upon my Soul, even in my immediate ſervice to thee; any *Croſs* lowers at my bleſſings, and carries my heart ſo violently, into diſcontent, for, it may be, all ſingle affliction, which I deſervedly ſuffer, that I forget to be thankful for a multitude of other Mercies, which I undeſervedly enjoy. If I am about a good *Duty*, I find my heart tempted to perform them Careleſly, Formally, Negligently, Hypocritically, Vain-gloriouſly, for falſe or by-Ends; and when I have done them, my heart is puft up with Pride, opinion of Merit, looking upon my Maker as my Debtor for the Duty I owe him, and yet but ſlightly and defectively performed to him; How then can I expect Power from my ſelf to reſiſt a Temptation without, when I find ſo much treachery within me? I therefore beſeech thee, moſt Merciful and Powerful Father, to ſend into my heart the Grace and ſtrength of thy bleſſed Spirit to reſiſt and overcome all my Temptations, to cleanſe and purge this foul heart of mine of this brood and neſt ‘of luſts and corruptions that are within it; to ſtrengthen my ſelf againſt the Temptations of Hell, the World, and my ſelf; to lead me in ſafe paths; to diſcover and admoniſh me hourly of all the dangers that are in my way, and ſo by thy mighty and over-ruling Providence to guide me, that I may avoid all occaſions of falling; ſo to order, and over-rule, and moderate, and temper all the occurrences of my life, that they may be ſuitable to that Grace thou giveſt me, to bear them without offending thee; and if thou at any time ſuffer me to take a fall, yet deliver me from Preſumptuous ſins, give me a heart ſpeedily to fly to thee for ſtrength to reſtore me, for mercy to pardon me. If thou ſuffer me to fall into Temptation, yet I beſeech thee deliver me from the evil.

But deliver us from evil. Three Evils are here meant.

1. The Evil *of Sin*. We are before taught to pray for pardoning Mercy in the firſt Petition; for preventing Mercy in the former part of this Petition, and here we are taught to pray for delivering, reſtoring Mercy. When a ſin is committed, there is not only a guilt contracted, which ſtands in need of Mercy to pardon it; but the Soul receives a Wound that weakens it,

and ſtands in need of a Divine ſtrength to reſtore it; and without this it would never riſe out of that ſtate of Impotency, yea, of Rebellion into which it is fallen; but would multiply ſin upon ſin to all Eternity. As before our converſion unto God we are dead in treſpaſſes and ſins, and cannot convert our ſelves; ſo after we are converted, any one ſin puts us, as in our ſelves and in reſpect of our own ſtrength, into the ſame ſtate of dead Men in which our converſion at firſt found us; only here is the odds, God is pleaſed to put into us a *Seed of Life*, that ſhall again quicken us though we fall. 1 John 3. 9. *Whoſoever is born of God doth not commit ſin* (that is, continue in it) *for his ſeed abideth in him.* 1 John 2. 1. *If any man ſin, we have an Advocate, &c.* That Seed of Life, that Advocate of our Peace, will cauſe him to lay hold again upon the Strength, and Mercy and Promiſe of God; will carry his Eye to look upon this brazen Serpent; will enable him to reapply the Merits and Life of Chriſt to his Soul; and ſo that wound that was in it ſelf mortal is cured, and the Soul inabled to return again to God, whom by ſin it hath forſaken; and yet though the benefit is ours, the deliverance is Gods; and he will be ſought unto, as well for ſtrength to recover from the ſtate of ſin, as for Mercy to recover from the Guilt of Sin after every fall.

2. Deliver us from the evil *of Puniſhment*, or Affliction, 1. By giving us Patience to bear it, as from the hand of God; 2. Wiſdom and Underſtanding to diſcern and perceive what the end of God is in ſending it; for the Rod hath his Voice and his Meſſage; It may be it is to bring into remembrance ſome ſin paſt unrepented of, which lyes rankling in thy conſcience, though thou haſt forgotten it, and ſo it bids thee look *backward*: It may be it is to prevent thee from ſome ſin, which thou art otherwiſe like to fall into, and ſo bids thee look *forward*: It may be thy Heart begins to ſettle upon her lees, to fix her ſelf upon the World, to grow ſecure and careleſs, to grow proud and wanton, and ſo it bids thee look *within thee*: It may be God is pleaſed to uſe this croſs to ſtir thee up to Dependence upon him, to ſeek him by Prayer, to diſcover his Power and Mercy in delivering thee in ſome eminent way, and ſo it bids thee look *above thee*. Learn therefore the meſſage of the Croſs, and improve it to that end for which he ſent it, and by this means thou ſhalt be delivered from the Evil of the Evil. 3. Deliver us from Evil, that is, from the very *Incum-*

bency of the Evil upon us. And this is a thing that we may lawfully ask, ſo it be with ſubmiſſion to the Will of God, who beſt knows what is fit for us: only of this we may be ſure, that though the thing be not granted, yet thy Petition is not loſt: when *Paul* beſought God thrice againſt an affliction, 2 *Cor.* 12. 9. Though he had not deliverance from it, yet he had ſufficient Grace given him to bear it: when our bleſſed Lord beſought that that Cup might paſs from him, though he muſt drink of the Cup, yet he was heard in the thing which he feared, *Heb.* 5. 7. And thy Prayer for deliverance ſhall be anſwered either with a way to eſcape it, or with ſtrength comfortably to bear it, 1 *Cor.* 10. 13.

3. Deliver us from the Evil, that is, *the Evil one*, who goeth about as a roaring Lyon ſeeking whom he may devour, the Prince of Darkneſs, the Prince of this World, the Prince of the power of the Air; an inviſible Prince, that could he but get commiſſion from the great Lord of Heaven and Earth, would ſift us as wheat, would ſhake our Faith, and bring us under his own rule, a Creature, but yet of that Power, Wiſdom, Subtilty, and Malice, that he would be eaſily able to ſeduce, or at leaſt to diſorder and ſhatter the ſtrongeſt Man,

Man; as once he did *Job*: therefore we have cauſe to pray, that, as the Son of God came to deſtroy the works of *Satan*, to judge this Prince of this World, to bruiſe his Head; ſo he would continually aſſiſt us with his Grace to reſiſt him, to diſcover him, even when he transforms himſelf into an Angel of light; that if he ſhall go about to ſeduce us from the Truth by Signs and Wonders, as once he did *Pharaoh*, by Predictions, as ſometimes he did in the Heathen Oracles; by Miſapplications even of the very Word of Truth, as he indeavoured to do by our Saviour; by ſucceſſes and events of things; that we may remember the caution that *Moſes* gave unto the *Iſraelites*, Deut. 13. 3. *The Lord your God proveth you whether ye love the Lord your God with all your heart, and with all your Soul*; that if he go about to ſeduce us into Sin, or denying of the Truth by Propoſals and Promiſes of Honours, Preferments, temporal Advantages, or to affright us from the Truth by Menaces, Perſecutions, Diſgraces, Death, yet we may not be allured or affrighted into ſin, but may keep cloſe to the ſure Truth of God revealed in his Word, whatever the Event be.

For thine is the Kingdom, Power and Glory.

In the beginning of this Prayer, our Saviour teacheth us to ſtrengthen our Faith in the Mercy of God, by teaching us to call him Father; and in the Power of God, by teaching us to call him our Heavenly Father; that under both theſe conſiderations we may look upon Almighty God in the entrance into our Prayers: And becauſe our thoughts are eaſily taken off from theſe conſiderations; and like *Moſes* Arm, our Faith ſoon declines, and our light ſoon burns out; and becauſe there is an equal neceſſity of Intention of ſpirit, as well in our laſt requeſt as in our firſt, our Saviour teacheth us to remind thoſe conſiderations, that may ſupport and fortifie our Souls in the cloſe of our Prayers, as well as in the beginning; that ſo the conſideration of Almighty God, his Power and Goodneſs, who is the Beginning and the End, the Firſt and the Laſt, may be alſo the Beginning and the End, as of our Prayers, ſo of all our Services.

Thine is the Kingdom. 'Thou art the only, and abſolute, and rightful Soveraign 'of all thy Creatures; and to thee do all 'the Creatures in the World owe an In-

‘finite ſubjection; for by thy Power and ‘Goodneſs they were created and are pre‘ſerved: and yet if it were poſſible that ‘Infinitude could admit of degrees, the ‘children of Men owe a more Infinite ſub‘jection unto thee, than any of the reſt of ‘thy Creatures; for thou yet ſpareſt un‘to them that being, that by ſin they have ‘forfeited unto thee: and yet more than this, ‘thoſe whom thou haſt redeemed by the ‘Paſſion, of thy Son and ſanctified, owe ‘thee yet a more Infinite debt of ſubjection, ‘than the reſt of the Children of Men: and ‘becauſe thou art our King, whither ſhould ‘we go to make our requeſts but unto ‘our King, in whom all Authority is juſt‘ly placed? and if thou art our King, it is ‘but reaſonable for me to deſire, That *thy* ‘*Name* may be glorified; that all the ſub‘jects of thy Kingdom, according to their ‘ſeveral conditions, may Magnifie and Glo‘rifie the Name of their King; That *thy* ‘*Kingdom* may come with evidence and ‘demonſtration of it ſelf; and that all thy ‘Creatures as they owe a juſt ſubjection to ‘thee, ſo they may duly perform it; that ‘thoſe that have rebelled againſt thee may ‘return, and be brought into ſubjection ‘to thee; that though other Lords have 'had an uſurped dominion over us, yet that 'thy Kingdom may break in pieces all 'Uſurpations, and recover thy revolted ſubjects unto their juſt Allegiance. That *thy* '*Will*, the only rightful Law and Rule of 'Juſtice may be done in all places of thy 'Dominion, in Earth and Heaven; and 'that all thy Creatures may ſubmit freely 'to this thy Will, which is the only rule 'and meaſure both of their perfection and 'obedience: The Wills of Earthly Kings 'are ſubject to Error, Oppreſſion, and Injuſtice, and therefore thy Providence 'hath regulated their adminiſtrations by 'Laws and Rules; but thy Will is the 'only Rule, Exemplar, and Foundation of 'Juſtice, therefore let thy Will be done. 'That thou wouldeſt give us *our daily* '*bread*; when the ſeven years of plenty had filled *Pharaoh's* ſtore-houſes, and 'were after entertained with ſeven years 'of Famine, the *Egyptian's* cryed unto their 'King for bread, *Gen.* 41. 55. And whither ſhould we go for Bread for our Bodies, but to our King, who is Lord of all 'the ſtore of the World, and gives meat 'to all his Creatures in their ſeaſon, and 'feeds the young Ravens when they cry? 'And whither ſhould we go for bread ‘for our Souls, but to Thee our King, who ‘haſt intruſted this Bread of Life under ‘the hands of our *Joſeph*, our Saviour, that ‘thou wouldeſt *Forgive us* our ſins? For ‘our ſins are as ſo many Treaſons againſt ‘thy Majeſty, and thou alone canſt remit, ‘againſt whom alone we can offend: the ‘pardoning of Sins, as it is thy peculiar ‘Prerogative, for who can forgive ſins ſave ‘God only? ſo it is thy Property, a part ‘of thy Name, pardoning iniquity, tranſgreſſion and ſin, *Exod.* 34. 7. That thou ‘wouldeſt *deliver us* from Temptation, the ‘cauſe of ſin; and from Evil, the fruit of ‘ſin; from the incurſions of that Rebel againſt thy Majeſty, the Prince of Darkneſs; ‘for whither ſhould the Subjects fly for Protection, but to their King? and though that ‘Prince hath a Kingdom too, yet it is *regnum* ‘*ſub graviore regno*: the very Kingdom of ‘Hell is ſubject to thy Authority, and therefore, as thou art our King, we beſeech Thee, ‘Protect and Deliver us.

And the Power. ‘There may be a lawful and a juſt Authority, where yet there ‘wants Power to act it: but as thou haſt a ‘juſt Sovereignty and Authority over all ‘thy Creatures, ſo thou haſt an Infinite ‘Power to do whatſoever thou pleaſeſt:

'nothing is too hard for thee: Evil Men 'and evil Angels, though they reſiſt thy 'Authority, cannot avoid thy Power. My 'requeſts, that I have here ſent up unto 'thee, they are great requeſts, but yet they 'are all within thy Power to grant: Sin 'hath drawn a cloud and darkneſs over 'our underſtandings, that we cannot ſee 'thee; It hath infuſed a malignity into 'our wills, that we cannot abide thee; 'and how then ſhall we ſanctifie that Name 'which we know not; or if we know, yet 'we hate it? But thou haſt Infinite Power to 'ſcatter this darkneſs, that we may ſee thee, 'and to conquer this perverſneſs, that we may 'love and glorifie thee. The Prince of dark'neſs hath ſet up his uſurped power, and is 'become the Prince of the World, and ſets up 'ſtrong holds in our hearts, and mans them 'with principalities, and powers, and ſpi'ritual wickedneſs, but thou haſt Infinite 'Power, even by a poor deſpiſed Goſpel, 'to pull down theſe ſtrong-holds, to ſub'due thoſe Principalities and Powers, to 'bind the ſtrong man that keeps the Houſe, 'and to ſet up thy Throne and thy King'dom, even where *Satan*'s ſeat is. The ſtate 'of our nature is ſo changed, that we, that 'were once fitted for an obedience to thy

‘Will, are now become enemies to it, reſiſters of it, dead to the obedience of it; but thou haſt infinite Power by thy very Word of Command to quicken us, as well as to create us, to change our Natures, to conform our Wills to the obedience of thine, that ſo thy Will may be done in Earth as it is in Heaven. Sin hath put a curſe into the Creature, that it hath loſt much of that effectual power to ſupport and to preſerve our Nature, that once it had, and it hath put a diſorder into the whole Creation, ſo that it is a wonder to ſee that ſuch a World of men and Creatures, amongſt whom ſin hath ſown ſuch a diſorder and enmity, ſhould be one able to live by another; yet thou haſt power to remove that curſe, to provide for the ſeveral Exigencies of all thy Creatures, according to their ſeveral conveniencies, to feed us in times and places of neceſſity; to make a Raven our Purveyor, a Cruiſe of Oyl or a Barrel of Meal to be a ſupply for three years Famine. Our daily ſins committed ſo often againſt ſo great a duty, againſt ſo many Mercies, ſo much Patience, ſo much Love, ſo much Bounty received from one that owes us nothing, are enough to ſin away any ſtock of Par-

‘doning Mercy and Patience below Infinitude; But thou haſt an unſearchable bottomleſs Fountain of Power, as well to pardon, as to puniſh. Our Temptations unto ſin meet us upon every occaſion, from without us, and from within us, and we have no wiſdom in our ſelves to foreſee them; no ſtrength, nor yet any will, to oppoſe them; but thou haſt infinite Powes to foreſee, to prevent, to divert them, and to deliver from them. The leaſt of Evils, armed with the guilt of any one ſin, will like a weight of Lead, preſs us into an impoſſibility of recovery from it; the enemy of our Souls is converſant within us, and about us, and ready upon every occaſion to ſeduce us into ſin, and to torment and diſorder us for it; and his power and ſtrength and ſubtilty is beyond our power to reſiſt, and indeed he finds us willing captives; but as thou haſt Authority, ſo thou haſt Power to reſtrain him, to diſcover him, to fortifie and ſtrengthen us againſt him, and to deliver us from him: And therefore I here lay hold of the ſtrength of *Omnipotency* to grant theſe my Petitions; but this is not all:

And the Glory. ‘Omnipotency, though

‘it be one addition of ſtrength to our Prayers,
‘yet it is not enough. The Leper in
‘the Goſpel ſaid truly to our Saviour, If
‘thou wilt, thou canſt make me clean; but
‘yet he doth not conclude, Thou canſt,
‘therefore thou wilt: but thy Glory is the
‘great End of all thy Works, the End of thy
‘great Work of Creation; *Prov.* 16. 4. the
‘End of thy Son's coming into the World
‘to redeem Mankind; *Luk.* 2. 14. the End
‘of thy Eternal Counſel in electing ſome
‘to Life, and leaving others, *Rom.* 9. 22.
‘It is the only Tribute that all thy Works
‘can give thee for their Being and Preſervation,
‘and that which thou accounteſt moſt
‘dear and peculiar unto thy ſelf. *Iſa.* 42. 8.
‘48. 11. *I am the Lord, that is my Name, and*
‘*my Glory I will not give to another.* And
‘in all theſe my requeſts I have ſought nothing
‘but what conduceth to thy Glory.
‘In granting what I have here asked, the
‘Benefit is ours, but the Glory is thine. In
‘it, Thou haſt the Glory of thy Mercy, the
‘Glory of thy Power, the Glory of thy
‘Bounty and Goodneſs, the Glory of thy
‘Truth and Faithfulneſs; thou haſt ſaid of
‘old, that thy Glory ſhall be revealed, and
‘that all fleſh ſhall ſee it; *Iſa.* 40. 5. that
‘they ſhall ſanctifie thy Name; *Iſa.* 29. 23.

‘that thou wilt ſet up a Kingdom that ſhall
‘never be deſtroyed, and ſhall break in
‘pieces and conſume other Kingdoms, and
‘ſhall ſtand for ever; *Dan.* 2. 44. *Dan.* 7. 27.
‘That thy counſel ſhall ſtand, and thou
‘wilt do all thy pleaſure; *Iſa.* 46. 10. That
‘thou wilt give us a new heart, and a new
‘ſpirit, and wilt cauſe us to walk in thy
‘Statutes, and to keep thy Judgments and
‘do them; *Ezech.* 36. 26, 27. That veri-
‘ly we ſhall be fed; *Pſal.* 37. 3. That though
‘the young Lions do lack and ſuffer hunger,
‘yet they that ſeek thee ſhall not want any
‘good thing; *Pſal.* 34. 10. That if we re-
‘turn unto thee, thou wilt have Mercy, and
‘abundantly Pardon; *Iſa.* 55. 7. That thou
‘art a God Pardoning iniquity, tranſgreſ-
‘ſion, and ſin; *Exod.* 34. 7. That thou wilt
‘not ſuffer us to be tempted above what
‘we are able, but wilt with the Temptation
‘make a way to eſcape; 1 *Cor.* 10. 13. That
‘if we call upon thee in the day of trouble,
‘thou wilt deliver us, and we ſhall glorifie
‘thee: *Pſal.* 50. 15. And yet though thou,
‘the great God of Power and Truth, haſt
‘ſpoken all this, and wilt do it, yet that thou
‘maiſt have the due acknowledgment of
‘our ſubjection and dependance upon thee,
‘thou wilt be enquired of for this to do it
‘for

‘for us; *Ezek.* 36. 36, 37. And although we are ſo ſinful, that we cannot ſo much as deſerve thy pity in our greateſt miſery, yet for thy Names ſake, and for thy Glory's ſake hear us: *Pſal.* 106. 8. For thy own ſake, *Iſa.* 48. 11. And though all the Praiſes and Acknowledgments of thy Creatures add nothing to thy Glory; for thine is an eſſential, infinite, abſolute, independent Glory; yet ſince thou art pleaſed to accept of this our poor and our only Tribute, and to take it in good part from thy Creature, we will thankfully acknowledge thy great condeſcenſion to us in accepting of our Prayers, and granting our Requeſts, giving us liberty through thy Son to be interceſſors for our ſelves, for others, nay for thine own Glory and Kingdom, and the manifeſtation of it. *What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of Salvation, and call upon the Name of the Lord.* Give me Grace in all my wants and neceſſities to fly to thee by Prayer; and in all my ſupplies and deliverances to return unto thee with Thankſgiving.

For Ever.

‘Thy Kingdom is an everlaſting Kingdom,

‘ dom, and thy dominion endureth through-
‘ out all generations; *Pſal.* 145. 13. A
‘ Kingdom which ſhall in time break and
‘ ſubdue all the Kingdoms of this World,
‘ and the Kingdom of darkneſs, Sin, Death,
‘ and Satan. And as is thy Kingdom, ſuch is
‘ thy Power, infinite in extent, infinitely
‘ more comprehenſive than the vaſteſt wants
‘ or deſires of thy Creatures, infinite in du-
‘ ration, unexhauſtible by all the ſucceſſions
‘ of Time and of Eternity it ſelf. And as is
‘ thy Kingdom and Power, ſuch is thy Glo-
‘ ry, an Eternal and endleſs Glory; before the
‘ birth of Time, when nothing had a Being
‘ but thy ſelf, thou had'ſt Infinite Self-ſuffici-
‘ ency, and an incomprehenſible fulneſs of
‘ Glory; *Joh.* 17. 5. And when thou did'ſt
‘ in time create the World, it did not contri-
‘ bute unto thy fulneſs of Glory, but thou
‘ did'ſt communicate and imprint ſome of
‘ thy Glory upon it; and all the Glory that
‘ thy Creatures bring unto thee, is nothing
‘ elſe but the reflection of thine own Glory,
‘ a recoyl of that Beam that came from
‘ thy Sun: yet though the Glory of thy
‘ Eſſence, cannot receive any increaſe by
‘ this reflection, yet thou art pleaſed ever-
‘ laſtingly to perpetuate this thy reflexive
‘ Glory, by the immortal Angels and Spi-

‘rits of juſt men made perfect, to whom thou ‘wilt unto all Eternity communicate a fulneſs of the Viſion of thy Self, according to ‘the meaſure of their perfected, but finite ‘Natures; and from that communication ‘of thy Glory to them, they ſhall everlaſtingly return Glory to thy Name, ſaying, ‘*Bleſſing, Honour, Glory and Power, be unto* ‘*him that ſitteth on the Throne, and unto the* ‘*Lamb for ever and ever, Amen,* Rev. 5. 13.

The

THE Lords Prayer PARAPHRASED.

Our Father.

O Eternal and Glorious Lord God, thou art our Father *by Creation*, for thou gaveſt at firſt Being to the Common Parents of all Mankind. Thou art our Father *by Nature*, we owe our own immediate Being more to Thee, than we do to our immediate Parents; for thou art the Father of our Spirits: Thou art our Father *by our Preſervation*, we could not ſupport our ſelves in being one moment of time, without the unceſſant influence of thy Providence and Goodneſs: Thou art our Father *by Adoption*, receiving us in a more ſpecial manner to be thy Children in and through Jeſus Chriſt. In all the courſe and paſſages of our lives, thou haſt manifeſted unto us the Love, and Compaſſion, and Tenderneſs, and Goodneſs, and Affection, and Kindneſs of a Father; Forgiving our offences, Healing our back-ſlidings, Pitying our weakneſſes; Supplying our wants, Delivering us from dangers, Accepting our weak endeavours to pleaſe and ſerve the, Providing things neceſſary for us, and an Immortal inheritance of Glory and Happineſs. Bleſſed be thy Name, that art pleaſed even from Heaven to commiſſionate us to come unto thee, & to call upon thee under that encourageing, comfortable, and near Relation and Title of our Father; which carries in it the moſt full and ample aſſurance of Audience and Acceptation: for with whom can we expect Acceptation or Acceſs? from whom can we expect the conceſſion of what we need, if not from Our Father? to whom ſhould we reſort for ſupplies but to our Father?

Which art in Heaven.

It is true, the Fathers of our Fleſh did bear to us Tenderneſs and Affection: but alas they were Mortal Fathers, Fathers on earth, Fathers that either are dead, or

muſt dye. And beſides, though their affections might be large to us, they were ſtraitned in Power; they were Earthly Fathers; and poſſibly their affections to us were larger than their ability. But thou art our Father, an Abiding, Everlaſting Father, a Father in Heaven. As thy Love is abundantly extended to us as a Father, ſo thy Power and Ability to anſwer us is as large as thy Goodneſs. Thou art an Heavenly Father, an All-ſufficient Father, we are not ſtraitned in thy Love to us, becauſe thou art our Father; neither are we ſtraitned in thy Power, Wiſdom, Goodneſs; for thou art Infinite in all thy Attributes. And *Iſa. 66. 1.*
yet though thou art in Heaven as thy Throne, yet Earth is thy Footſtool: though thou dwelleſt in the Heavens by the glorious manifeſtation of thy Majeſty, yet the Heaven, nor the Heaven of Heavens *1 Kings 8. 27.*
cannot contain thee. Thou art in all places by thy Power, Preſence and Eſſence. Our Prayers have no long journey to thee; for thou art near unto us, and acquainted with all our thoughts, and wants, and deſires. And thou art not only preſent to hear our Prayers, but to Relieve, ſupply, ſupport us; and art pleaſed by a ſpecial Promiſe to make the poor

cottage of an humble, ſincere, praying
Soul to be thy Temple, and to be preſent
Pſal. 145. 18. there, and to be near to all them that in
integrity call upon thee.

Hallowed be thy Name.

And ſince thy Glory and Honour is the
great End of all thy works, we deſire that
it may be the beginning and end of all
our Prayers and Services. Let thy great
Name be Glorious, and Glorified and
Iſa. 11. 9. Sanctified through all the World: Let the
knowledge of thee fill all the Earth, as the
waters cover the Sea: Let that be done
in the World that may moſt advance thy
Glory: Let all thy works Praiſe thee:
Let thy Wiſdom, Power, Juſtice, Goodneſs,
Mercy and Truth be evident unto
all Man-kind, that they may obſerve, acknowledge
and admire it, and Magnifie
the Name of thee, the Eternal God. In
all the diſpenſations of thy Providence
enable us to ſee thee, and to ſanctifie thy
Name in our hearts with Thankfulneſs,
in our lips with Thankſgiving, in our
lives with Dutifulneſs and Obedience.
Enable us to live to the Honour of that
great Name of thine by which we are
called; and that as we profeſs our ſelves
to be thy Children, ſo we may ſtudy and
ſincerely endeavour to be like thee in all
Good-

Goodneſs and Righteouſneſs; that we may thereby bring Glory to thee Our Father, which art in Heaven: that we and all Man-kind may have high and Honourable thoughts touching thee, in ſome meaſure ſuitable to thy Glory, Majeſty, Goodneſs, Wiſdom, Bounty and Purity; and may in all our words and actions manifeſt theſe inward Thoughts touching thee, with ſuitable and becoming Words and Actions.

Thy Kingdom come.

Let thy Kingdom *of Grace* come. Let all the World become the true ſubjects of thee, the Glorious God. And let the Goſpel of thy Kingdom, the everlaſting Goſpel, run victoriouſly over the face of the whole World; that the Kingdoms of the Earth may become the Kingdom of God and of his Chriſt. Let thy Grace, and thy Fear, and thy Love, and thy Law rule in all our hearts, and in the hearts of all Man-kind. And ſubdue and exterminate the Kingdom of darkneſs, the Kingdom of Satan, the Kingdom of Anti-Chriſt, bring all Men to the knowledge & Obedience of the Truth: and let the Scepter of thy Kingdom be ſet up and upheld as long as the Sun endureth. And let thy Kingdom *of Glory* come. Alſo make us

Revel. 11. 15.

fit Veſſels of it, and that having this hope, we may perfect holineſs in thy fear, waiting for, and haſtning unto the coming of our Lord Jeſus Chriſt, and the day wherein he ſhall deliver up the Kingdom unto the Father, that God may be all in all.

2 Cor. 7. 1.
2 Pet. 3. 12.
1 Cor. 15. 24. 28.

Thy will be done.

And ſince *thy Will* is a moſt Holy, Righteous, Gracious, Juſt and Wiſe Will, let it be evermore our choice, to make thy will to be ours, and to reſign up our wills unto thee, and to thy Will. Let *the will of thy Counſel* be done: and although we know it is not in the power of Men or Devils to hinder it, yet ſo we do teſtifie our duty unto thee, in praying that nothing may impede or retard the Will of thy Counſels; for thy Counſels are full of Goodneſs, and Benignity, and Purity, and Righteouſneſs. And we beg thee to give us hearts moſt entirely to wait upon thee, in whatſoever thou ſhalt appoint concerning us: that if thou ſhalt give us Proſperity and ſucceſs in this life, we may receive it with all Thankfulneſs and Humility; and uſe it with Sobriety, Moderation and Faithfulneſs: if thou ſhalt ſend us Adverſity, we may entertain it with all Submiſſiveneſs, Patience, Contentedneſs;

neſs; chearfully ſubmitting to the Diſpenſation of our Heavenly Father; ever acknowledging thy Will to be the beſt Will, and that whereunto it becomes us with all Humility to ſubmit to; and in the midſt of all to rejoyce that our Portion, and Patrimony, and Happineſs is reſerved for us in a better life. And as we deſire the Will of thy Counſels may be done upon us, ſo we deſire *the Will of thy Commands* may be done by us, and by all Man-kind; that we may conform our Hearts and Lives to the Rule of thy Bleſſed Word, that we may live in all Piety to thee our God, in all Righteouſneſs towards men, in all Sobriety towards our ſelves; that we may follow thoſe Precepts and Patterns of Holineſs, Righteouſneſs, Juſtice, Temperance, Patience, Goodneſs, Charity, and all other Moral and Chriſtian Vertues, that thou haſt in thy Word commanded or propounded for our Practice and Imitation.

In Earth as it is in Heaven.

And that this Obedience unto thee and thy Will, may be performed by us and all Man-kind in ſome meaſure anſwerable to what is done by thy Glorious Angels in Heaven: that we (may) do it Chearfully without Murmuring; Sincerely without Diſſimulation; Speedily without Delay or Procraſtination; and Conſtantly and Unceſſantly without Deficiency or Fainting: And that we may not at all fail in our duty herein, be pleaſed daily more and more to reveal thy Heavenly Will unto us, that ſo our Wills on Earth may anſwer thy Will in Heaven: and Keep us always careful and circumſpect, in ſincerity and integrity of heart, to keep cloſe unto it; that neither the corruptions of our own hearts, the ſeducements of *Satan*, the deceits of this preſent World, may at any time withdraw us from the Obedience of thy moſt Perfect and Holy Will.

Give us this day our daily Bread.

And now, moſt Gracious Father, as we have Petitioned Thee for things that more immediately concern thy Glory, Kingdom and Will, we beg Thee to give us leave to Petition Thee for ſome *things that more immediately concern our ſelves.* Bleſſed Lord, thou haſt given us our Being; & yet when thou haſt ſo given it us, we cannot ſupport our ſelves in that Being one day, nay one moment, without thy further Influence and Bounty. We therefore beg of Thee our *Daily Bread*, &c in that all the Bleſſings and convenient neceſſaries for our ſupport. We beg bread for this Life: Thou that feedeſt the young Ravens when they cry, we, that are thy Children, beg of Thee to feed us with food convenient for us: Thou that cloatheſt the Lillies of the field, give us cloathing for our covering and defence, and all thoſe neceſſaries and convenient ſupplies for our wants and conditions. And becauſe it is thy Bleſſing that giveth our Food ability to nouriſh us, our Cloaths to keep us warm, and all other outward ſupplies their ſerviceableneſs and uſefulneſs for our Conditions, we beg thy Bleſſing may come along with thy Benefits. And becauſe it is part, as well of our Duty, as of that State and Condition wherein thou haſt placed us in this Life, that in the ſweat of our brows we ſhould eat our bread, enable us, we beſeech Thee, for the Duties of our ſeveral Callings and Imployments, and bleſs our Labours, that we may ſerve Thee faithfully therein, and may be enabled thereby honeſtly to provide for our ſelves and Families. And as we beg of Thee this meat that periſheth, the convenient ſupplies of our external conditions in this life, ſo, we beſeech Thee, give us *that Bread that may feed us unto everlaſting life*; an Intereſt in the Righteouſneſs and Merits of thy Son Jeſus Chriſt, thy Grace, and the Direction, Guidance, and Sanctification of thy Holy Spirit, whereby we may be directed, ſtrengthned and comforted in a walking according to thy Will here, and may everlaſtingly enjoy thy Preſence and Glory hereafter.

And forgive us our Treſpaſſes.

Thou art the great Creator, Lord and Governor of all the World, and art in a more ſpecial relation the Soveraign, the Father, the great Benefactor of Man-kind, and therefore may'ſt moſt juſtly expect from the children of Men our uttermoſt Love, and Fear, and Reverence and Obedience; and thou haſt by the Light of Nature, and by that greater Light of thy Holy Word, revealed unto us a moſt Holy and Righteous Law, to which we owe a moſt entire and ſincere Obedience: and yet notwithſtanding all theſe obligations, we poor ſinful Creatures do daily and hourly violate that Holy Law of thine, both in Thought, Word and Deed: we omit much of what thou requireſt of us; and we commit often what thou forbiddeſt us; we are deficient in the remembrance of thee, in our Love to thee, in our Fear of thee. We often omit thoſe Duties that thou requireſt, of Invocation, Thankſgiving, Dependance; and when we perform them, they want that due meaſure of Love, Humility, Reverence, Intention of mind, that thou moſt juſtly doſt require and deſerve: we omit thoſe duties of Charity, Juſtice, Righteouſneſs, that we owe to others; that Sobriety, Temperance, Moderation, Vigilance, that relate to our ſelves; and we daily commit offences againſt thee, the Glorious God; againſt our neighbors, againſt our ſelves, contrary to the injunctions of thy Holy Law revealed to us: and theſe we often reiterate againſt Mercies, Chaſtiſements, Promiſes of better Obedience. And although many of our Neglects and Offences immediately concern our ſelves or others, yet they are all offences againſt thy Holy and Righteous Law; and againſt that Subjection, and Obedience, and Duty, and Thankfulneſs, that we owe unto thee. And when we have done all this, we are not able to make thee any ſatisfaction for any of the leaſt of our offences or neglects, but only to confeſs our Guilt, and to beg thy Mercy, Pardon and Forgiveneſs. We therefore come unto thee, who art our Lord and Soveraign, whoſe Prerogative it is to forgive Iniquity, Tranſgreſſion and Sin; to thee, which art our Father, who art full of Pity and Compaſſion to thy Children, though diſobedient and backſliding Children; to thee, who art a Father of Mercies as well as of Men; and haſt delight in Forgiving thy diſobedient and returning and repenting Children: and we confeſs our ſins, our backſlidings, our failings. And upon the account of thy own Mercy and Goodneſs, upon the account of thy Son's Merits and Sufferings, upon the account of thy own Promiſes contained in that Word, whereupon thou haſt cauſed thy Servants to truſt, Pardon the ſins of our Duties, and the ſins of our Lives; the ſins of our Natures, and the ſins of our Practice; the ſins of our Thoughts, Words and Actions, the ſins of Omiſſion, and the ſins of Commiſſion, the ſins of Infirmity, Failing & daily Incurſion, and the ſins of Wilfulneſs, Preſumption and Rebellion, whereof we ſtand guilty before thee. Our Requeſt, we confeſs, is great. The Debt whereof we deſire Forgiveneſs, is a great and a vaſt debt; but we ask it of the great and glorious Monarch of the World; we ask it of our gracious and merciful Father; and from that glorious God, who rejoyceth more in multiplying Pardons upon repenting ſinners, than the Children of Men can delight in offending.

And beſides all this, we have been taught by him that knew thy Will to the full, that if we from our hearts forgive thoſe that treſpaſs againſt us, thou that art our Heavenly Father wilt forgive us our Treſpaſſes againſt thee. Upon this Promiſe of thine we lay hold. In obedience to thy Commands, we forgive our brethren their offences againſt us, & beg thee therefore to make good that thy Promiſe, of *Forgive us our offences.* It is true, our forgiving of others cannot merit thy Pardon of us. When we forgive, we do but our duty, becauſe thou commandeſt it. And beſides, the Treſpaſs that we remit is but to our Brother, and is but a ſmall inconſiderable treſpaſs, in compariſon of thoſe Treſpaſſes whereof we beg the forgiveneſs of Thee: his Treſpaſs not an hundred pence, ours more than ten thouſand talents. Yet, bleſſed Lord, give us leave to lay hold upon thy Promiſe, which thou haſt freely made, and to ſtrengthen our hearts in this, that that God that hath commanded us to forgive our repenting Brother, will not deny a Pardon to his repenting Children; and that God that hath been pleaſed to promiſe forgiveneſs to us upon our forgiveneſs of others, is a God of Truth

As we forgive them that Treſpaſs againſt us.

and Faithfulneſs, as well as a Father of Mercies; and though our forgiveneſs of our Brother cannot in any proportion deſerve our God's forgiveneſs of us, yet when the God of Truth hath freely ingaged himſelf by his Word to forgive us, if we forgive, he will never break it: and he that hath raiſed in our hearts by his Grace this Merciful temper and diſpoſition towards others, hath thereby given us a pledge of his Mercy and Goodneſs unto us in Pardoning all our offences.

And lead us not into Temptation.

And becauſe we are weak and frail Creatures, ſubject to be overcome with every Temptation to depart from our duty to thee; and we hourly converſe with all varieties of Temptations; Temptations from the World: Temptations from Satan, the Prince of this World; and, which is the worſt of all, Temptations from our own ſinful hearts, corrupt natures, unruly affections; and without thy continual Grace preventing or aſſiſting us, the leaſt of all theſe our Enemies and Temptations are able to over-match us: And becauſe we are obnoxious to Temptations in all our actions, in all our conditions, in all our wants, and in all our enjoyments; in our lawful actions we are ſubject to the Temptation of Immoderation and Exceſs; in our religious actions, to Formality and Vain-glory; in our Proſperity, to Pride & Forgetfulneſs of thee; in Adverſity, to Murmuring and Diſcontent, and accuſing of thy Providence; under Injuries, to Vindictiveneſs and immoderate Anger; under Comforts and Enjoyments, to Security and Abatement of our Love to thee, & ſetting up our hopes and our reſt upon the preſent World; in our Knowledge, to vain and impertinent Curioſity, Pride and Self-conceit; in caſes of Wants, to unlawful Means for our ſupplies; in caſe of Abundance, to Luxury, Intemperance and Contempt of others; in Sickneſs, to Impatience; in Health, to Preſumption and Forgetfulneſs of our latter ends; in our Callings, either to Negligence, Unfaithfulneſs and Idleneſs on the one hand, or to overmuch Solicitouſneſs and vexation on the other hand: If we are in Company, we are in danger to be miſguided by evil Perſwaſions or Examples from others; if we are alone, we are apt to be corrupted by the evil ſuggeſtions of our own corrupt hearts, or of that evil one, that watcheth all opportunities, either to ſeduce or miſchief us. And ſince all our ways are before thee, and thou knoweſt the ſnares that are in them, and how to prevent them, or to prevent us from them, or to preſerve us againſt them, we beſeech thee, by thy Providence preſerve us from all thoſe Temptations which thou knoweſt to be too ſtrong for us; and by thy Grace preſerve us from being overcome by thoſe Temptations, that unavoidably occur in all our actions and conditions: Grant us the Spirit of Watchfulneſs and Sobriety, the Spirit of Moderation and Humility, the Spirit of Patience and Wiſdom, the Spirit of Faith and Dependance, and the Spirit of the Love and Fear of thy Majeſty, that may ſupport us againſt all thoſe Temptations unto any ſin, that may occur in the courſe and paſſages of our Lives; that though thy Providence ſhould permit us to fall into Temptation, we may not fall under it, but by thy Grace be delivered from the evil of it.

But deliver us from Evil.

Deliver us therefore, we pray thee, from Evil of all kinds and natures: from the Evil of ſin, and from the evil of Suffering; from ſuch Evils as may befal our Souls, either to diſturb and diſcompoſe them, or to defile & corrupt them; from the Evils that may befal our Bodies, by Caſualties or Diſeaſes; from the Evils that may befal our Eſtates by Loſſes and Calamities; from the Evils that may befal our good Names by Calumnies and Slanders; from the Evil that may befal our Relations in any kind; from Publick Evils to the Church or State, wherein we live; from Private Evils to our ſelves or others.

For thine is the Kingdom.

And though in this ſhort Prayer we have been bold to ask of thee many large and ample Benefits and Mercies, which, if we look upon our ſelves only, ſeem too great for us to ask, yet they are not too great for thee to give; for thou art the great King and Soveraign Lord of all the World, in compariſon of whom, all the Kings of the Earth are but ſmall inconſiderable things; and yet even their Honour is much advanced by Beneficence and Bounty; all which nevertheleſs is but a drop in compariſon of that Ocean of Goodneſs and Bounty and Beneficence, that reſides in, and hourly flows from Thee, the great Monarch of the whole World. Thy Subjects are all of thy own making; and all the good that is in them, or enjoyed by them, is derived from thee to them: The Strength and Glory and Beauty and Excellence of thy Kingdom is not derived from thy Subjects, but from thy Self to them. And therefore, though my Petitions be great, they are fit to be ſuch, becauſe directed to the Mighty Creator and King and Monarch of the whole Univerſe, the Root and Fountain of all Being and Goodneſs.

The Power.

And as thou art the Great Soveraign of all the World, and art inveſted with the Supream Authority; ſo thou art the great Creator of all things, and art inveſted with Infinite Power and All-Sufficiency. And as thou haſt the Supream Authority, ſo thou haſt Boundleſs Power to grant and effect what we have asked. As thou art the Great and Glorious King of Heaven and Earth, and the Father of all Mankind, we have reaſon to be confident in thy Goodneſs and Beneficence. And as thou art the Almighty Creator, we have aſſurance of thy Power, to give us whatſoever thy Wiſdom and Goodneſs doth move thee to beſtow. And therefore upon both accounts we have reaſon to be confident in the obtaining of what we ask in this Prayer from the great Lord of all things, that is Abundant in Goodneſs, and All-ſufficient in Power.

And the Glory.

And although thy Infinite All-ſufficiency and Glory can receive no increaſe from thy Creatures, yet give us leave with Humility to preſs Thee now with this argument alſo: Thou haſt been pleaſed to declare unto us, That thy Glory is thy great end of all thy Works, and art pleaſed to ſet the greateſt value that may be upon thy own Glory; and art pleaſed to command thy Creatures to Glorifie Thee, and doſt accept that ſmall Tribute of Praiſe and Thankſgiving and Glorifying of thy Name from thy Creatures in good part. Thou haſt the Glory of our Dependance upon Thee, which we teſtifie by invoking thy Great Name; thou wilt have the Glory of thy Goodneſs, thy Power, thy Bounty in granting theſe our Petitions, and Requeſts; and the Glory of our Praiſes and Thankſgivings for thy Bounty and Goodneſs in accepting and anſwering them; which though it cannot benefit Thee, yet it is all thy poor Creatures can return unto Thee, and thou haſt declared thy ſelf well pleaſed with it. He that offereth Praiſe glorifieth Thee. Pſal. 50. 32.

Amen.

Bleſſed Lord, therefore be it according to theſe our Petitions and Deſires: and

ſo

ſe unto the Father; because theſe our Requeſts, are not the product of our own Imaginations and weak Judgments; but that Son of thine, who beſt knew thy Will, and what thou wouldeſt grant, hath taught us thus to Ask, and commanded us thus to Pray; *When ye pray,* Luk. 11. 2. *ſay, Our Father,* &c.

FINIS.